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AMERICAN ANNALS
OF THE
DEAF AND DUMB,

EDITED BY
SAMUEL PORTER,

UNDER THE DIRECTION OF
W. W. TURNER, OF CONNECTICUT, H. P. PEET, OF NEW YORK,
C. STONE, OF OHIO,

EXECUTIVE COMMITTEE.

VOL. XI.

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AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XI., NO. I.

JANUARY, 1859.

WORDS NOT "REPRESENTATIVES" OF SIGNS,
BUT OF IDEAS.

BY HARVEY P. PEET, LL. D.,

President of the New York Institution for the Deaf and Dumb.

WHEN Mr. Jacobs affirms that "When he [the mute] ceases to connect in his memory the object, or in its stead, the sign he has adopted for it, with the written word, (horse,) he ceases to know the meaning of the word,"—he utters a truth as obvious as that when the moon ceases to shine, the nights grow dark. We submit, however, that Mr. Jacobs' "statement of facts" may be expressed in a form both more brief and more general. The alternative, "or in its stead, the sign," etc., may be rejected as pure surplusage; for what would be the use of "connecting" the word with a sign, if the sign did not, in its turn "connect in the memory" with the "object," or rather, with the idea of the object? If the word recalls the sign, the sign must recall the idea, or obviously the "meaning" is lost just as much as if there was no sign in the case. Mr. Jacobs' proposition then, is only equivalent to this; when the deaf mute, (or we beg leave to add, any body else,) ceases to connect suitable ideas with the word *horse*, (or any other word,) he ceases to know the meaning

of the word. "Every unprejudiced mind must recognize this statement of facts to be true." But how does it "avail" Mr. Jacobs?

Neither, in our view, does it make any difference, either in the "facts," or in the logical conclusions from them, if the word represents some general or "abstract idea,"—"government," for instance. When the deaf-mute, or the speaking person ceases to attach correct ideas to that or any other word, he "ceases to know," (if he ever did know,) its "meaning."

We are aware that this is not Mr. Jacobs' view of the case. He holds, as nearly as we can understand him, that the deaf-mute cannot attach directly to written words any other ideas than the images of visible objects. On this point we appealed to *facts*. Mr. Jacobs replied by *hypothesis*, such as that of a speaking person learning certain Hebrew words by the eye alone, without any idea of their sound. Does Mr. Jacobs know of any case in which such an experiment was tried? We *guess* not. If it should be tried with a speaking person, as perseveringly as the same experiment (substituting English for Hebrew words, if you please,) has been tried with deaf-mutes in some of our Institutions, the result might not exactly correspond to Mr. Jacobs' expectations; for he will please observe that our "admission" "that we cannot (with our present mental habits,) attach our ideas directly to the visible forms of words," was only because we are not accustomed to recollect and repeat those forms of words independently of the sounds they represent; and that the difficulty for us, is just as great for the word *horse*, or *elephant*, as for the word "*government*," or *duty*. Agreeing with Mr. Jacobs that "it would be strange indeed if there were a *radical* difference in this respect between deaf-mutes and us," (though we know there is a great difference in mental habits,) and holding that it is much safer to argue from facts to hypothesis, than from hypothesis to assume facts,—we venture to affirm that if any body, deaf-mute or not, has acquired the faculty of remembering and repeating an "indefinite" number of Hebrew words, or words of any other

written language, without considering them as the representatives of spoken words or signs, then he can be led to use them as the direct signs of ideas, whether they represent visible objects, or abstractions.

For, Mr. Jacobs will please recollect that the "connecting" written words with visible "objects," which he so distinctly admits to be quite in the natural course of things in certain circumstances, is nevertheless, just as contrary to general experience as the connecting them with abstract ideas. The difficulty with *us*, and there being no "*radical* difference," with the deaf-mute as well, is to acquire the habit of remembering and repeating, (visibly or mentally) the written word, as a mere visible form,—not in the kind of ideas we attach to it. And we know that deaf-mutes, even though taught by colloquial signs, use words as the direct signs of abstract ideas, quite as readily as they do for visible objects. Take any word you please, explain its meaning, by examples in pantomime, and you will find it makes no difference (provided the idea is clearly developed,) whether it represents some sensible object, action or quality,—or an abstract idea (as color, time, experience, hurry, hope, etc.) If the pupil has no simple and convenient sign for the same idea, he will use the word given him as a sign. If it were not so, the teaching by colloquial signs would be mere delusion or pretense.

But, says Mr. Jacobs, "let it be particularly observed, for this is the gist of the question, that in the first instance, he (the person learning Hebrew words by sight alone,) did not think in the written word alone, but in the object itself, and in the written word, when he had occasion to use it, in connection with the object." Let it be particularly observed, we reply, that so far as this statement conveys anything favorable to Mr. Jacobs' peculiar views, it is a mere assumption, built upon a hypothesis. With all respect, we submit that Mr. Jacobs' mere opinions, as to what an imaginary person might do, in circumstances that probably never existed, ought not to outweigh notorious facts.

And these facts, we maintain, ought in all reason to "avail"

us, even though we prefer the expeditious process of teaching the meaning of language by signs, instead of the slower one of developing it by usage. For our facts show that not only do deaf-mutes learn words and phrases by usage, but that they accept as the direct signs of ideas, words explained to them by colloquial signs or pantomime, and farther that they sometimes forget through disuse, signs they once used, while they retain the corresponding words. What more is needed to support our position that deaf-mutes do not need a sign for every word, but may, and we think ought to be trained to get the meaning of what they read directly from the visible words before them; just as we do of Latin or French, when sufficiently familiar with those languages?

Mr. Jacobs asks, "How can the association formed between written words and signs be broken, so long as the meaning of the words is retained?" Just as easily as we sometimes forget a person's face while we remember his name, or even his coat; and *vice versa*; or just as easily as we understand Latin words without thinking of the English words which were used to explain them. When we know that a thing is done, such queries seem out of place.*

Again he asks, "Is it not obvious, that if the written word becomes the representative of the spoken word to the speaking person, it equally and as necessarily becomes the representative of the sign to the deaf-mute?" Not at all; no more,—to repeat one of the illustrations in our former article,—than the French word *heureux* becomes the representative of the English word *happy*. The association between the sign and the word is just like the association between the corresponding words in radically different languages; the only connection is in their expressing the same idea. The association between spoken and written words is in that corresponding succession of parts by which the mere sight of the written word, (if we know the alphabet,) determines

* Mr. Jacobs seems, in this and other places, to confound signs with ideas. Surely the signs for many words are at first sight, as arbitrary as the words themselves. It is by usage and explanation that the one and the other equally acquire significance.

what spoken word it represents. The two cases are certainly very different.

Mr. Jacobs justly observes that "the order of his (the deaf-mute's) thoughts is inverse to the order of written words, and when he comes to express himself in the latter, he is prone to place the words in the order of colloquial signs." This fact would "avail" Mr. Jacobs much more if *he* proposed to discard colloquial signs altogether. But *we* do not understand him to propose to disuse colloquial signs. "Not at all." In his concluding paragraph, he "expressly" says, "that when ideas, facts, impressions, and not the use of language are the chief objects of communication, as in giving religious instruction, telling a story or narrative, &c., I (Mr. J.) would of course use colloquial signs." And in another place, he states that before making the "signs in the order of the words" for a new lesson, the teacher should explain freely by colloquial signs, the meaning of the words separately and individually." (In a third place, he says, "There is no necessity, as a general thing, for any "round about method of explaining methodical signs by colloquial signs, either before or after, as Dr. Peet gratuitously supposes." If every word is explained by colloquial signs, and with Mr. J. words only represent methodical signs, is not that equivalent to explaining the methodical signs by colloquial signs? But we have not time to dwell on this point.) So then it seems that Mr. Jacobs has to use colloquial signs whenever he would directly and certainly reach the understandings of his pupils. It follows that his pupils think habitually in the order of colloquial signs, and that he confirms them in doing so, by using colloquial signs whenever he has anything new, interesting, or impressive to communicate. If his "signs in the order of words" are reserved for set lessons in language, we do not see how their use will familiarize the pupil with the order of the words, more than will the simple use of the words themselves, after the words have become familiar things to the pupils. Indeed it seems reasonable that it should be easier to remember the order of words, than of methodical signs. The latter is a forced and unnatural order, the more so the

nearer Mr. Jacobs' signs for words approach "the significancy and spirit of colloquial signs." The order of words may seem natural, or at least, appropriate to them. The arrangement of his signs in the order of English words must always seem unnatural to the deaf-mute. He may become accustomed to it by repetition; but the experience of many teachers who reject methodical signs, shows that he equally at least becomes accustomed to the order of words by repetition. What then is the gain by the use of methodical signs, in this respect, to balance the immense labor of inventing or learning signs for so many thousand words?

We have expressed the opinion that where the teacher possesses, like Mr. Clerc and some others, that power and facility in the language of signs that will enable him to interpret simple sentences clearly word by word, in the order of the words,—in such hands methodical signs will be useful in the earlier lessons. If Mr. Jacobs thinks this "a sufficient admission" in favor of his theory, either he is easily satisfied, or the real difference between us cannot be great. But surely he would not assume, because a teacher of Latin was favorable to literal translations word for word, in the beginning, (selecting of course, such lessons as would best bear such translation,) that therefore he would sanction the absurdity of repeating some English word for each Latin one in the Latin order, when his pupils get into the classics?

Mr. Jacobs' remarks on synonyms do not seem to us to be well considered. He could not have read with "unprejudiced" attention, our remarks on words being to the deaf and dumb, not representatives but synonyms of their own signs.* Surely he knows that a synonym strictly and simply means a word of the *same* meaning with some other word (or sign). The term is loosely used for words that only approach in meaning; but we do not see how any attentive reader could imagine we meant to use it in that sense. Can

* Words are often synonymous with other words in one connection, but not in another; and every reader of the *Annals* knows the case is the same in respect to signs and words, the signs that correspond to words in one connection do not in another connection.

it be necessary to illustrate the obvious distinction between a synonym and a representative? The written word *seventy*, and the figures 70, both serve us as *representatives* of the spoken word *seventy*. The first thing we do at the sight of either, is to say to ourselves "*seventy*." But the Latin *Septuaginta*, the French word *soixante-dix*, etc, (and we may add the English phrase *three score and ten*,) are not representatives, but synonyms of *seventy*. We *can*, and when they have become familiar, do read and understand them without repeating the English word. As we have repeatedly stated that the association between words and signs is comparable to that between the corresponding words of different languages, we can only ascribe Mr. Jacobs' attempt to give our remarks "an intelligible signification" so wide of our meaning, to his inability to look at this subject through any other glasses than his own. And he immediately goes on to assume the whole point in dispute by saying; "But the written word has no independent meaning to the deaf and dumb,—it is the sign which vitalizes—which makes it a living thing to the mute," etc. (The allusion to Ezekiel's wheels we greatly admire as a rhetorical flourish, but it is not an argument.) We beg leave to submit that it is the *idea* that "vitalizes" both the sign and the word. Let Mr. J. make his signs in the order of the words for the Lord's prayer, for instance, to some intelligent man, entirely unacquainted with signs, and he may recognize what he seems in danger of forgetting, that making signs is not exactly the same thing as conveying ideas.

Mr. Jacobs lays much stress on the explaining each word (by colloquial signs,) before combining it in sentences. We are curious to know whether this previous explanation should embrace the several different senses of the word, or only the sense in which it is used in the lesson more immediately in view. As a mental exercise, it is well occasionally to let the pupil make out, if he can, the meaning of a sentence, or little narrative, each word of which has previously been explained. But we would prefer to let him do it from the words alone. If after each word has been separately and individually ex-

plained by colloquial signs, the teacher makes or assists the pupil in making the signs for every word, (which in our view, as we have before intimated, is equivalent to explaining the methodical signs by colloquial signs,) if the signs in the order of the words are made so as to be intelligible, the pupil is saved the labor and exercise of independent thought; and if not intelligible, what is the use of them?

We believe we have now answered whatever was material in Mr. Jacobs' last article. We found nothing in it to change our views; and do not flatter ourselves that any thing we have advanced will change his. The discussion however, may be not without interest and benefit to younger teachers.

Of Mr. Jacobs' "honest desire to promote the best interests of deaf-mute instruction," we did not need to be assured. And it is a source of regret that the same honest desire compels us to differ from and controvert his opinions.

ST. ANN'S CHURCH FOR DEAF-MUTES, NEW YORK.

BY REV. THOMAS GALLAUDET.

THE following sketch will give some idea of the progress of this Church during the year commencing with the first Sunday of October, 1857—the sixth year of our undertaking. Owing to the mercantile revulsions, it was deemed expedient to make no special appeal for the increase of the building fund. Only a comparatively small sum was therefore received. The building site in 26th st., four lots, continued to be held free from debt. Enough was received into the parish fund from the Sunday offerings from Trinity Church, and from various persons interested in our welfare, to pay all expenses, and to do more than any previous year towards the support of the Rector. The fund for the sick and the poor received a sufficient sum to provide for the necessities of all who were in want. It was a gratifying announcement for the Sixth Anniversary, Oct. 3, 1858, that the Church was perfectly free from debt. It is to be hoped that our motto may ever be the apostolic injunction to owe no man anything but to love one another.

During the year there were 11 baptized—3 adults (2 deaf-mute,) and 8 children (3 of deaf-mute parents); 9 confirmed, (4 deaf-mute,) one of the latter, a female, from the upper part of the State, being in the city on a visit, receiving the rite in Trinity Chapel;—4 couples married, (1 deaf-mute); and 6 burials, (2 for the remains of deaf-mutes.) There were 18 communicants added, (5 deaf-mute,) and 3 removed from us, (2 deaf-mute,) making the whole number 64, (31 deaf-mute.)

The marriage service for Mr. H. C. Rider and Miss H. A. Chandler, the deaf-mute couple referred to above, was performed in the Presbyterian Church of Mexico, Oswego Co., in December, 1857. It was witnessed by a crowded assemblage, the most of whom had never before seen the silent language used. The hearts of all were evidently touched, and a permanent interest aroused in that portion of the community for whose welfare we specially labor.

John Edward Vanderbeck and Asahel Andrews, Jr., were the names of the two deaf-mutes recorded upon our gradually lengthening list of the dead. They were both graduates of the N. Y. Institution for the Deaf and Dumb. The former was sick a long time with consumption. The latter died after a short illness, quite unexpectedly. There was good reason for hoping that both were prepared for the great change which came upon them, and for the Redeemer's sake were admitted to the joys of Paradise. At his urgent request, Mr. Andrews was baptized on the very day of his death. The sacrament was at the same time administered to his deaf-mute wife. It was a most touching scene.

In these sketches for the Annals, special reference to deaf-mutes seems appropriate,—though interesting statements in relation to the other portion of the Parish could be given. There occurred one very striking instance of the shortness and uncertainty of human life. At the funeral of a lady, her only son seemed in perfect health. In one week, his remains were placed in his mother's grave. A singular coincidence was the following. The body of a young man who had died of yellow fever, in the West Indies, more

than a year before, arrived in New York. His father, knowing nothing of this, was taken suddenly ill, and died the next day. The two bodies were buried in the same grave, on the following Sunday.

A full record of all our Parochial work would show that the idea with which our Church started, is gradually, yet surely, working into a reality—*i. e.* a regular Parish, bound together for the special object of promoting the temporal and spiritual welfare of adult deaf-mutes, having three services every Sunday, morning and evening with the voice, and afternoon by signs. We are more and more convinced that we have been led to adopt the only method by which a church for deaf-mutes could be permanently sustained.

The great event of the year was our removal on the 1st of November, 1857, from the smaller chapel of the university, where we had worshipped for five years, to the beautiful and church-like lecture room of the New York Historical Society. Though it involved much greater expense, the removal proved judicious and successful. The credit of the original suggestion belongs to Mr. William L. Gallaudet, a gentleman to whom the church has from the beginning, been greatly indebted for its music.

As an account of the public meeting of the friends of our undertaking, held on Wednesday evening, May 19, 1858, has already appeared in the *Annals*, it will not be necessary to say anything more in relation to the proceedings. The resolution to raise \$1,000 in \$10 subscriptions toward the salary of the Rector for one year from October 1st, 1858, thus enabling him to resign his connection with the Institution, and devote himself more fully to the interests of the Church, speedily met with general favor. The proposed sum having been made up, the Rector, with many regrets at leaving kind friends and pleasant duties, delivered his farewell lecture on the last Sunday of September. It was a gratifying feature in this separation, that the venerable President of the Institution bade his retiring friend a cordial god-speed in the enlarged sphere of operations upon which he was about to enter. God grant that the Institution and the Church may always

sympathise with each other, and feel that they are laboring in different ways for the same great end, *i. e.*, the amelioration of the condition of the deaf and dumb in this world, and leading them to attain at length unto eternal life.

During the summer, the Rector had opportunities of presenting the claims of our cause at St. John's Ch., Hartford; St. John's Ch., Buffalo; St. James' Ch., Chicago; and St. Peter's Ch., Albany. Services for deaf-mutes were held in the three latter places. Much good was thus accomplished both among deaf-mutes and among hearing persons, many of the latter receiving for the first time, clear ideas in relation to the sign-language. The thought was strengthened that with our church fairly established in New York, possessing the ability to sustain an assistant understanding signs—we might minister to many deaf-mutes in distant places in these days of rapid traveling. A great work is yet to be done for the educated deaf-mutes of our land.

During the year, those deaf-mutes who attended the evening service, had frequent opportunities of having the sermons of other clergymen translated to them by their Rector, thus becoming acquainted with different styles of thought and various methods of treating the same subjects.

The weekly Thursday evening gatherings of deaf-mutes for intellectual improvement in secular matters, were continued until the warm weather began.

The writer can not close this brief sketch of another year's progress without referring to the very pleasant times which he had at the Conventions, of the Instructors of deaf-mutes at Jacksonville, Ill., and of the New England Gallaudet Association which was held in Worcester, Mass. They were impressive sights, those gatherings, the one of men laboring to devise means to improve the education of deaf-mutes, and the other of intelligent, substantial, respectable deaf-mutes of all ages, coming up from the farm, the work-shop, the store, the manufactory, to extend to each other a kindly greeting; to stimulate each other to renewed exertions in the pathway of duty, and to ask for God's blessing upon their silent community. Should such gatherings as the latter be started in

other sections of the country, good effects could not fail to follow. Those who have once experienced the pleasures of attendance upon a Convention of the Instructors of deaf-mutes, can not help wishing for another to come as soon as practicable.

Friends of deaf-mutes, we have worked during six years to promote the welfare of adult deaf-mutes. We have established a working Parish, in which they are the special objects of attention and care. We have led many, we trust, to become, by God's grace, sincere Christians. We have ministered to the sick and the dying. We have counseled those in trouble. We have found situations for those out of employment. We ask your sympathy, your co-operation and your prayers for complete success—to be reached only when we can worship in a church of our own.

N. B. Deaf-mutes and their friends visiting New York, will please remember that our Sunday services are at the corner of Second Avenue and Eleventh street, and our weekly Wednesday evening gatherings at No. 24 Cooper Institute.

WORDS RECOGNIZED AS UNITS.—SYSTEMATIC SIGNS.

BY JOHN CARLIN, OF NEW YORK.

FRIEND PORTER:—I send you this letter for insertion in the January number, if it is not too late. I read with interest the paper of Mr. Jacobs, in the October number, treating of the signs in the order of the words; and also Mr. Burnet's, with your reply, with reference to the forms under which deaf-mutes apprehend words.

I agree perfectly with Mr. Jacobs, in the importance and practicability of his mode of facilitating the deaf-mute's language, for I have always condemned, and still condemn, the excessive use of colloquial signs in the school-room. In sustaining the correctness of his "theory," I shall here make some observations suggested by my own experience, show

the real causes of the deaf-mute's want of fluency in spelling on the fingers, writing and reading; and to improve if possible his method, propose a few modes of systematizing the machinery of his thought. Still feeling the warmth of friendship existing between myself and the sturdy knight of Livingston and the modest knight of Hartford, who have just commenced a tournament promising to be memorable in the *annals* of history, I shall refrain from saying which side I take of this controversy; but my sagacious readers may find out, by seeing straw flying, where the wind blows from.

As to the forms under which deaf-mutes apprehend words, my experience—a born deaf-mute's—tells me that, in reading prose, I recognize written and printed words as *units*—no matter if they are as long as “incomprehensibility,” &c.; and that by their visible characters, just as you would recognize at a glance a friend's face by its lineaments. The meaning of each word recognized as an unit is understood simultaneously. Though words and their meaning may be recognized at a glance, the definite yet hidden idea of a sentence, of which they are composed, is perceived and understood only when the sentence is complete and in its perfect sense. Imperfect or complicated sentences sometimes baffle my mental perception.

In foreign languages, the words as units are as recognizable as the English; but in phraseology, I mean foreign, it requires much study to ascertain the subtle sense of whatever phrase may pass under my eyes, as the foreign phrases, idiomatically speaking, are so different from those in English. For example, in the Spanish, which you know is very copious, there are two auxiliary verbs for the term, TO BE,—as *ser* and *estar*, which however occasionally similar to each other, are essentially different in sense. BUENO is an adjective for *good*, in English.

El es bueno, He is good.

El esta bueno, He is well.

Thus, it will be perceived that the last verb (*estar*) changes *in toto*, the sense of the adjective.

In poetry, I read words *syllable by syllable*. It is proper

to state that, notwithstanding my congenital deafness and my having no idea of syllabic sounds, I studied several years ago the principles of versification. In this study, I found it necessary to learn as many syllables as I could, and their accents,—they all being spelt *letter by letter*, on the fingers; as, Incense (In-sensé), Incense (In'sens), Knowledge (Nol-lej), etc. In order to render myself master of the rhythm, I read lines of poetry—for instance, Gray's *Elegy*,—at first so slowly as to note with accuracy long and short syllables, accents and cæsural pauses; by that process my mind unconsciously acquired a habit of reading poetry, syllable by syllable. So fixed is this habit that it is impossible for my mind to *glide* over verses without taking cognizance of their long and short syllables. I confess, for that reason, reading poetry is not as pleasant now as it was fifteen years ago.

From Mr. Burnet's remarks: "If deaf-mutes possessed the power of conceiving and repeating words as *units*, the words simply passing through the mind under the written form as single characters, they ought to be able to read faster than we do, whereas, I believe the contrary is notoriously the fact." I infer that all hearing persons conceive and repeat words by syllabic sounds only. Do they *invariably*, Mr. Burnet? In my mental vista, as well as other mutes, I have ascertained, words appear suddenly as *units* in written characters,—exactly as the familiar face and expression of our late friend, Dr. Gallaudet, with his spectacles on, would in yours; but if on the fingers, (always *sine corpore*—a phenomenon I cannot account for,) they are spelt letter by letter. Much oftener signs represent them than do their written characters. Perhaps it is worth mentioning that our mental signs are a sort of phantoms, visible in some parts and invisible in others; as an example, for the sign, *good*, our mental eyes see the hand, lips and *nothing else*.

If the hearing really recognize words by their syllabic sounds only, the deaf-mutes, recognizing units, should of course read faster than they do; yet Mr. Burnet with much truth says to the contrary. How came this paradox? He has not solved the problem. On my part, I can safely aver that it is

attributed to our philological poverty, which causes us to pause at every strange-looking word; to our imperfect knowledge of English grammar, especially the syntax; to our excessive use of colloquial dialect, *i. e.*, the jargon of gestures, which, by its irregularity and disconnectedness of language, deranges our understanding of the syntax.

Now, seeing the advantage of the deaf-mute over the hearing in recognizing words as units, and the vast importance of teaching him words, letter by letter, of course, I would respectfully suggest that, for the one-year, two-year and three-year classes, easy and familiar words should be taught by appropriate signs, on the fingers, and by writing; and that the simple rules of grammar should be explained in *the signs in the order of the words*, as recommended by Mr. Jacobs.

As the pupil needs but one systematic course of study, I would, were I his teacher, employ signs in the order of the words, which, for brevity's sake, I would call systematic signs, in relating all examples, illustrations, sentences and stories, the colloquial signs being altogether dispensed with.

To gratify curiosity as to the *modus operandi*, I shall explain my method, which I believe is the same as adopted and practiced by Mr. Jacobs. Perhaps a few words may suffice to give you a clear idea thereof. All know that colloquial signs, however beautiful in good sign makers, always appear barbarous—outlandish—jargon-like, when literally translated in words. For example, an incident is thus related: "Yesterday field that I walk see a boy fight boy another." But in systematic signs, retaining all the graces and flexibility of the above signs, that narration would begin thus: "Yesterday I walk—that field—see a boy fight another boy." This looks grammatical. And the hiatuses in this sentence are left expressly for my pupil to fill up with a preposition and a conjunction, and the tenses of the verbs to be spelt correctly in accordance with the time expressed by the first sign. Thus, my pupil's reflective powers are properly exercised; and his mind, systematized by this process, will ever treasure and employ the grammatical arrangement of the

words expressed by my signs, as a *guide* in his own compositions.

With the view of rendering himself master of the art, the teacher will have to practice systematic signs while his eyes are passing over words.

It is proper to remark that deaf-mutes' colloquial signs are often accompanied by grimaces, and laryngean creakings, extremely disagreeable to the ears; but in the exercise of systematic signs, these accompaniments are impossibilities, for a systematized mind regulates all things.

I confess I do not understand why Dr. Peet should labor to prove that the colloquial signs are the soul of our system of instruction, whereas I consider the English grammar really as its soul, vitalizing the deaf-mute's intellect, regulating his language and facilitating his expressions. I myself would certainly keep the grammar* constantly in view before my pupils, throughout their term of pupilage.

To the four-year and more advanced classes will be given new words, explained by means of familiar words combined together, and that without signs. One example is sufficient, I suppose. For the verb, to *Treasure*, write on the large slate the following words which the pupil will recognize as old units:—

To Take	}	To Treasure.
Put in		
Take care of		

After being duly spelt,† this verb, to *Treasure*, will be treasured in his memory, to appear at his bidding as an unit in letters. It will be perceived that his mind, amply stored with *units*, together with the rules of grammar, shews that the defect of his *meatus auditorius*, *membrana tympani*, or *ampullæ*, though a drawback on his auditory enjoyment, is not a

* I intend writing for the next number, about a new book—THE DEAF-MUTE'S GUIDE—much needed by both pupils and graduates.

† The deaf and dumb, both pupils and graduates, will be able to spell at once new long words and names, by looking carefully over them and recognizing short familiar words within them,—as, for Mississippi,—Miss-is-sip-pi(e). They will find it as useful to them as it has been to me.

serious impediment to the operative machinery of his thought in verbal forms, and to the fluency of his written language.

Perhaps you, my dear Editor, will agree with me that this method, with such practical modifications as may be suggested, is better than any "machine" whatever,—the invention of which you wished to be made by some "inventive genius."

IS IT EASIER FOR DEAF-MUTES TO SPELL WORDS MENTALLY, OR TO REGARD THEM AS UNITS?

BY JOHN R. BURNET, of Livingston, N. J.

[Mr. Burnet sent us, along with this communication, a note apologizing for the haste with which it was prepared. He says "I give you full permission to cut down or abridge. The object of both of us is to get at the truth, not to get an advantage." We have thought it best to present his ideas in his own words in full; and, for brevity's sake, have interspersed our remarks, in brackets, as we found occasion. We trust Mr. Burnet will accept the motive as an excuse for so interrupting the thread of his discourse.—EDITOR.]

MR. EDITOR, I agree with the greater part of your remarks on my communication in the *Annals* for October. Still there remain some points of difference, which as you invite me to pursue the subject, I will set forth. Very possibly we may arrive at an agreement, at least on all the material points involved.

You justly complain of the comparative slowness of the methods now in use for repeating words to the eye; and ask: "Is it possible to contrive any means of presenting language, in a written or printed form, which shall afford the advantages desired?" Since you attach so much importance both to the *permanence* with which the characters may stand before the eye, and to the ability to produce them rapidly word by word, as the thought and occasion call for them, I am surprised that you never once mention *stenography* among the possible contrivances that might aid a teacher of deaf-mutes. Some twenty-five years ago, at the same time that I was at work on my syllabic alphabet, I also devised a system of

stenography, adapted to the use of the deaf and dumb. My idea was that as they know not the distinctions of vowels, consonants and silent letters, what they needed was a system capable, not only like the common systems, of abbreviating words, but also of spelling them at full length. Hence my alphabet gave some of the simplest marks to the vowels, and had a distinct mark for every vowel and distinct marks for letters expressing the same sound, as *k* & *c*. I cannot, of course, lay it before the readers of the *Annals*, for want of type; but I annex specimens for your own consideration.

[Stenography is a subject to which we have never given much attention. Mr. Burnet's characters appear to us, however, to have a general resemblance to those of some of the systems which were employed before phonography came into fashion. *A* is a straight line sloping upwards to the right; *b* is a loop and a line sloping downwards to the right; *c* a curve concave to the right; *d* a line sloping downwards to the left; *e* a horizontal line; *f* a line curving downwards to the right; *g* a curve concave to the left; *h* a loop and a line sloping downwards to the left; *t* is a vertical line. These will give an idea of the whole. There are also characters for double letters, and for some syllables of frequent recurrence.]

Now, from these specimens, don't you think characters for words can be devised, in which no letter shall be omitted, yet which can be written, (after sufficient practice) twice or three times as fast as by our usual alphabet, and at the same time, form a much more simple character to the eye? In rapid writing, letters will no doubt run into each other, making it difficult for a beginner to *spell* them out; still they will be in general, recognizable by one familiar with their appearance in this dress.

[There is this to be said against Mr. Burnet's stenography. Common writing consists chiefly of a series of parallel strokes up and down; whereas in these stenographic characters, the pen is moved in constantly changing directions. On this account, the gain in rapidity of execution would not probably be so great as might seem, considering the sim-

plicity of the characters. Greater precision, involving loss of speed, would be required, we think, to make the writing sufficiently intelligible. Another point also is to be considered. The deaf-mute in our schools, is now taught words under three different forms, *viz.* writing, print, and the manual alphabet. If we adopt stenography, we add still another. In making use of this, the deaf-mute will have either to attach his ideas directly to the stenographic form of the word, or will have to carry on a mental substitution between these characters and those of some one of the other orders, *viz.* writing, print and the manual alphabet. The same is true in respect to each one of these different forms: he must either attach his ideas directly to the words under each of these forms, or must, in the case of some of them, make the connection indirectly, through that particular form to which the idea is directly attached. The question is, whether the effect of multiplying the forms, will not be to encumber and confuse the mind, so as to hinder its fastening upon anything with a firm grasp. Such doubts and questions would best be solved by experiment. We should like to see a fair trial made of this stenography of Mr. Burnet's. We regret that we have not the means of exhibiting to our readers the specimens before us.]

And such a mode of writing would suit far better than the common one, with your idea of a transparent slate; inasmuch as its characters take less room, as well as less time to write them. By the way, this experiment of a transparent slate could easily be tried with any ordinary pane of glass; nor need the teacher practice himself in writing backward, since it would be much easier for his pupils to acquire facility in reading an inverted writing. Still, it will be difficult to write and look your pupils in the face at the same time, with even a transparent slate. Your attention must necessarily be drawn more or less to the writing, whereas, in spelling by a manual alphabet, whether *literatim* or *syllabic*, you have no need to watch your fingers at all, and can give the whole power of face and eye to enforce the meaning, and command attention. It is for this reason, after bestowing about equal

labor on the stenography and the syllabic dactylology, I concluded the latter promised to be far the most useful, and gave up farther experiments with the former.

For, this fugitive character of the manual alphabet of which you complain, besides being a characteristic it possesses in common with speech itself, is much less obvious and disadvantageous with a syllabic alphabet, especially with a language like our own, so abounding in monosyllable. In spelling *literatim*, each letter must be retained in the memory, till the word is completed, (sometimes if the spelling is rapid and indistinct, till half a sentence is completed, the words often being run into one another, e. g., *Ou rfatherwho art inheaven, &c.*) while by a syllabic alphabet a whole syllable, often a whole word, is presented at once.

There is another contrivance that occurs to me, for simplifying the forms of written words, thus making them more easily recognized and remembered as *units*. It consists in writing part of the letters one over another. Would not the word *Elephant*, for instance, look more like a simple character,—be easier to recognize and remember, as a mere character,

l p a leph

ter, if it were written thus, Eehnt or Eant? [Not at all, we think. In fact, the difficulty alluded to seems to us wholly imaginary.] And when it has become familiar in this form, you can abbreviate it, by taking the first and last letters, and supplying the intermediate ones by strokes, e. g. E—nt. To pursue this idea, the strokes may be made oblique for a *verb*, horizontal for an *adjective* or *adverb*, and perpendicular for a *noun*. E. g., b || r, butter; b \ \ r, (to) butter; b = r, bitter. The number of strokes, one for every two or three letters, would thus measure the length of the word. I merely throw this out as a crude suggestion, from which others may possibly elaborate something useful.

And certainly, if we propose that our deaf-mute pupils shall use words as the direct signs and instruments of thought, it greatly behooves us to simplify the visible forms of words for them. I maintain that the usual manual alphabet is both more simple and much more expeditious than

ordinary writing, inasmuch as it expresses each letter by a single movement, whereas in writing, each letter requires two or more strokes of the pen. Hence in part the preference which most deaf-mutes evince for the manual alphabet. And hence the preference which I would accord to a syllabic manual alphabet over any system of stenography.

The main objection, so far as I know, made to my syllabic alphabet, is that some of the positions would not be readily legible to a whole class at once; the one hand or the other hiding some of the positions and contacts from some of the extremes in a wide semicircle of pupils. This, I think, can be got over by practice, and a little modification of some of the positions. The syllabic alphabet of M. Recoing was free from this objection, but it was liable to the greater one that its positions were nearly all arbitrary, and moreover represented not syllables, but groups of letters. Instead of about thirty independent characters, the number on my plan, that of M. Recoing imposed on the memory the labor of recollecting several hundred. Such at least, is the idea I formed of it, from reading Bébien's strictures on it.

With respect to the mechanical contrivances you speak of, for rapidly exhibiting words by means of a machine with a "finger board," I would observe that if words are thus to be exhibited letter by letter, I doubt very much if such machines will surpass, or even attain, the rapidity of the present manual alphabet; the "finger board" cannot be played quicker than the fingers can move. And if it is proposed to produce whole words at once, (or even syllables, of which our language has thousands,) it would, I fancy, require a Briareus, with a hundred hands, and a head equivalent to fifty, to play such a machine. Still I would not discourage the efforts of any "inventive genius."

Returning from these digressions; leaving what *may be*; and considering the alphabet and the processes actually in use; I observe that you seem to agree with me as to the habit of most of the deaf and dumb, [not so; not of most of them, but of some of them, and to some extent,] to repeat words mentally under the form of finger movements; and also that this men-

tal process cannot go on beyond a certain rate of progress, corresponding to the number of movements. I think you are not quite correct in saying we cannot follow the movements mentally faster than we can actually make them "in an indistinct manner." It is my impression that words may pass through the mind much faster than they can be actually spoken or spelled, however indistinctly, and certainly with much less fatigue; but the rate of progress is certainly proportioned to the *number* of successive movements or perceptions. [We retain the opinion that it is conformed, not of course or altogether to the number of the movements, but to the rate at which we can perform them.]

I say successive movements *or perceptions*, because, in my own case, as nearly as I can judge, words do not pass through my mind as movements of the vocal organs, but as *sounds*. After more than forty years of as total deafness as any human being ever was afflicted with, I cannot be positive on that point; for all *other* reminiscences of sound have long since faded from my memory. Still the reading of any lively piece of poetry causes the words to ring in my ears. And it requires a slight effort of attention to have in mind as I read, the movements of the vocal organs required to pronounce the words. But this is another digression, though suggested by your supposing what I "would say of my own case."

[We do not believe, taking Mr. Burnet's account of his own experience, as he gives it, that he has any idea of the sound of words other than of mere beats and movements, or sensations connected with movements of the vocal organs. We do not mean that his perception involves any special attention on his part to the movements of the organs, as such, that is, as motions in space, so that he should be able to describe or delineate them, or that he is much attentive to the location of the sensations. A dancer may know, or may not know, much about the curves or lines described by his feet; and very likely does not know at all how his knees, and shoulders and head move at the same time. He is necessarily conscious only of the sensations connected with his

movements, and not fully, or necessarily at all, aware of his movements as motions in space. When Mr. Burnet could hear, there were to him certain sensations of sound indissolubly conjoined with certain sensations of utterance. He was led to regard the ear as the chief seat of the sensations and even of some of the emotions, awakened by poetical recitation; and such of them as he is still sensible to, he continues to locate in the same organ. We believe, however, that what he retains, is the greater part of what most people ordinarily perceive in the melody and the flow of verse. The lines seem to them easy or rough, lively or solemn, or stately, or smooth or harsh, more in reference to movement in utterance than to sound in the ear. This is shown, when verses, previously well appreciated, are invested, by the voice of some gifted speaker, with a charm quite new and not conceived before, and dependent not merely on the propriety of the recitation, but mainly on the quality of the voice. The correspondence of sound (so called) to sense, aside from the direct imitation of sound itself, has relation to the utterance more than to the ear. When "the line, too, labors and the words move slow," the labor is in the utterance, not in the ear, and the slowness is in the utterance, and only thus in the ear.]

Agreeing with me [only in part, we repeat,] as to the habit of the deaf and dumb to repeat words letter by letter, you think it can be overcome, [our observation also convinces us that it is in fact overcome,] just as a child gets over his habit of spelling words, as he improves in reading. I am not so sure of that. The child "breaking loose" from his spelling, learns to repeat the word in the shorter and easier form under which it was previously familiar to him. The deaf-mute knows no shorter or easier way of repeating the word than by spelling it on his fingers. That process seems to reduce it for him, to its simplest form, at least till he is furnished with a syllabic alphabet. [As the sight of the word suggests to the speaking child the pronunciation of the word which he repeats, instead of the spelling which it once suggested to him,—so it may to the mute suggest the idea, which being a mental thing can not be repeated, or it may suggest to him

a sign, a gesture, short, easy and simple, which he can repeat, instead of the spelling which it may once have suggested.]

The (*seemingly*) instantaneous recognition of a word, long or short, may be granted, without implying that the long word can pass through the mind, or before the mental vision, as rapidly as the short one. Certainly it does not for us. [In one sense it does, and in one sense it does not. As an image in the mind's eye, it does. As uttered, or conceived to be uttered, it does not.] And as for the deaf and dumb, I conceive that thought with them, as with us, takes, when it is carried on in words, the form suggested by the familiar phrase, "I said to myself." When we think, we say or speak to ourselves the words we would say or speak to another. Some people are said to usually think aloud, and all people, I believe, who think in words at all, speak to themselves; and of course the words pass mentally with the same succession of parts with which they would issue from the lips in speaking to others. Now, so far as those who hear and speak are concerned, this may seem a very flat truism; but it is pertinent to the present enquiry, when applied to the deaf and dumb. In speaking to others, they always either write by successive strokes, or spell by successive letters the words they use; and I apprehend they do so still when they speak to themselves, that is, think in words.

Still I am not prepared to deny the abstract possibility of overcoming this habit of going over words letter by letter. It *may be*, as you suggest, that we do not acquire the habit of reading without mentally pronouncing the words, because we can pronounce them about as fast as we are in the habit of thinking. Indeed, we know no easier or more rapid way of thinking than by words in syllables. But the deaf and dumb, accustomed to communication and thought in a language even more rapid than speech, must find this spelling letter by letter, excessively tedious. Hence, I suppose, the little pleasure most of them take in reading.

But there is another point to be considered. Words are assemblages of letters, not characters presenting any thing like unity or dependence of parts; but mere successions of

letters, for us cohering in syllables,—for the deaf and dumb, having no cohesion out of which an idea of unity can be formed. The parts of a *house*, of a *tree*, of a *book*, etc., have some natural cohesion. Each part suggests the whole. Not so the parts of a written word. Will not this fact make it, if a possibility, still a thing hardly to be looked for with minds of average powers, to regard words otherwise than as successions of letters?

And it seems to me easier to grasp and handle written words as successions of letters than as units. Letters have long been familiar things to the deaf-mute. Regarded as *units*, each new word would be a new arbitrary character. Is not it easier for a deaf-mute to commit to memory a long word in the familiar alphabet, than a much shorter one in an alphabet wholly unknown to him? A long Latin than a short Hebrew word, for instance? And if this be so, does not it show that it is easier for them to repeat mentally a few familiar letters, than to recall before the mental vision the visible forms of words as *units*?

The slowness of alphabetic words is only comparative. Where, as in the case of Laura Bridgman, the pupil had not been accustomed to a more rapid medium of thought and communication, this slowness offers no particular discouragement. And if fewer words are thus presented, that may be atoned for by a better choice of words, and a concentration of attention on each; but where the slowness is felt, impatience and discouragement may in some degree result. Still we learn by habit to be content with the best we can get.

Yet the highest rapidity of the manual alphabet, even without abridgments, is equal to that of deliberate speech. Professor I. L. Peet, of New York, it is said, can convey to his wife, almost every word of a sermon *pari passu* with its delivery; and the same, or even more, was said of the ability of the intimate friends of the deaf authoress, Charlotte Elizabeth, to communicate to her a sermon or other public discourse. The English manual alphabet was used in the latter case, and if less graceful and convenient, is not less legible and expeditious than ours.

That words under the forms of the manual alphabet can be and are used by deaf-mutes as the direct signs of ideas and instruments of thought, we know. That words in their written form are so used, may also be a fact;—but if so, is a much less common and less completely attested fact.

Thinking in a succession of images that pass through the mind as in a *camera obscura*, is doubtless, the *first* mode of thought; and it clings longer and prevails more with the deaf and dumb than with those who use speech. It may be asked, then, why a succession of written words may not pass through, or (if you prefer that expression,) *before* the mind, as well as a succession of any other visible objects? I suppose they may. But will they pass word by word, each word a *unit*? I doubt that; because, as I before remarked, the parts of the words have no natural cohesion, in fact no *unity*. One part does not of itself suggest another; but they follow each other in a customary series. Is not then this order or succession of the letters a part of the idea of the word, without which the word is no longer the same word? We recognize a *deer* in any position, even if his head should be cut off, and tied to his tail; but if we invert or transpose the letters of the word *deer*, the word is no longer recognizable. And if this order or succession of letters is essential to the idea of the word, how can we call the word before the mental view except by recalling its successive parts?

Moreover, if a long word can thus pass through the mind as a *unit*, it should be just as easy for a short sentence so to pass. Compare *hippopotamus*, or *responsibility*, with *howdoyoudo*, or, *whereismyhat*. Evidently the written word has no more unity than the written sentence, and often as many parts. There must be a practical limit to this power of grasping words as *units*.

Where is this limit? Probably most minds can grasp no more letters at once, than they can count of distinct objects at one glance. Suppose words composed of the same letter repeated ten or eleven times, e. g. bbbbbbbbbb, bbbbbbbbbb. Can your eye, or any one's eye, tell the difference between these two combinations without careful counting? And

moreover, is not it easier to commit to memory three or four short words than one long one?

From these considerations, it appears to me that it must be one of the most difficult of intellectual feats, to have in the mental view *at once* all the letters of a long word. For a word of three or four letters or familiar parts, it may be practicable.

If then, words are nothing but arbitrary series of letters,—I conceive that the deaf and dumb, when they mentally repeat words, have the choice of three operations: 1, to spell them mentally; 2, to write them mentally, (stroke by stroke;) 3, to adopt some abbreviation which shall serve as the direct instrument of thought, but be convertible into the full word at will.

No doubt the deaf and dumb, while mentally repeating words in the finger form, have in mind an idea of their appearance on paper, just as we, in repeating words by syllables, have in mind their orthography. The manual alphabet has no equivalent for capital letters; yet the deaf and dumb are, I think, less apt than speaking children to fail to use capitals correctly in writing. This however is no aid in simplifying their conceptions of words, obviously indeed tending rather to complicate them than otherwise.

When you attribute the slowness with which deaf-mutes read, to their want of familiarity with language, (p. 237,) I rather suspect you put the cart before the horse. Your own previous remarks show that the slowness with which they are compelled to use words, [in communication with others and with their teacher, not in reading,] is the main cause why they do not become more familiar with language. You say, (p. 239,) "We could name educated deaf-mutes who, in conversation by writing, will set out on the instant without hesitation, and commence a sentence of some length, which they entirely see through to the end, before they have had time to write a word. Whereas, on the other supposition, [that they think words by following the strokes of the pen,] they would need a double time, that is, as much time to compose it, as afterwards to reproduce it." You can hardly mean here

that all the words of the sentence were present to the mind at once; I suppose the meaning is that the mind glanced with extreme rapidity along a line of words marshalled up mentally. To me, however, it seems that the case is neither more nor less than that of a speaking person beginning a sentence orally, and having a clear idea of what he is going to say before he has pronounced the first word. Does it follow that he mentally ran over the words before he spoke them? Surely not.

[The case is the same undoubtedly. But the mind must go on in advance of the voice, more or less, of course, not merely with ideas of things, but with ideas of words. If the mind of the deaf-mute works so slowly with words, as is represented, he must in writing and composing, either carry on the actual writing of one word simultaneously with the mental writing of another, which we cannot believe, or there must be some pause or hesitation exhibited; the absence of which we considered as evidence of a rapid movement of thought in composition.]

The advantage which you ascribe to written or printed words over "finger letters," in that they "stand permanently before the eye," does not seem to me by any means an advantage that will promote rapidity of thought or composition in words. This *permanence* promotes distinct conceptions, but it neither impresses the word on the memory so well as repetition by the manual alphabet, nor surely can it enable the word to move faster through the mind. Does it enable the mind to glance quicker from word to word? That is the question we have to solve.

[Does the use of the written form promote rapidity of thinking in words? It enables each "word to move faster through the mind," because a word, supposed to have been already learned and made familiar, is more quickly apprehended in that form, than as spelled on the fingers. And what can be quicker than the glance of thought from word to word presented in the written form? As to committing to memory by means of the written form without the manual alphabet, much will depend on the habits to which the pupil

is trained. We have no doubt that the more he commits to memory without the aid of the manual alphabet, the better it will be for him. Besides the habit of rapid thinking thus formed, the relation between the clauses and members of the sentence will be likely to be observed; whereas, committing to memory by the manual alphabet, is apt to be little else than a mechanical process of hooking on each word to the next.]

To sum up, it seems to me a natural process, and analogous to our own mental use of words, that deaf-mutes should think *in* or *of* words by following the movements by which they reproduce them. Thought is itself movement,—progression; and signs to be used as the instruments of thought, (not merely suggesting ideas, but carrying them along and aiding their progress,) should have movement, which implies succession of parts, not fixity or permanence. The multiplication of parts, and hence comparative slowness of movement, is an evil; but either it must be accepted, and made the best of; or means must be found to reduce the number of parts, as by the use of a syllabic alphabet, or by abbreviations.

As to your suggestion that a sign for every word, as the “accompaniment, or if need be, the exponent of the word,” would aid in thinking in words, the idea, I suppose, being that the sign would supply the unity wanting in the written word, and, like the withe that binds a faggot, enable the deaf-mute to handle it faster,—that is to say, recognizing the word at a glance, instead of repeating its letters, he merely repeats the sign,—I merely observe that the *idea*, where the word or even the phrase suggests any distinct one, will serve just as well, and that the signs will, when made in the order of the words, often be a hindrance, rather than a help to the understanding of the sentence. If the attaching a distinct idea to a word does not enable the deaf-mute to dispense with the mental spelling of the word, the attaching a sign will not. And unless the sign enables him to dispense with this spelling, it only adds at least one more to the already great multiplicity of parts.

[Why! A sign is a "movement." And if it is insisted that there must be some movement, or idea of movement, to help the mind along the track of words, it may much better be a single gesture, than a tedious manual spelling. In short, it is quite conceivable that such an expedient should aid in remembering or in constructing sentences. We do not, however, think it a needful, or on the whole, a useful one.]

After all, this multiplicity of parts is not so much the obstacle to deaf-mutes thinking in written words, as the want of life, or as Mr. Jacobs would probably call it, of *vitality*. This *vitality* can only be supplied by the gestures and expression of eye and face that accompany words. And as you will fully agree with me, indeed I think have made the remark yourself, this gesture and expression easily and naturally accompany spelling with the fingers, and can scarcely be made to accompany writing. Written words must, therefore, either recall finger-spelling as the primary form of words, or seem cold and lifeless in comparison.

[Mr. Burnet has given us several reasons opposed to the idea that deaf-mutes apprehend words as units. One is, that words are made up of letters arranged in a certain order, enforced by the consideration, that there is certainly a limit of length beyond which a word can not be recognized at a glance. We admit that in recognizing, or calling to mind a word, the mind must be cognizant of the parts and the order of the parts of which the word is composed. We admit also, that there is a practical limit to the number of parts in one whole, capable of being, as we say, instantaneously apprehended. But remember, that every object of perception or of thought, is complex. Each letter is complex. A line, or a dot, is complex. We know or recognize a complex object, only as we recognize its parts and combine them into the whole. Every object of thought requires, then, several mental acts. These acts are successive. They require, therefore, some extent of time. We can not have a thought in an absolute point of time. What we call an instant, is an extent of time so brief that we can not measure it. Yet it is impossible for us to draw the limit between what we call an

instant and what we consider a measurable extent of duration, or between an apparently instantaneous act, and one which seems to occupy time and involve distinct succession. There are, then, for us no absolute units, but only what are practically such in relation to our power of applying a measure. Practically, we say, a feather does not jar the rock on which it falls; but natural philosophy teaches us, that the shock is felt through the universe of matter. We can not set a limit, and say this body will jar the rock and that will not, though we may find a considerable range within which the vibration will be imperceptible to our senses, or to any tests we can apply. So it is in respect to the complexity of thought. All thought is complex, involving acts in succession, even though not so to our consciousness. All we have to say then is, that, practically and within certain limits, we can recognize or apprehend words as units, that is, recognize or apprehend them by an instantaneous act, or what we call such, and what is practically such to us, though involving a series of successive acts. The number of objects precisely alike which we can count by a seemingly instantaneous act, will not help us, as Mr. Burnet supposes, to find these limits. We are not obliged to count the letters of a word in order to recognize it; these are two quite different processes; and we can count unlike objects more rapidly than those precisely alike.

The instantaneous recognition of a visible object, a written word for example, depends more upon a previous familiarity with the object, than upon the number of parts which compose it. Some are more easily made familiar, or committed to memory, as we call it, than others; and this depends on a variety of circumstances, important in reference to that matter, but having no relevance to the present inquiry. The confounding of the process of committing to memory, with that of thinking in, or of, a word already familiar, will lead to error; though there may be important relations between the two processes.

Another reason advanced by Mr. Burnet is, that as deaf-mutes reproduce words only by movements, therefore they

mentally go through the same movements in bringing the words before their own minds. He introduces, for argument, a play upon words, by saying that thought is movement; as if it must therefore be the thought of some bodily movement. Is not imagination, or the power of forming images of things, an active and plastic power? But can it act, only by going to work with an imaginary pencil and pallet, or chisel and mallet, or pen or crayon, or other tool in hand? In fact, this power of taking impressions from visible objects, and of reproducing and combining them at will, is a leading faculty, and capable of acting for and by itself, and of acting with rapidity and force. It can furnish instruments of thought, having "movement, which implies succession of parts, not fixity or permanence;" that is, it can present to the mind words one after another in succession. If it is not now, it ought to be brought into full play, in aid of the deaf and dumb in the acquisition and use of language. Still, the faculty is undoubtedly stronger and more predominant in some persons than in others. There is in some minds a tendency to follow movements and run along a line of events in succession, rather than to picture objects in space. Minds differently constituted will seek different aids for their thinking processes.

We desire not to be understood as admitting that the majority of our pupils do become confirmed in the habit of thinking in words, under the form of the manual alphabet, so as to find it a difficult habit to overcome. Observation, as well as theory, leads us to the opinion that it is not so, and certainly that it need not be so. Of course, something depends upon the training.]

OBITUARY NOTICE OF GEORGE E. KETCHAM.

BY REV. THOMAS GALLAUDET,

Rector of St. Ann's Church for Deaf Mutes, New York.

GEORGE ERASTUS KETCHAM was the oldest child of Mr. and Mrs. John W. Ketcham. He was born in the city of New York, January 7th, 1829. His parents did not discover that he was a deaf-mute, until he was over two years old. During the tender period of childhood, he was remarkable for gentleness and sincerity. At the age of nine or ten, he was very ill, and lay for several days at the point of death. Having attracted the attention of his mother, who was anxiously watching at his bed-side, he tried to make her understand by his signs that he wanted something in another part of the room. Being desirous of gratifying him, she brought to him various articles in succession, but all to no purpose. She could not find out what it was upon which he had so set his heart. The next morning, renewing her attempts to get the right thing, she at length brought to him the copy of the Bible which was in general family use. The expression upon his countenance showed that this was the longed for object. He placed the Bible upon his bosom, folded his little arms over it, and went quietly to sleep. His keen powers of observation had taught him that, among his loved ones, this book was held in great esteem, and in his hour of peril he wanted it near him. Though he was of course ignorant at that time of the great truths of this blessed volume, yet this touching incident proved indeed the key-note to his subsequent life, for as soon as education shed her light upon his imprisoned mind, and gradually unfolded to him the momentous doctrines of revelation, we find him ever embracing them with his heart.

Our departed friend and co-laborer entered the New York Institution for the Deaf and Dumb in his eleventh year. He graduated in July 1847 and left in 1848. During most of his course, he was under the instruction of the late Rev. J. Addison Cary, by whom he was greatly esteemed, though his teacher was not the only one who appreciated his sterling

good qualities. He was a general favorite with officers and pupils, for there was a bright and genial manliness about him which charmed the hearts of all his associates. His whole bearing was that of one who loved to do right. He established such a character of moral and intellectual excellence, that Dr. Peet, the President of the Institution, could cordially recommend him as fitted to discharge the duties of an instructor of deaf-mutes, in the Institution which had recently been started in Raleigh, N. C. Having received his appointment from the Board of Directors of this Institution, he bade farewell to home and kindred, and went cheerfully and hopefully to the distant post which Providence had assigned him. This was in July, 1848. Here he labored faithfully for ten years, going on towards perfection in the Christian pathway. The letters and resolutions appended to this sketch are a grateful tribute to his memory, setting forth the estimate which was formed of him by those who knew him best. In all the relations of life, he evidently impressed others with his genuine integrity and sincerity. It was certainly quite remarkable that he, being a deaf-mute, should have been led to join a military corps. But, notwithstanding all the disadvantages of his position, his natural quickness of apprehension and bodily activity, enabled him to stand shoulder to shoulder with his comrades, for he is described as an "ornament" of the corps.

Mr. Ketcham was confirmed in 1853, and became a communicant of Christ Church, Raleigh, under the pastoral care of the Rev. R. S. Mason, D. D. In July 1858, he resigned his connection with the Institution on account of ill health, and returned home to his parents in New York. His complaint proved to be the consumption. It was hoped, for a time, that medical skill and maternal nursing had checked the ravages of disease, and that he might be continued through the winter till another spring-time should bring its invigorating influences. When the writer saw him last September, for the first time after his return from the South, he seemed in the enjoyment of a tolerable degree of health. True to his kind and obliging nature, he was guiding a

small company of pupils from the Institution for the Deaf and Dumb, around the House of Refuge, of which his father has been for so long the respected Warden. He greeted me with a warm welcome, and we had a very pleasant conversation. A few weeks passed away, and I was summoned to his sick room. A great change had taken place in his bodily appearance. He had become thin and weak. But his mind was clear and composed. Death had no terrors for him. It was refreshing to witness the devout and intrepid bearing of this youthful soldier of the great Captain of our salvation. Older christians might have learned of him. Prayer in the sign language was offered, and a time appointed for him to receive the communion. He desired to be transferred from Christ Church, Raleigh, and to be received as a member of our Parish. In compliance with his wishes, I addressed a note to the Rev. Dr. Mason, the reply to which is given below. Our friend sank so rapidly that he was unable to receive the communion, and Dr. Mason's note, it will be perceived, was dated two days after his death. It was evident to all who stood in tears around this dying Christian, that the valley so dark to the natural man, was irradiated to the spirit's gaze with celestial light, and that the Good Shepherd's angels were conducting another of the redeemed to Abraham's bosom. On the 10th of November, 1858, George E. Ketcham was gathered to his fathers. His parents mourned the departure of an obedient, faithful son; sisters and brother wept as they thought that they should experience no more his kind and gentle attentions; friends grieved that one promising so well for an honorable and useful life had thus been stricken down in the morning of his days; but all were comforted with the reflection that for Christ's sake he had entered upon the glories and bliss of Paradise. What a comfort to the bereaved to find marked in his Bible such texts as the following: Psalms viii, 9; xviii, 28; xix, 7; xxxii, 1; Romans v, 2; Hebrews iv, 16! The funeral services were held on Saturday, Nov. 13, at the House of Refuge and the Methodist Church in Harlem. At the latter place there were present quite a large number of pupils from the Institution, under the charge of

Prof. I. L. Peet, desirous of honoring the memory of one who had reflected so much honor upon their *alma mater*. The service and address were translated into the sign-language. The body having been placed temporarily in a vault by the church, has since been committed as "dust to dust," in the family burial plot at Northport, Long Island, there to await the resurrection of the last day.

Thus has been taken from our profession a true man, one who tried to do his duty in that state of life to which it had pleased God to call him. He leaves an example for us all to imitate.

Letter from R. S. Mason, D. D.

RALEIGH, Nov. 12, 1858.

DEAR SIR:—I received this morning your letter of the 10th, and very willingly comply with the request contained in it. I had heard of Mr. Ketcham's illness, and indeed it was here announced that he had died. Be pleased to convey to him my assurances of continued regard, of my sincere sympathy for him in his bodily distress, and of my prayers that the good God will grant for His Son Jesus Christ's sake, that "peace which passeth understanding," "that joy which is unspeakable and full of glory." He was very much esteemed in this place. He was confirmed and received his first communion in this parish, and has always, as far as I know and believe, led a godly and Christian life.

Very truly, Your brother in Christ,

R. S. MASON.

REV. THOS. GALLAUDET.

Resolutions by the High Class of the N. Y. Institution.

On the thirteenth of November 1858, a meeting of the members of the High Class of the New York Institution for the Deaf and Dumb, was called to order, and organized by the appointment of Gilbert Hicks, Chairman, Charles K. W. Strong, Secretary.

The following preamble and resolutions were then unanimously adopted.

Whereas, It has pleased Almighty God to remove by death Mr. George E. Ketcham, a resident of Raleigh, N. C., well known both as a distinguished graduate of the New York Institution for the Deaf and Dumb, and a competent and faithful instructor in the North Carolina Institution for the Deaf and Dumb. Therefore,

Resolved, That while we would humbly acquiesce in the divine will, we do hereby express a sense of personal bereavement in the mournful event.

Resolved, That we would express to the bereaved and afflicted family and relatives, our heartfelt sympathy in their deep sorrow and distress, and the assurance of our prayers to God for them, for divine grace and consolation.

Resolved, That a copy of these resolutions be printed in the American Annals of the Deaf and Dumb, and that a copy of them be sent by the Secretary, to the family of John W. Ketcham, Esquire. The meeting adjourned, *sine die*.

Letter from the Principal, and Resolutions by the Board, of the N. C. Institution.

INSTITUTION FOR THE DEAF AND DUMB AND THE BLIND,
RALEIGH, N. C., Nov. 22nd, 1858.

MY DEAR SIR:—We heard a few days ago, of the death of your son, and our esteemed friend.

From the time he first came to our Institution, to the time he left it, I have felt a very strong interest in him, and I now desire to express to you and his friends, the high estimation I have uniformly had of him. An intimate acquaintance with him, of ten years, has given me a good opportunity to judge of his worth.

It affords me pleasure to communicate to you the following resolutions passed unanimously by our Board of Directors, at a meeting held on Saturday evening last. With kind regards to your family, and sincere sympathy in their affliction,

I am truly Yours,

W. D. COOKE.

Resolved, That this Board have heard with sincere regret of the death of Mr. George E. Ketcham, who for ten years was a teacher in this Institution.

Resolved, That in the death of Mr. Ketcham, this Institution has lost an excellent and efficient teacher, and the Board desire to express the high estimation in which he was held by them, as a teacher, a gentleman and a Christian, and to tender to his parents and friends their sympathy for this bereavement.

Resolved, That these resolutions be entered on the minutes of the Board, and published in the papers of the City; and also that a copy be sent to the father of the deceased."

WM. D. COOKE, *Secretary of Board.*

Resolutions by the Oak City Guards.

ARMORY, OAK CITY GUARDS.

RALEIGH, N. C., Nov. 20, 1858.

Whereas, by a dispensation of Divine Providence, our beloved friend and late companion in arms, George E. Ketcham, has been removed from this world to a blessed state of Eternity.

Therefore, be it Resolved, that while we desire to avoid any public manifestation of grief, or showy expression of sorrow, we tender to the bereaved friends of the lamented deceased, our warmest assurances of consolation in their sore affliction, and unite with them in dropping a tear to the memory of one who was an ornament to our corps, and a friend to every man who composed it.

Resolved, that this company wear on their left arms the usual badge of mourning, in respect to his memory, for thirty days.

Resolved, that a copy of these resolutions be sent to the family of the deceased.

WM. E. ANDERSON,	} <i>Committee.</i>
J. W. WIGGINS,	
JOSEPH JONES,	
WM. H. WILLIAMS,	

A BIRTHDAY FESTIVAL.

HAPPENING, after a long absence, to be a visitor at the New York Institution for the Deaf and Dumb, I was honored with an invitation to the High (Class) Festival, got up by the class, (by a *conspiracy*, as Prof. Peet remarked he would have called it, were that word used in a good sense,) in honor of their worthy teacher's birthday. I felt desirous to preserve a sketch of this "green spot in memory's waste," and to cull some crumbs from the intellectual feast for the delectation of the readers of the Annals; but getting hold of the annexed account, written by one of the members of the class, I concluded that I would not try "to paint the lily, or throw a perfume on the violet;" certainly the credit which is reflected on the class by the tasteful manner in which they got up the festival, is not a little increased by the ability with which one of their number has described it. J. R. BURNET.

At ten o'clock on Saturday evening, December 4th, 1858, the gentlemen and ladies of the High Class, with several guests were escorted to the dining-hall, under the direction of Sidney J. Vail, Marshal, and sat down to a luxurious repast, which had been got up by previous arrangement, in honor of the birthday of their beloved Professor, Isaac Lewis Peet. The class, which consists of both sexes, had a very bright appearance, especially the ladies, who wore beautiful wreaths of natural verdure. The table, which was beautifully decorated and bountifully supplied with all manner of good things, was highly creditable to the matron and the ladies who took part in its preparation.

By invitation of the Marshal, a blessing was invoked in the sign language by Harvey P. Peet, LL. D., the President of the Institution. Albert A. Barnes, the Orator of the Day, and a senior member of the High Class then rose up, and in the name and in the behalf of the class, delivered an appropriate address, and then presented a beautiful cup and saucer to Prof. Isaac L. Peet, A. M., by the hands of his beautiful

lady. The applause at the conclusion of this address, was long and loud.

The address in a written form, and signed by all the members of the class, was then laid before Prof. Peet. It is as follows :

Prof. ISAAC L. PEET,

We, your pupils, wishing to testify our gratitude to you, and show that we have not forgotten the anniversary of the day which gave to us a teacher, and to the deaf and dumb of America, a great benefactor, have, by a unanimous resolution, adopted this method of expressing it. Daily, for years, you have set before us an intellectual feast, the viands of which were richer than those which pleased the fastidious palate of Vitellius, for they were selected from the choicest gardens of ancient and modern literature, or better still, the native product of your own prolific mind, and as you devote your time to the nourishment of our souls, and the cultivation and gratification of our intellectual tastes, you will permit us, for once, to minister to the wants and the gratification of your body. It is the last time that many of us will be permitted to congratulate you on the return of this joyous day, and personally express the hope that each succeeding year may be happier than the last until you have completed your sojourn on the earth. Though, when your next birthday arrives, many of those who are now gathered around you, will, if their lives are spared, be in their far distant homes, it will not be forgotten. It will ever be a day in which we shall pause in the toil and strife of the great world, of which we now know so little, to strengthen our minds and hearts, by living over again, in retrospection, the many years of almost unalloyed happiness we have spent under your faithful guidance, and not only then, but every day, our prayer that God's choicest blessings may ever rest upon you, will ascend from the deepest recesses of our hearts. Had we the power, we would bring you the goblet of Bacchus brimming with the nectar of Jupiter, and summon Venus for your cup-bearer, but as this is impracticable, we trust that you will be lenient enough to take the "will for the deed"

and accept the infusion* of the far-famed berry of "Arabia the blest," which we have the honor of presenting you, from the hand of one much more dear to you than Venus was to Jupiter, and though the cup which contains it will, in a few years, have crumbled back to the clay of which it was formed, may we hope that you will sometimes think of those who gave it, until the golden bowl is broken and you are seated with those who partake of the feast of everlasting life in the mansion of the blest.

Albert A. Barnes,	Annie E. Thorn,
Charles K. W. Strong,	Gertrude Walter,
William W. Farnum,	Amelia A. Noyes,
Gilbert Hicks,	Fanny Smith,
Sidney J. Vail,	Sarah J. Christy,
John Witschief,	Emily Thorne,
Melville D. Bartlett,	Sarah A. Eastman,
Harley W. Nutting,	Eliza J. Montgomery,
Elias Perkins,	Dorothy Vosseller,
Edward E. Miles,	Elizabeth Cook,
	Rhoda A. Wells,
	Alice McCormick.

Professor Isaac L. Peet, in reply, extended his warm thanks to the class for the present tendered by them, and spoke of keeping it always as a token of remembrance. He expressed himself as much surprised as gratified with this evidence of the affection entertained for him by the class, and said that it would encourage him to yet more earnest efforts for their advancement.

The *eatables* then began to disappear, and the wants of the body being satisfied, the marshal, Sidney J. Vail, called for toasts.

Charles K. W. Strong, a senior member, being called on, rose up and gave as a toast: "The chief professor of our Alma Mater. May he be blessed with long life and excellent health; that priceless boon secured to him, gives to us an unequalled instructor of literature and science." (Cheers.)

Prof. Peet rose up and responded in a few happy remarks, and concluded by proposing "The health of John H. Roche

and G. W. Schutt, the only absent members. May this boon, of which by the permission of providence, they have been temporarily deprived, be speedily and fully restored to them, so that they may be enabled to resume their studies with a prospect of success." (Cheers.)

Dr. H. P. Peet being called on, made some interesting remarks in relation to the history of his son's early childhood, and expressed the hope that the future of the class would be full of even better promise than before, and that they would appreciate the social and religious advantages they enjoyed. He manifested great interest in their welfare. (Loud applause and cheers.)

Mr. John R. Burnet, of Livingston, N. J., a deaf-mute gentleman of learning, being called on, rose and said he remembered when Mr. I. L. Peet was so small a boy that he, Mr. Burnet, had to lift him up, which he could do with ease, to look at a map. That time was long past, but remembering how good and studious a boy he was, Mr. Burnet was not surprised that he had become so good, learned and useful a man. He gave as his sentiment; "May he long live and long continue to be useful, for in usefulness his noble nature will find happiness." (Loud cheers.)

William W. Farnum, a senior member, was disposed to be somewhat facetious, in the expression of his kind wishes. "The ladies of the High Class. May the beauty of their character expand in the graceful and admirable proportions of their hoops." (Cheers.)

Charles K. W. Strong rose again and gave "The health of the Class of 1859," a sentiment which was honored by a general rising.

Prof. Peet again proposed as a sentiment, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Sidney J. Vail told the class that it would gratify him to toast them, but he found it quite impossible to collect his thoughts for that purpose, as he knew they were not fond of "dry toast," and whatever he could give, would be so dry that it could not be moistened by all the coffee in the urn.

A number of toasts and speeches followed, and the festival closed with a benediction by Prof. Peet, and then the guests and members went to the parlor to finish the evening in social conversation.

It was really most pleasant to see the joy that beamed from all their faces, and the animation and grace with which they expressed their ideas in the beautiful language of signs.

NEW ENGLAND GALLAUDET ASSOCIATION OF
DEAF-MUTES.

The following correspondence explains itself. The munificent gift of Mr. Salisbury, will be valued by the deaf-mutes, more especially, as an evidence of the interest with which their efforts at self-improvement are regarded by a person of his standing and character, as they must be by all the intelligent and benevolent portion of the community.

WORCESTER, MASS., Sept. 22, 1858.

CHARLES BARRETT, ESQ.,

Treasurer of the New England Gallaudet Association.

MY DEAR SIR:—The recent meeting of your Association in this city must have been as gratifying to the members as it was interesting to others. Such public exhibitions of culture, good sense and capacity for business, will give to Deaf-mutes the self-reliance which is essential to a useful and happy life, while the community is made more willing to sustain their schools and to aid the difficult and honorable efforts of individuals to rise above the embarrassments of their lot.

I think many spectators will have carried away from your sessions the conviction, which rested on my mind, that such a worthy organization ought not to be permitted to want the means of efficient action. As a token of my sincere good will and of my respect, I offer the enclosed donation, (\$100,) to the funds of the New England Gallaudet Association. I remain, very respectfully, Your obedient servant,

STEPHEN SALISBURY.

BOSTON, MASS., Sept. 24, 1858.

HON. STEPHEN SALISBURY.

DEAR SIR:—I have your letter of the 22nd inst., before me, enclosing a check for one hundred dollars, as a donation to the fund of the New England Gallaudet Association of Deaf-Mutes. It becomes me, as its treasurer, to acknowledge its receipt, and, in its behalf, also gratefully to accept the gift.

The recent meeting at Worcester, to which you are pleased to allude in such pleasant terms, was gratifying to the members; more so, indeed, than any previous meeting of ours had been. And Worcester was judiciously selected as the place of meeting. We separated with the liveliest feelings of gratitude towards her citizens, for the kind interest they manifested in our behalf; for their hospitality, and for their benevolence, as shown by the liberal donations, that have already come from two of her citizens. Rest assured, Sir, that all this will be long remembered by the members of the New England Gallaudet Association. Accept the best wishes of myself and the Association, for your present and future welfare. I have the honor to be, very respectfully,
your obedient servant,

CHARLES BARRETT.

The following item was omitted in the report of the Worcester Convention.

PRESENTATION.

On Wednesday evening, Sept. 6, while the parlors of the Lincoln House were filled with deaf-mutes and their friends, Mr. Wm. Martin Chamberlain, in behalf of a number of friends, presented to Mr. Thomas Brown, the President of the Association, a sum of money, with which it was the desire of the donors, that he would furnish himself with a pair of *gold spectacles*, as a token of their regard and esteem for him, both as a friend and as an officer. It was their wish that he might live long to enjoy them.

Mr. Brown, who was taken by surprise, replied substantially as follows:—"I hardly know how to express myself; I accept this substantial token of your esteem with a deep

feeling of gratitude, and an appreciating sense of the honor conferred upon me. I shall always remember the many pleasant hours we have spent together, and the many ways in which you have shown your friendship for me. If I should hereafter see my way through life any clearer than before, I shall attribute it, under Providence, to your kindness."

It is hardly necessary to add, that on the following morning, Mr. Brown's friends had the pleasure of seeing his smiling face ornamented with their present.

Charles Barrett, Treasurer, in account with the New England Gallaudet Association.

DR.—Oct. 20, 1857, to Jan. 18, 1859.

Balance on hand at last account,	-	-	-	56.91
Cash received from members,	-	-	-	106.50
" Donation at Worcester,	-	-	-	20.00
" " from Hon. Stephen Salisbury,	-	-	-	100.00
" received for honeysuckles,				
donation of John Emerson,	-	-	-	16.08
" received as interest,	-	-	-	12.18
				<hr/>
				\$311.67

CR.—Oct. 20, 1857, to Jan. 18, 1859.

Express charges, paper, postage and printing.	-	9.09
Bills paid and incidental expenses at Worcester,	-	51.28
Paid American Annals, (1858,)	-	48.00
Balance on hand,	-	203.30
		<hr/>
EE.		\$311.67

CHARLES BARRETT, *Treasurer.*

BOSTON, Jan. 18, 1859.

BOSTON, Jan. 19, 1859.

This certifies that I have examined the above account, and find it properly vouched.

SAMUEL ROWE, *Auditor.*

ERRATUM.—In the report of the business meeting of the Worcester Convention, (see *Annals*, Oct. 1858,) George Homer is said to have been nominated for *Vice* President, and declined. It should read, he was nominated for President.

MR. SWETT AND HIS DIORAMA,—ADDRESS BY MR. SWETT.

[We gave a notice in the last *Annals*, of the miniature Battle of Lexington, constructed by Mr. William B. Swett, a former pupil of the American Asylum. Mr. Swett came to Hartford, and exhibited his work to the pupils and teachers of the Asylum, on Christmas day, and at the same time delivered an *Address*, which he had previously committed to writing. We insert it here, not merely for the gratification of his friends and fellow mutes; the frank simplicity with which he has laid open his experience, give it a peculiar interest for every reader.

Mr. Swett disposed of his work, while in Hartford, to Messrs. Goodwin & Co., proprietors of an attractive and popular show, which comprises a number of pieces of a similar description. He at the same time engaged his personal services in their employ, on terms advantageous to him.

Mr. Swett was born deaf of one ear, and perhaps partially with the other. He lost hearing entirely at ten years of age, by the measles and mumps. His mother, also a deaf-mute, is a sister of Mr. Thomas Brown, President of the New England Gallaudet Association of Deaf-Mutes, and he has several other deaf-mute relatives.

The intelligent readers of Mr. Swett's story, will be impressed with the importance of providing thorough instruction in the elementary principles of mechanics for pupils of a natural bent and capacity like his.—EDITOR.]

*Ladies and Gentlemen, the Officers and Teachers,
and the Pupils of the American Asylum :—*

I CONFESS, I am totally incapable of saying what the expressions of my heart are while I stand before you. I must leave you to imagine one's feelings after a long absence, to find himself back again here on this place he has so often trod in his school days; everything is brought back to his mind, the school exercises, religious services, &c., &c. I can

not but say, that I offer up my heartfelt gratitude to our Heavenly Father for his great kindness in keeping me alive, and in his kind care of my life's journeying, and at last bringing me safe to this place I so long desired to see, and to feel again all its blessings I bore when I was a school-boy; for even now I retain all those boyish feelings, and I still yearn to become a pupil again and commence with the A, B, C. Oh! let me again be under the rule of the teachers; let me sit in the same room that I used to, and study my lessons again; let me sit at the same table and eat my meals, and let me again sit in this dear chapel, where I may drink much of that religious teaching again, which I so often attended in my school days. All would have been forever darkness with me, but for the kind care of Providence, by which this Institution sprung up as if by miracle, and thousands of minds were enlightened, and thousands know their God. Allow me to say, that I owe all the education I got, and all the success I met with since I left Hartford, to the beneficent Institution itself, and to your (the teachers') kind care and exertions and your teachings. I have now returned with pride, to show the fruits of it.

You now ask, when it originated in my mind to make this diorama, the Battle of Lexington? I will now proceed to give you all the information I am capable of remembering. Once on a time, I can not remember precisely, but should think it was about the middle of my term at school, the pupils and myself were invited to see the diorama of the Battle of Bunker Hill at the City Hall. Time never can erase it out of my mind, on seeing the first scene, how I was startled and enraptured, and would not turn away my eyes from the moving figures, and I wondered if they had souls, until the performance was through. When, on leaving the Hall, and while on our way back to the Asylum, Mr. Turner came up to where I was walking alone, separate from the boys; he put his hand on my arm, and I could see by moon-light, with a smile, and asked me how I liked the exhibition; and what answer I gave I do not remember, but I am sure I made some remark which appeared to please him, and ever after he

said nothing about it, nor did I attempt to say about it to him again. I tried to forget the beautiful thing, but could not, and have spent many restless days and sleepless nights. I dreamed of it while in bed, amused my mind in various ways by day. I do not exactly remember what the nature of the show was. I feebly tried to find out. I found I was too young, and destitute of inventive genius, as I have now in my older age. I have often told the boys that when I am older, I meant to make a diorama, but all the answers they gave me were none of the pleasantest. They believed a deaf and dumb person would never be able to make one, nor succeed in taking an exhibition journey. I determined to surprise them some way, if there was any chance, which I happily had on a Christmas day. It had been customary with them to decorate their sitting room with evergreen, pictures, and any thing they could find at their wit's end, and for my part I was too lazy to do any thing, and at the same time, I unconsciously kicked up a quarrel with one of the boys, when I forgot I had a beam in my eye, for I accused him of his want of interest in helping the boys. It proved a good lesson to me, and I got worsted by him. As if by magic, I forgot the quarrel, ran to the city, got some colored papers, and by the assistance of an old pupil I succeeded to a charm in making and arranging soldiers; I borrowed war-horse with an officer on, I made a cannon, I set it on the west shelf in the sitting room. Christmas evening came. The teachers came, next the ladies and girls, and at the head was the venerable Mr. Weld, to enjoy the sight of the decoration the boys had made. I can never forget, Mr. Weld, with a look which appeared like surprise, walked quietly up to the shelf, while I stood near by with both of my hands in my pockets; he surveyed the work with his piercing eyes so natural with him, he turned round slowly full before me, and with his face lightened up with pleasure, asked me who made those pretty soldiers, &c., pointing at them with his straight fingers. I told him it was I. Some of the teachers followed him round, and at this instant I got myself out of their presence; my heart beat with delight at

the success; I learned to think possibly I could succeed in any work if I should try. Though very trifling as you suppose, yet it led me deep into thought for many years, and here is the effect of this memorable event. I learned two words, patience and perseverance. When I lay hold of any thing, I go to work with a will and overcome all difficulties if I meet them. You are welcome to make good use of this example in your work toward the pupils; they will follow your advice and my example to good effect during their lives after they leave the Institution.

You would ask, why was I willing to devote so much time on the Battle, when I ought to have attended to other things more necessary? If I am to say all the particulars which induced me to pursue the work, it would tire you to hear at present, but I will give you a few reasons and make the story short. I was born to be an inventor, or so I thought I was. I have been a great whittler, a curious and amusing business from the age 24 years old to my present age. You are welcome to laugh to your heart's content, but I turned it to good account. I loved all kind of machinery, and often felt gloomy and sick they were not of my own invention, nor could I invent any. I have studied natural philosophy, and many things, but I was not content with it. I wished I had been thrown into a good field, where I could make myself the most useful to my friends and the deaf-mutes in general. I wanted to have a good privilege to improve my mind with writing language, &c., &c. I thought by going on a journey with a show there may be a fine time to go to learning again and to great advantage, by conversing with persons, who have any interest with me. Very happily I had it to my heart's content, and hope I may continue to enjoy it a long time. I have been very fond of military music and seeing parade, ever since I was four years of age. I commenced to practice on the drum at five years old, with a tin pan and a stick. I thought to myself, before I lost my hearing, when I grow up to be a fine soldier, I will handle the musket, or brandish the sword, ride on a horse, a plume in my hat and epaulettes on my shoulder, &c., &c. Often I would get a long stick,

tie a string on one end for a bridle, and vault on it with pride, and gallop away with a wooden sword to my side and a cock's feather in my hat; but I was checked in my youthful career by being deprived of my hearing, and to this day I have a longing to follow the army. I had a brother who went but never returned. He was wounded at the storming of the castle of Chapultepec, and died from a wound. I tried hard to get the consent of Gen. Pierce to accompany my brother to the war, but the laws of the United States forbid deaf-mutes enlisting for the army. At the age of twenty-five, I determined to settle down. I married and settled down in my native town. I worked diligently at my trade, and after eight years of experience, I found the competition in the carpenters' business so great, I being a mute, I found it hard work to support a family. I have been much hindered in all kinds of work by sickness, and the expense more than I could get by steady work, &c. I hoped, if I could take a journey with the exhibition, I might be able to make myself and family independent and comfortable.

All the success I met with on this work, is owing much to my wife's encouragement and kind advice. She would lessen or drive away any gloomy thoughts that I was always apt to bear, and she would bear all the troubles with me with great patience, and I confess I have been more than once morose and cross to her in the day of trouble, but thank her for her kind look. When I succeeded, after a long time, in finding out a method I could work the figures, how her eyes brightened up! and she foresaw I might eventually succeed in the show business, and she often and alone of all my friends urged me along, showing pictures of future happiness and comfort to us all, put to silence so much malicious stories against us; God bless her, and let her be forever an ornament and a precious jewel to me, a brute of a man, and may she always by her kindness and gentleness, lead me along to prosperity.

Again you will ask, where I began to plan and work on this Battle. It was in Nashua, to which place I moved and got work in a door-factory. Not long after, one day, I went

to work gloomily, for I had met with a disappointment. At last, a show-bill was handed to me, and on glancing at a word, I was thunderstruck to find that the very Battle of Bunker Hill I loved to think of and doated on, was to be exhibited on the following evening, at the City Hall. My apron was off instantly, for how could I hold myself at such unexpected news. I asked leave of absence, ran home, swallowed up my supper, for I could not eat it from great excitement, and before I knew where I was, I found myself the first at the Hall, begged admission; the proprietor kindly gave me a free pass. I must leave you to finish the story how I enjoyed it. I commenced right away the same evening. I did not sleep a wink until the morning sun admonished me to go to work at the shop. First, I set myself to learning to make figures with a knife, and then to study the history of the Revolution. There was a gigantic obstacle to overcome. I was undismayed, but sometimes I gave the work up in despair, and would have destroyed my plan and some of the works I had begun, but for my wife; she prevented my rash act. I fixed on Lexington, because I know it was the *first* place where the first blood was shed during the Revolutionary War, that rendered this country forever free from the yoke of Great Britain, and that I hoped it would be more attractive and interesting than any thing that I knew of. Before I had proceeded far into the work, I was compelled to remove back to my native place, by ill health and other circumstances. I have done this work, generally in evenings, and every spare moment when I was not engaged, and sometimes I would work on one particular thing all night, for fear what I found out would slip out of my memory. It will not be necessary for me to say any more than that I at last succeeded, after six long years of fear and doubts.

It is well for me to say, that before I began on this work, I had invented several things, such as doctor's pocket scales, a key and lock, an artificial water-fall, and two others; but they proved nearly all failures, except the scales, which I would have entered in the Patent Office, but I had no means

to pay for a *caveat*. I have been, and am now, trying on a perpetual rocking, though I hardly know if I can succeed. I have borne the laughs of my neighbors patiently, and now if I had failed to make my friends take notice of this last invention, I wonder if I could have borne the disappointment again, but thank God I triumphed. I felt very gloomy, and made up my mind I was the most unfortunate man in the world. But not so with my wife. I first performed to her and my brother alone, and then to a few friends, who were delighted to see it, and advised me to make it public. I followed their advice, advertised a grand show to come off on a certain evening. The effect of such announcement from a deaf-mute, among my friends, can better be imagined than described. The hall was full, and I need not say what they said of it; they assured me of a perfect success by cheerings. After the performance, I ran home, I capered for joy, my wife laughed, I caught her, hugged and kissed her, our old puss flew away, my children were astonished, and what more can I say now.

Here let me introduce this gentleman, Mr. James Winston, who deserves your esteem, and of all the deaf-mutes also, as a worthy and useful man. He came nine miles and volunteered to open the first exhibition. His kind offer I gladly accepted, and I can never have cause to be sorry I have allowed him to accompany me on my tour of exhibition. I hardly know on whom I can rely so well for honesty and interest in my behalf.

How I went to Lexington to make a survey, is too well known to you. I reached home at midnight with ears frozen; my wife was up waiting for me. She had kept up a roaring fire; how I devoured my supper you had better guess.

I came here with this *Battle*, for I have been very impatient to show it to my dear teachers, and the pupils, and hope it will be the means of producing a beneficial effect on their despairing minds. They will learn to struggle against obstacles, and go to work with a will. I must stop and thank you all for your kind attention and your presence. I must

say, the whole work needs to be repainted and altered, and all the other fixings done up nicely. I am unable to do it at present, but I hope I may be able to, and hope you and all my friends will give me encouragement and assistance. I have a plan which I intend to accomplish at no distant day, to render the exhibition doubly interesting. When I take leave of you all, I pray you will remember me, and I will be thankful to you all my life.

NOTICES OF INSTITUTIONS FOR THE DEAF AND DUMB.

BY THE EDITOR.

OHIO.

THE thirty-second Annual Report (for 1858) of the Ohio Institution, embraces, as usual, a report of the Board of Trustees, by their Secretary, to the Governor of the State, and a report from the Superintendent, and one from the Physician, addressed to the Board.

The Superintendent is Rev. C. Stone, who was assisted by eight Instructors, three of them deaf-mutes. The number of pupils at the close of the year was *one hundred and fifty*, which is all that the present buildings will accommodate, but "less than one-half the number of deaf-mute children in the State, who should at the present time be enjoying the benefits of education." Of these, the males were 84, and the females, 66. The reports from each department, urge anew the importance of larger and better buildings, and of the means of teaching trades. On the subject of trades, the remarks of the Superintendent are full and thorough, and are substantially the same as were presented by him in the report on this subject, made to the late Convention at Jacksonville.

The health of the inmates during the year was unusually good. The total receipts were \$21,636.38. Expenses, \$21,432.23. An appendix contains a table of the trades taught in the different Institutions in the United States.

MICHIGAN.

The annual Report of the Michigan Asylum for the Deaf and Dumb and the Blind, for the year 1858, embraces a report from the Trustees to the Legislature of the State, one from the building commissioner, and the report of the Superintendent, Rev. B. M. Fay. An appendix gives the proceedings on the occasion of the laying of the corner-stone of the main edifice in July, 1857, of which an account was given at that time in the *Annals*.

The Superintendent is assisted by three teachers in the mute department, Mr. William L. Breg, a deaf-mute, Miss Bella H. Ransom, a lady who lost her hearing after having acquired an education, and Mr. Jacob L. Green, recently employed, who had been a student of the State University.

The whole number of pupils since date of the previous report, was 74 deaf and dumb, and 37 blind, or 111 in all; though 90 is the largest number at any one time. Good health had been enjoyed. Much inconvenience was felt for want of room. The walls of the main building and the connecting wings and the roof were nearly completed. The legislature is desired to make provision for finishing the whole within the coming two years. The amount expended during the last two years on the building and for current expenses, was \$75,174.53.

The Superintendent offers some just remarks upon the importance of having thoroughly educated and capable men for the instruction of the deaf and dumb. He also deprecates the dishonorable practice which deaf-mutes sometimes take up, of wandering about and getting a living by imposing upon public sympathy. He mentions one or two instances in which relatives of deaf-mute girls, prepared little books for sale, professing to give their history, and then being allowed to travel back and forth in the rail-cars free of expense, have by this means acquired considerable sums of money. We are happy to say that the general sentiment among educated mutes, leads them heartily to despise all such modes of begging, and to take an honest pride in sup-

porting themselves by their own industry. The public should be taught to feel that they do an injury instead of a benefit to those whom they encourage in such practices.

DISTRICT OF COLUMBIA.

The first annual Report of the Columbia Institution for the Deaf and Dumb and the Blind, is for the year ending June 30th, 1858, and comprises the report of the President of the Board to the Secretary of the Interior, and that of the Superintendent to the Board of Directors.

Among the officers of the Institution are the President of the United States, Patron; Hon. Amos Kendall, President; Edward M. Gallaudet, Superintendent; James Denison, Instructor, (of the deaf and dumb,) and Maria M. Eddy, (of the blind;) and Mrs. Thomas H. Gallaudet, Matron.

There were at the date of the report, *eleven* deaf-mute pupils, and *six* blind.

The buildings are insufficient and inconvenient, consisting of two houses, a considerable distance apart. It is to be presumed that provision will soon be made by Congress for a suitable edifice. The expenses had been about \$6,193.88. Of the receipts, \$1,250 were from private subscriptions, and nearly all the balance from the United States.

The charge to paying pupils is \$150 per year. "The government of the United States defrays the expenses of those who reside in the District of Columbia, or whose parents are in the army or navy, provided they are unable to pay for their education."

ALABAMA.

A school for deaf-mutes was started a few years since under the patronage of the legislature, and in charge of a deaf-mute instructor, but was suspended after a year or two.

The enterprise has been revived. A school was opened on the 4th of October, 1858, under auspices which give promise of permanence and success. It is located, at least for the present, at the town of Talladega, and occupies a

commodious building "formerly known as the East Alabama Masonic Female Institute." The Principal is Dr. Joseph H. Johnson, a graduate of the Medical School at Philadelphia, who has been for seven or eight years connected with the Georgia Institution for the Deaf and Dumb. There were thirteen pupils, when we were last informed, with a prospect of twenty in the Spring.

CENTRAL SOCIETY OF EDUCATION AND AID FOR
DEAF-MUTES IN FRANCE.

BY THE EDITOR.

WE have once before this, (in the Annals for July, 1857,) given some account of this Association. We have now in hand a pamphlet of 56 pages, containing the proceedings at the eighth anniversary meeting, and a list of the officers, members and contributors.

The meeting was held in the hall for public exercises, of the Paris Institution for the Deaf and Dumb, May 27th, 1858, the Marquis de Bethisy, one of the Vice Presidents, in the chair.

The Report of the Secretary General, M. Leon Vaïsse, states that the society was in its origin, a development from another enterprise, which it superseded, and which had been founded in 1838, by the agency of M. Berthier, under the title of the Central Society of Deaf-Mutes. It aims at the same objects, but embraces members who are not deaf-mutes. Its object is the melioration of the condition, both physical and moral, of the deaf-mutes of all ages and of both sexes, those excepted who are inmates of the Institutions. It extends its care on the one hand, to the children who are not old enough for admission to the Institutions, and on the other, to adults, whether educated or uneducated. It provides that the young children have suitable preparatory instruction, either in the family or in ordinary schools, and if in need, provides for their bodily wants, and if the case requires, introduces them

into some asylum for orphan or destitute children, assuming not unfrequently, the entire expense of their maintenance. For those who are older, it sometimes defrays the expense of apprenticeship to a trade; it assists in procuring employment, and when a support can not be so obtained, it bestows material aid.

The number of persons who had been helped by the Society during the year 1857, was 140, *viz.*, 69 children, (37 boys and 32 girls,) and 71 adults, (32 men and 39 women.) Of the children, 40 had received primary instruction adapted to their capacity; 24 in the day-schools, and 16 as inmates of some asylum or boarding-school. Of the 71 adults, 12 friendless females have been provided with a home, either in the House of Refuge for Indigent Female Deaf-Mutes, or at the house of the sisters *de Notre-Dame-du-Calvaire*. The other 59 have received aid at their own homes.

The members and subscribers of the Society were, for 1857, 271, *viz.*, 23 life-members, (made by the payment of 100 francs,) 226 annual members, (made by payment of not less than 10 francs,) and 22 subscribers (for any smaller sum.) There were also received, by donations and collections, 6,406 francs; avails of a concert, 3,460 francs; annual appropriations from the Ministry of the Interior and the city of Paris, 2,500 francs. Total receipts of the year, 18,531 francs, leaving a balance over the expenses, of 4,857 francs.

Of the expenses, 234 francs were for the religious service for the deaf-mutes of the city, which was held every Sunday in one of the chapels of *Saint Roch*, and conducted in the language of signs by the Abbé Lambert, the chaplain of the Institution.

The Secretary pays an appropriate tribute to the memory of the late M. Morel, one of the founders of the Society; also of the venerable Baron Hyde de Neuville, who was its President at the time of his death, and of Madam de Swetchine, who was an efficient promoter of its interests. M. Hyde de Neuville was ambassador from the court of Louis XVIII to the United States, and filled other high offices of state. He ever manifested a deep interest in the cause of the deaf

and dumb, and rendered to it important services. He adopted into his family a deaf-mute orphan girl, as did also Madam de Swetchine.

M. Ferdinand Berthier, (who is a deaf-mute and has been for forty years an instructor in the Paris Institution,) delivered for the deaf-mute portion of the assembly, an address in signs, which he also handed in, in writing. It was chiefly occupied with remarks in eulogy of the late distinguished friends of the Society, as just mentioned. He also alludes to himself, declaring his intention of soon retiring from his post of active labor, and makes mention of a project he has long entertained, "of a radical reform of the old system of signs," which he hopes yet to bring out.

The proceedings were closed with the drawing of a lottery, which had been got up for the benefit of the Society. Six thousand tickets had been issued at one franc each. There were 323 prizes, consisting of various articles of utility or taste, the contributions of friends. The list was headed by a silver dessert and tea service, from the Emperor, and a gold watch, from the Empress, and included articles from the lathe in the work-shop of the Institution, and needlework by female pupils.

The Society has, since its origin, continued to increase its means and extend its operations, and undoubtedly accomplishes much good and performs an important work.

THE AMERICAN JOURNAL OF EDUCATION, for December, 1858, (edited by H. Barnard, LL. D., quarterly, at Hartford,) gives a memoir with an engraved likeness of Frederic A. P. Barnard, President of the University of Mississippi, who, it will be remembered, was once for several years an instructor of the deaf and dumb, chiefly in connection with the New York Institution, when he produced a number of able papers on subjects relating to this profession, besides the "Analytic Grammar, with Symbolic Illustration." Since that time, Mr. Barnard has distinguished himself in different departments of science, and as a writer on education, and evinced a capacity which would probably have given him a much higher renown, had he concentrated his energies within a narrower sphere

MISCELLANEOUS.

THE WAGES OF DEAF-MUTE INSTRUCTORS OF DEAF-MUTES.

WE have received from Mr. G. C. W. Gamage, a polite and well written note, designed to correct the wrong impression which he thinks would be made by the notice of the debate on Mr. Carlin's communication, in the sketch of Proceedings of the Jacksonville Convention, in the Annals for October last. We said that none of the speakers agreed precisely with Mr. Carlin. "As for myself," says Mr. Gamage, "I assure you, that I did heartily agree with Mr. Carlin, though I only said that I did not consider any longer discussion of the subject necessary, as I felt confident that the salaries of deaf-mute teachers would be increased so soon as sufficient funds should be procured, and I begged that the debate might be closed." "Mr. Wait," he says, (and we agree with him,) "made an exceedingly able and clear argument, in which he showed, in a strong light, the comparative qualifications and capacities of the deaf-mute and speaking teachers. He took decided ground in favor of an increase of the salaries of the deaf-mute teachers." Now, what Mr. Carlin contended for, was, that the deaf-mute and the hearing teachers should be placed on the same footing, as respects compensation. Mr. Wait might think that in some, or even in all cases, the deaf-mute teachers are not paid as much as they ought to be, and yet not agree fully with Mr. Carlin. We think he did not in his remarks at that time. The full and authentic report of the proceedings which is soon to appear, will show what he did say. So far as our brief statement may have tended to convey a wrong impression, we make the correction cheerfully and gladly.

Mr. Carlin also, at the tail of the valuable communication of his which we have inserted, let off a squib or two aimed at our report, which we have thought best to consider as designed for our private gratification.

The subject of *Wages* was debated at length in the Convention, and the considerations there presented will undoubt-

edly be duly weighed by those to whom it belongs to determine the matter. In the mean time, a repetition of the arguments in the *Annals* would hardly be worth while.

We shall be glad to hear from Mr. Gamage as well as Mr. Carlin, on other subjects of interest to the deaf-mute community at large.

OBITUARY.

[Mr. Jacobs, in sending us the following, says, "The writer is a congenital mute. The composition has undergone a few immaterial *changes*, rather than corrections."]

IN our chapel and in one of our school-rooms there is a vacant seat. Miss Mildred A. Young died on last Saturday morning, (5th inst.) in the bloom of youth, whose premature death has caused universal grief among her instructors and school-mates. She entered our institution when she was between eight and nine years old—had a good mind—was an industrious and attentive pupil, and had made good progress for her age and the time she had been at school, and was of a pleasant, cheerful and amiable disposition. She had been very ill for more than a month; and during her great suffering, often remarked, in the mute-language, that she saw her Saviour, who stood near her bed. Rev. S. B. Cheek, Vice-Principal of the Institution, delivered a funeral sermon in the chapel on last Sunday evening, from the text, Matt. xxiv. 44, which was the best we ever heard, and caused many of the pupils, and even some speaking persons who were in attendance, to be bathed in tears. He then made a most earnest and affecting prayer in the sign-language. After these services, the funeral procession was formed and proceeded to the beautiful cemetery near town, where we committed the mortal remains of our youthful friend to the bosom of our common mother earth, to rest until the morning of the resurrection.

Oh! Mildred is now safe from all harm and beyond the reach of sin or suffering. We need not weep for her; but we may indulge the thought that she is with Jesus, to be a stimulus to our faith and affections, and to draw them out after him.

She is not dead, but has gone before us to that "happy land" where all is peace and joy; and she, being no longer deaf and dumb, unites with the angels in singing and praising God. Oh! for grace to break the fetters of earth and sin, and to be fitted for the service of God here and his presence hereafter. Be with us, oh, kind Saviour, in temptation and sorrow; in hours of darkness and gloom; when the scenes of life are fading into the realities of eternity, be our rod and staff, and let us then stand in thy righteousness, and reunited to the loved and lost of earth, dwell in the endless sunshine of thine own presence, where no sorrow shall press its burden upon our hearts, nor any harm, sin or suffering reach us.

ROBT. H. KING.

Ky. Inst. for the D. & D.

Feb. 11th, '59.

ANOTHER DEAF-MUTE KILLED BY A RAILWAY TRAIN.

WEST HENNIKER, January 19th, 1859.

SAMUEL PORTER, Esq.,

Dear Sir,—For the sympathy of the readers of your valuable work, "Annals," I inform you of a fatal railroad accident that befell a semi-mute by the name of Josiah Smith, of Hillsborough, last Monday afternoon, 17th inst.

At noon, before the accident, he requested Mrs. Smith to prepare a *warm* supper ere his return from a chopping. Before dusk he shouldered his axe to return home, and was walking towards the Contoocook Valley Railroad, which he had to cross, and when planting a step on the track, the afternoon train from Concord put an end to his life by knocking him down, and his body was pushed over the smooth icy track over two hundred ninety-four feet, before the train stopped. Though at the head end of the engine, his skull, excepting the jaw, was found to be terribly crushed, and one of his heels was partly crushed, and none else. My pen is too feeble to describe the affliction of the widow, the two fatherless daughters and one son. The funeral took place at ten o'clock this forenoon, and seven deaf-mutes, including the widow, a semi-mute, were present, and in their behalf a

gentleman of our neighbors, who was acquainted with our way of talking, interpreted what the minister spoke. I have witnessed no more solemn sight. Your readers will have the advantage to read the following texts the minister selected for the occasion; 1 Sam., 20th chapter, 3d verse; Prov. 27, 1; Eccl. 9, 10; Matt. 24, 44; and 1 Pet. 4, 7.

The deceased lost his hearing at about seven years of age, after a fever, but he retained the use of articulation, and was educated in common schools. He read with ease. He was of moral character and good habits. He left behind him a farm with a neat house and a barn, the fruit of his labor, and three promising hearing children from his example.

It is supposed that the subject of my narrative was in the absence of mind, while he was crossing the dangerous line. He is well known by several mutes, which was the reason that I wrote the foregoing account, hoping it will be welcome to you.

Your pupil and friend,

THOMAS L. BROWN.

The writer of this is a son of Mr. Thomas Brown, President of the N. E. G. Association.

PORTRAIT OF MR. CLERC.

In the Annals for October, mention was made of an association of former pupils of the Kentucky Institution, for the purpose of procuring portraits of the late Mr. Gallaudet, and of Mr. Clerc. It gives us pleasure to say, that an excellent picture of Mr. Clerc has been already executed, to the order of this association, by an eminent artist, Mr. G. F. Wright, of Hartford.

REQUEST BY MR. BROWN.

Professor S. PORTER:

Dear Sir,—Will you be kind enough to insert this notice in the January number?

Several deaf-mute institutions in this country have the sincere thanks of the subscriber for their past annual and biennial Reports, and he would be much obliged to each insti-

tution in our Union for the past and forthcoming Reports, and also, for the Proceedings of the late and future conventions of American instructors of deaf-mutes, to the address of
Thomas Brown, West Henniker, N. H.

A DEAF-MUTE PRINTING ESTABLISHMENT.

The following item has been going the round of the newspapers, and is all the information we have in the matter.

A printing office employing only deaf and dumb hands, has been opened in the town of Zablagen, in Wurtemberg. Pressmen and compositors altogether number 160 men, all of whom are deaf-mutes. Eleven of the type-setters are women. The proprietor of the establishment, M. Theodore Helgerald, has educated the men and women for the business, at his own cost, and the King has conferred a gold medal upon him. There is at least one quiet printing office now, where there are no shouts for "copy" and no clamoring for "fat-takes."

EASILY FRIGHTENED.

The following is another newspaper scrap.

The keeper of a country tavern near Mount Pleasant, Virginia, has two deaf and dumb daughters, who often carry on animated conversations by means of signs. Last week, two nervous travelers who had been shown to a good room, did not stop to enjoy the comfortable fire and bed, but silently decamped, leaving on the table money for their supper, and a note stating that in consequence of signs made at the supper table by the young ladies, they did not think it safe to go to bed, and therefore paid their bill and took their departure.

MARRIAGES.

In East Windsor, Nov. 24th, 1858, by Rev. Mr. Avery, Mr. William H. Weeks, teacher in the New York Institution for the Deaf and Dumb, and Miss Mary M., (educated at the

American Asylum,) daughter of Luke Allen, Esq., of the former place, both deaf-mutes.

At Fulton, Missouri, in the chapel of the Institution for the Deaf and Dumb, Dec. 23d, 1858, by Rev. Mr. Lewis, of the M. E. Church, Mr. R. P. Kavanaugh, teacher in the Institution, to Miss Sarah A. Talbot, educated at the Kentucky Institution, both deaf-mutes.

In South Reading, Mass., Dec. 13th, 1858, Mr. William Martin Chamberlain, of South Reading, to Miss Eleanor J. Keltie, formerly of Oak Bay, N. B., both deaf-mutes, educated at the American Asylum.

In Newburyport, Mass., Nov., 1858, Mr. Oliver D. Deering, of Saco, Maine, to Miss Hannah S. Richardson, of Newburyport, both deaf-mutes, educated at the American Asylum.

Dec. 21st, 1858, in South Carolina, Mr. Pinckney Burress, a deaf-mute educated at the S. C. Institution, to Miss Martha Cunningham, of that state, educated at the American Asylum.

In 1857, Mr. John Lindsey to Miss Louisa Beall, a deaf-mute, educated at the American Asylum; both of Georgia.

DEATHS.

January 30th, 1859, of epilepsy, Mahlon C. Roberts, for five years a pupil of the Indiana Institution for the Deaf and Dumb. The deceased, besides the misfortune of being deaf and dumb, was long afflicted with the disease which eventually carried him off.

At Gray, Maine, in 1858, of consumption, Matilda C. Libby, a former pupil of the American Asylum, aged thirty-seven years.

An obituary notice of George E. Ketcham is inserted in the preceding pages; also of Josiah Smith and Mildred A. Young, under the head *Miscellaneous*. Other deaths and marriages are mentioned in the article on St. Ann's Church for Deaf-Mutes.

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THE RELATION OF WRITTEN WORDS TO SIGNS, THE SAME
AS THEIR RELATION TO SPOKEN WORDS.

BY J. A. JACOBS,

Principal of the Kentucky Institution for the Deaf and Dumb.

I CERTAINLY owe to you, Mr. Editor, and to your readers, an apology for intruding on them again in the matters of discussion between Mr. Burnet and Dr. Peet and myself. I feel that I have already occupied too much of your space and time. If, however, my notions are right, they are of prime practical importance, and perhaps you will therefore indulge me again in a few brief words* of reply to my friend, Dr. Peet.

The fundamental error, it seems to me, in Dr. Peet's views, lies in the proposition contained in the following words:—"The association between the sign and the word is just like the association between the corresponding words in radically different languages; the only connection is in their expressing the same idea." Again he says—"We have repeatedly

* It was my full intention that this article should have been brief—it has been unexpectedly extended until, I regret, it is not so.

stated that the association between words and signs is comparable to that between corresponding words of different languages:" hence he terms words and signs synonyms.

Let me premise, that I mean by signs, significant gesticulations only, the vehicle of ideas to deaf-mutes; whether I use them in the colloquial order of the mute, or as the means of interpreting written language, following the order of the words. The most of these are naturally significant, or have their significance founded on natural analogies—a few, as used in the schools, are conventional and derive their significance from use. Dr. Peet evidently regards "methodical" signs as different from colloquial signs, in other respects than in the order in which they are made. He attaches his own meaning to the term, and then applies the ideas so attached to signs made in the order of the words.

Dr. Peet regards the written word and the significant sign by which it is interpreted to the deaf-mute, as synonyms;* standing in the same and no other relation to each other, as the two words *bonus*, in Latin, and *good*, in English, do, or the French "*heureux*" and "*happy*." That is, in his view, there is no more difference between the language of signs or gesticulations—the pantomime of deaf-mutes and the English language, than there is between the latter and the French or any other *spoken* language. The relations are precisely, positively the same. 'This is a proposition amazingly paradoxical, to say the least of it. Words are articulate sounds addressed audibly to the ear—their meaning is entirely con-

* They are synonyms just as much and no more than the written word is a synonym of the spoken—in each case it might be called the representative synonym—if that is Dr. Peet's meaning, I do not object—it is mine.

It is possible for an instructor of mutes by effort to abstract his mind from words and use signs as the instruments of his ideas. Suppose him to do so in reading the sentence—"I went to the river and caught a large fish:" are not the written words to him still the representatives—or representative synonyms, if Dr. Peet prefers the term—of the signs, as they are admitted to be of spoken words, the moment his mind reverts to them as the instrumentality of thought? He makes himself *pro hac vice* a deaf-mute in the mode of his thinking: do the written words assume therefore a different relation to his ideas and instruments of thoughts—signs—for the time? If they still remain to him the representatives of his ideas in signs—are they not the same to the deaf mute?

ventional: written words are their mere representatives. Signs are made with the limbs and members of the body, and are *natural and significant vehicles of thought*. This mere statement seems to me sufficient of itself to overthrow Dr. Peet's position. The word *bonus* is a conventional articulate sound to represent the same idea, that in English is represented by the word *good*. In substituting one for the other, we do but interchange one articulate conventional sound for another—we may forget the one and retain the other in its stead, because it stands precisely in the same relation to the idea that the original vernacular word did. By the constitution of our nature, the two words bear the same relation to the mind. There is no difference whatever.

Now take the written characters *g-o-o-d*, the admitted representative of the spoken word, and interpret to a deaf-mute their meaning by a significant sign, there is immediately formed an association between the sign and written word which is permanent and indissoluble, as long as the idea of the written word is retained. When the mute forgets the sign, the meaning of the word is lost. Is not this found to be the case every day? You wish to know if a pupil knows the meaning of a particular word; you ask for the sign; he can not give it—he has forgotten it and with it the meaning of the word. Even Dr. Peet admits this to be too plain for illustration. It is "as obvious as that when the moon ceases to shine, the nights grow dark." Are, then, the sign and the written word interchangeable synonyms,—like two words in two different spoken languages, one of which may possibly be lost from the memory, and the other, the Latin, or French, retained? They were both conventional sounds, and may, either of them, become the instrument and vehicle of the idea, instead of the other. In the other case, the one are arbitrary, conventional characters, and the other is a self-significant sign. The written word is not the synonym of the sign, but the representative of the "idea" conveyed by the sign—the idea, the sign and the written characters being indissolubly and necessarily associated and inter-related, no

more and no less and no otherwise, than are the idea, the spoken word and the written word.*

Dr. Peet thinks I "confound signs and ideas." When I have said that written words are the representatives of signs, the sign, being the instrument and vehicle of the idea, is no more confounded with it than when we say, written words are the representatives of spoken words, we thereby confound spoken words and ideas. I am willing to admit Dr. Peet's position "that it is the *idea* which '*vitalizes*' both the sign and the word," if he will admit that the *idea*, and the sign and written word have the same co-relation and association, that the *idea* and the spoken word and the written word have.

I am speaking now only of written words whose meaning has been conveyed to deaf-mutes by significant signs. They may learn a few words by usage without the intervention of signs; but it is upon signs that Dr. Peet, as much as I do, relies as the chief instrument of instruction.

My positions are then summarily these—that spoken words are not the ideas themselves, but are, beyond a very limited extent, the necessary and usual agents or instruments and vehicles of thought. This is the doctrine of all writers on intellectual philosophy, I believe. Written words are the representatives of the spoken words and the ideas conveyed by them. So, significant signs are the necessary agents, beyond the same limited extent, of thought and the means of its conveyance, to deaf-mutes, and written words become to

* Let it be carefully observed, that the question is not—whether a mute can or can not attach an idea directly and without the intervention of signs, to a written word learned by seeing the object and associating them together, or learned by usage—I have shown, I think clearly, that both a speaking person as well as a mute, alike can do this beyond all question, by an "hypothesis" which is perfectly self-evident. The question is not—can we think without the instrumentality of words, or a mute without the instrumentality of signs? But thinking, as it must be confessed we do, ordinarily in spoken words, mentally or orally pronounced; and thinking, as it must be equally confessed the mute ordinarily does in signs; when each comes to have his thoughts expressed by written words, must not these written words stand in precisely the same relation to the minds and means of thought of each—the speaking person and the deaf-mute? If they are, as Dr. Peet contends, the synonyms of signs to the latter, must he not also call written words the synonyms of spoken words to the former?

them consequently the representatives of the signs and ideas communicated by them. Educated deaf-mutes, then, think in the written words and the associated signs. The proper corollary from these positions is, that the order of thought and words in the English language being inverse to the colloquial dialect of deaf-mutes, the effort ought to be made to interpret written language to deaf-mutes by signs in the order of the words, so as to lead them to think,—while composing,—in the order of words, and lay aside, as much as possible, their reverse order of thought. If it were Latin we were teaching, then their vernacular dialect would be the proper instrument of instruction, corresponding naturally, for the most part, with the Latin order.

A few desultory remarks further, and I have done. Dr. Peet says, "Can it be necessary to illustrate the obvious distinction between a synonym and a representative? The written word *seventy* and the figures 70, both serve as the *representatives* of the spoken word *seventy*. The first thing we do at the sight of either, is to say to ourselves "*seventy*." And what, I pray, does the educated deaf-mute do else, on seeing the same "representative" word or figures, but "say" to himself by signs, either corporeally or mentally, "*seventy*?" Do not the sign or signs by which he received the idea of *seventy* as naturally and necessarily arise in his mind, as the word does in ours? Is he not prompted to make the sign as readily as we to speak the word? And is not the written word, therefore, as much the representative of the sign as of the spoken word?

Dr. Peet still intimates, because I lay "much stress" upon explaining the meaning of the individual words by colloquial signs before combining them into sentences, that if then I use signs following the order of the words in pointing out their connection in a sentence, I am guilty of the offense of a "round about method of explaining methodical signs by colloquial signs." How so? I wish to teach a beginner the combination of the adjective and noun—"A black dog." Colloquially I teach and illustrate the words separately. I then combine them. He is now almost prepared to connect

the two words together in thought—the quality and its substantive. Now if in attempting to point out and form this connection in his mind, I should do it by colloquial signs, I reverse the order of the thought and words, and communicate to him the connection in the order of “A dog black.” If I apply the same adjective to several nouns, as “A black cow”—“A black cat”—“A black hat,” &c., and then ask him for an original example, there is more than an even chance, that he will write “A horse black.” But on the contrary, if the *colloquial order* of the signs is disused, when I come to combine the words together, and I use the *same signs*, in the order of the words, to connect the two ideas together, how am I guilty of using colloquial signs to explain methodical signs? I am using not different signs, but only the same signs in a different order.

“The pudding is proved by the eating.” I am willing to abide by the test of this homely maxim. I respectfully invite Dr. Peet to make the trial on a class of beginners of my method, and see if they do not more readily learn to combine correctly words in the English order, and commit fewer deaf-muteisms, than when taught by the colloquial order of signs. It is useless to reason about the theory, when every teacher can so easily subject it to the test of experience—the crucible of all correct principle.

Dr. Peet says, “but surely he [I] would not assume, because a teacher of Latin was favorable to literal translations word for word, in the beginning, that therefore he would sanction the absurdity of repeating some English word for each Latin one, in the Latin order, when his pupils get into the classics.” Dr. Peet could not have presented me with a better illustration, confirming the correctness of my views. Let us look at the common method of teaching Latin, and see its results. The boy is taught to select the words and translate them in the English order—that is, he translates the Latin by his vernacular and “colloquial” dialect, and the result is, after five, six or seven years, he can not write as good Latin as a deaf-mute does English, with all his advan-

tages, and the result is precisely the same as to a deaf-mute taught English by colloquial signs.

Suppose him now to be taught the Latin language according to my views—he commences with very short and simple sentences—the same forms being repeated—he translates literally word for word. He is required constantly to write Latin sentences in imitation of those read. He proceeds in the same method, step by step, learning the language according to its own idiom and order of words, applying at every step his knowledge to practice in writing; he will, in the same length of time, have acquired double as much knowledge of the language, and be able to write it as well as to read it, because he has learnt to think in it. When he “gets into the classics,” he will understand them more easily and translate them more correctly. Let it be noted, fully to appreciate the force of this illustrative comparison, that it is the sole object of the deaf-mute to acquire the ability to read and write English; while, as commonly taught, it is the chief object of a boy learning Latin to learn to translate it into good English; hence “the absurdity” of which Dr. Peet speaks, of translating the classics word for word. If his sole object were to learn to write Latin correctly and entirely to dismiss the English order of expression, then this method would appear far from being absurd.

If you wished to teach a child to speak and write Latin or French or any foreign language, would you be forever obtruding on him, the idioms of his own vernacular? Would you not segregate him as much as possible from English associations and forms of thought and expression, and accustom him all the time to those of the language to be learned? Just so with the mute; you wish to teach him to write English; can a greater “absurdity” be committed than to attempt to do it by “colloquial signs,” his vernacular dialect, the very opposite in all its characteristics of the thing to be taught? You wish to teach him to write in the English arrangement; and do so by explaining the meaning of the written words, by an arrangement of ideas and expression the very reverse!

But Dr. Peet thinks because I use “colloquial signs” in

explaining single words, and because I use them on particular occasions, when it is not my object to teach the use of written language, that *ergo*, I have "to use colloquial signs whenever he [I] would directly and certainly reach the understandings of his [my] pupils. It follows that his [my] pupils think habitually in the order of colloquial signs, and that he [I] confirms them in doing so, whenever he [I] has anything new, interesting or impressive to communicate." I leave it to the reader to say, if these remarks are not rather in the tone of affected triumph, than of candid inference.

In my estimation, to lay aside entirely colloquial signs in instructing mutes, would be to throw away a powerful and useful instrument. I use it in its proper place. I do not expect to prevent my pupils from thinking ordinarily "in the order of colloquial signs," but only to aid and induce them to lay it aside when they are endeavoring to express their ideas in written language.

Dr. Peet charges me with several "assumptions," yet the foundation of his whole system is a pure assumption, for which we have nothing but his simple assertion. It is contained in the quotation already made. "The association between the sign and the word is just like the association between the corresponding words in radically different languages; the only connection is in their expressing the same idea." Again, "as we have repeatedly stated [or affirmed, or assumed, but where proved?] that the association between words and signs is comparable to that between corresponding words of different languages," &c. He again boldly assumes that a deaf-mute taught an abstract word by colloquial signs, if he "has no simple and convenient sign for the same idea, will use the word given as a sign."* "If it were not so," he naively confesses, "the teaching by colloquial signs would be mere delusion or pretence."

If, as Dr. Peet maintains, signs are the synonyms of words, as the words of one language are the synonyms of the corresponding words of another, then it follows,—since it is a

* What intelligible meaning has the word "sign" here but representative of the idea and signs—whether one or more—by which the idea was conveyed?

possible thing, that a child, or youth, might, in a length of time, totally forget his native language after having learned and used the synonyms of another—so a deaf-mute might, under certain circumstances, totally forget the whole of the sign language through whose instrumentality he learned the meaning of written language, and yet fully retain its use and knowledge. *Credat Judæus.**

Dr. Peet says—"We do not see how their use [of signs in the order of the words] will familiarize the pupil with the order of the words, more than the simple use of the words themselves, after the words have become familiar things to the pupils. † Indeed it seems reasonable that it should be easier to remember the order of the words, than of methodical signs. ‡ The latter is a forced and unnatural order, the more so," &c. "The order of words may seem natural, or at least, appropriate to them. The arrangement of his [my] signs in the order of English words, must always seem unnatural to the deaf-mute."

Signs in the order of the words are used by me from the beginning to make words "familiar things to the pupil" and when they become so, I leave him to their use. Dr. Peet seems, first, by signs in the colloquial order, to make the

* I might, however, safely contend,—admitting as Dr. Peet maintains, that deaf-mutes do "*sometimes* forget through disuse, signs they once used, while they retain the corresponding words," or even admitting what I suppose he would not maintain, that they might forget the whole sign-language, while they retained as perfectly as ever a knowledge of written language—that still it were equally proper to teach them the use of written words by signs in the order of the words, and not by colloquial signs in an inverse order, until the words and their order had "become familiar things"—when they have become so, if they can dismiss the signs from their association with the words, be it so, I might say—the object of their use has been accomplished.

† This is the very thing that my method endeavors to make "easier" to the mute to remember—to wit, "the order of the words," by connecting the interpreting signs with the words in their very order. Dr. Peet speaks as if I advocated the use of a set of "methodical," unnatural, unmeaning signs, parallel to, but disconnected from the written words, which the pupil was required to fix artificially in his memory, as aids to the remembrance of the order of the words. I use significant signs—I repeat it if possible to make myself understood—to interpret the words in their order, not disturbing the pupil in the remembrance of that order, by signs in a contrary order.

words "familiar things" to the mute, and then leave him to familiarize himself with their arrangement. Observe the difference; my system familiarizes him with the proper arrangement of words from the beginning, and at every step of his progress—when he no longer needs my aid, and as fast as he can dispense with it, I cease to give it; this teaches the words first, and their arrangement afterwards, all the time disturbing the acquisition by the presentation of ideas in a method of a contrary order. Dr. Peet considers signs in the order of words, as so many "men in buckram," starched, stiff, and "unnatural"—while he deems that "the order of words may seem natural, or at least appropriate, to mutes." This is strange, that the order of the words may seem to them perfectly natural and appropriate, while the signs used to interpret them should seem perfectly unnatural and inappropriate and offensive. The truth is, the arrangement of words in English is "unnatural" to the mute—just as the Latin order is unnatural to us. But if the mute is to acquire the use of language, he has to encounter and overcome this unnaturalness. How can we do it so soon as by all the time interpreting the words to him in their own order, and not by an inverse order?

But I have labored this plain proposition in so many ways and so often that I begin to fear my wearied readers,—if indeed I have any,—if not Dr. Peet himself, will exclaim, in impatience—bah!—you are only re-repeating over and over again, "a truth as obvious as that when the moon ceases to shine the nights grow dark." Gentle reader! bear with me; I know the proposition is as plain as moon-light—yea, as day-light, if you have not been wedded to a contrary system, I have only labored it on the "hypothesis" that you are.

With Mr. Carlin, to whom I tender my thanks for his assistance and approval, "I confess I do not understand why Dr. Peet should labor to prove that the colloquial signs are the soul of our system of instruction"—especially when having once before laid aside "methodical signs," he, after five years' experience, deliberately took them up again, and

frankly and magnanimously made known the error to the world.

"As a mental exercise," says Dr. Peet, "it is well occasionally to let the pupil make out, if he can, the meaning of a sentence, or little narration, each word of which has been previously explained. But we would prefer to let him do it from the words alone."

But how is he to do it "from the words alone," if they are not already "familiar things," unless indeed his progress enables him to use the dictionary? If so, I would require him to do it to his utmost ability. I fully agree with Dr. Peet in prompting our pupils to self-effort. But we must not require them to walk before they can "stand alone"—nor to stand, before they can "crawl."

When Dr. Peet asks, "What more is needed to support our position that deaf-mutes do not need a sign for every word, but may, and we think, ought to be trained to get the meaning of what they read directly from the visible words before them, just as we do of Latin or French, when sufficiently familiar with those languages?" he "utters a truth as obvious as that when the moon ceases to shine the nights grow dark," and I would add a little more so. When the words and their connections have become "familiar things,"—when they can read English "just," as well and as readily "as we do Latin or French, when sufficiently familiar with those languages," I would leave them of course to do so—I would leave them to the use of the dictionary and their own utmost efforts and sagacity.

But it is the long period previous to this attainment, to which my methods apply. Would Dr. Peet set the mute down to "The Elementary Lessons for the Deaf and Dumb," and leave him "to the visible words before" him. I opine not. Here signs of some sort must be used, and used for many a long day. The question is not, I suppose, whether we shall use signs or not—whether we shall leave our pupils "to get the meaning of what they read from the visible words before them," unaided by signs. If that is the question raised by Dr. Peet, I must respectfully complain, as I

had to do of my former very able and respected opponent, Mr. Burnet, that he is shifting the ground of discussion.

But even after the mute has become "familiar" with words and their connections and is able to use the dictionary, he still needs occasionally the aid of signs in hard phrases and idioms; and I would persist, when so needed, in explaining their meaning in the order of the words, unless they are groups of words or idioms conveying but one idea—having the force of a single word—then I would sign for the whole as one word. But when every separate word has its independent and separate meaning and bearing and inter-relation in the sentence, certainly the mute ought to know, as we do, the separate meaning of each word, and he ought to have a significant "sign for every word." Why should he not? What harm will it do him? Will you leave him to guess at their meaning and relation to neighboring words, or get at it by mere usage? Why should signs be made for some words and not for all?

Dr. Peet asks—"What then is the gain by the use of methodical signs, in this respect, to balance the immense labor of inventing or learning signs for so many thousand words?" No doubt it would require far less labor and thought to convey to mutes the general meaning of a sentence by colloquial signs, than to impart an accurate and exact meaning of each word in its connection, so that they may gather the idea of the whole as we do, from understanding the meaning of each and its connection with all the rest.

But how would it do to teach speaking boys Latin in this way, by giving them the general meaning, in colloquial English, of a Latin sentence, not deeming it necessary to give them an English word for "every" corresponding Latin "word?" If I mistake Dr. Peet's meaning, I regret it. But the two cases seem to be exactly parallel.

To me the labor of inventing signs to enlarge the colloquial dialect of deaf-mutes, is not the hardest part of my work. The process of analyzing general words and giving the analysis in signs—which is all the colloquial dialect can do—

and of then expressing by a general significant sign that quality or attribute common to all the particulars, and which the general word represents, renders the invention of significant signs for every word comparatively easy. We have in the analysis of words, and the generalization of signs to correspond with and explain and represent general words, a guide to lead us through the greater part of language. The colloquial dialect has no signs for genera nor for many general abstract words. It has signs for the species—horse, cow, dog, &c., but none for *quadruped*, or biped. Shall we not teach them to generalize farther than their own dialect and range of ideas extend? No question, Dr. Peet would answer affirmatively as to the word, “quadruped,” because there is but little “labor” or invention required. But shall we stop here? Shall we not also teach them a generalization for *animal* and still further for *being*, and for “thousands” of other words, which the poverty and narrowness of their colloquial dialect has nothing to express? Shall we merely teach them the analysis of such words and give them the general written word, leaving them without aid, “the labor of inventing” and finding out for themselves the common quality or idea which “so many thousand words” express?

With the scientific principle as a guide, which I have very fully developed in a former article in the “Annals,” the “labor” of extending the sign-language to embrace all the written “representatives” of spoken words, and so make them to mutes the representatives of signs and the ideas expressed by them, as they are confessedly the representatives of spoken words and the ideas expressed by them to us, is by no means annihilated, but is greatly abridged. Without such a scientific principle, I wonder not that the task should seem formidable, and that signs should degenerate into “methodical” word-signs. The great “labor” I have encountered in teaching mutes, is to get them to acquire the order of words in English. As I said over twenty years ago, *hoc opus, hic labor est*. I endeavor to overcome the difficulty by signs following the order of the words.

I positively will not trouble you again, Mr. Editor, on

these subjects—I finally dismiss them with thanks for your indulgence, and with the kindest and most respectful feelings towards Dr. Beet, and I desire to take this opportunity to record my warm and grateful appreciation of the attention and cordial kindness received from him and all the members of the New York Institution, on a recent visit to that Institution.

THE PARIS INSTITUTION FOR THE DEAF AND DUMB IN 1813.

[THE following is one of a series of articles under the title of *L'Hermite de la Chaussee d'Antin*, by M. DE JOUY, published in 1813, and descriptive of Paris, its society and institutions as existing at that date. This translation was made for the St. Louis, Mo. *Republican*, in which it was printed July 7th, 1856. Only an unimportant sentence or two is omitted.]

MAY 22, 1813.

"Gratum est, quod patria civis populoque dedisti."—Juvenal Sat. 14.

"The country owes you much, for the new citizens which you give them."

Walking along, last Friday, on the Boulevard, with an old regimental comrade, CHEVALIER MAURICE, who generally lives in the country, but who comes to Paris two or three times a year, we began to sift over the reminiscences of youth.

"I could then," said he laughingly, "have published general statistics of France for the use of young soldiers. Even now I would undertake to give the statistics of the capital, and I lay a wager that I will teach you, who, above all others, should know Paris, things with which you are totally unacquainted;" whereupon he began to tell me of twenty different little shows, and of as many gardens, of public establishments, where feasts are given, and of which in fact, I had never heard.

Whilst thus speaking and making me ashamed of my ignorance, we were rudely pushed against one of the counter-alleys of the Boulevard, by a file of five or six men, who were walking very swiftly, one behind the other, each holding to the other by means of a stick.

Maurice, in a rather sharp tone, accosted the one who had run against him, and told him that when he walked, he should look, and see what was before him.

"I will not fail to do so, when I have eyes to see," answered the man, continuing his route.

"They are blind," exclaimed the Chevalier, with the expression of amazement of a man who thinks he has made a discovery.

"I see," said I, "that subjects of an agreeable nature, are more familiar to you, than establishments of public utility; and in my turn, I would wager that you do not know in what quarter of Paris is located the *Quinze Vingt*." He acknowledged the fact, and was utterly surprised to learn that those unfortunate beings, went out each day from their hospital, situated at the further end of the *Faubourg Saint Antoine*, would go through Paris to *Palais Royal*, make music at the *Cafe des Aveugles*, (the coffee-house of the blind,) and would return home at midnight, without guide and without accident.

The Chevalier was struck with surprise at such a phenomenon of instinct, and his wonder was at its height, when, at a few steps distant, I showed him, upon the same Boulevard where we were walking, two blind men, playing at *piquet*, (a game of cards,) with as much assurance, and almost with as much promptness as two of the habitual frequenters of the "*Cercle*."

"You see there, only," said I to Maurice, in order to soften down a spirit of admiration which he sometimes wastes, "you see there only the effects of practice; I will show you one, which at first view, would seem to go beyond the limits of human intelligence."

And I named to him "The Institution of the Deaf and Dumb."

As he doubted of facts which he could not rationally explain to himself, I proposed a means by which he could convince himself, by his own eyes. I proposed that he should accompany me the next day, Saturday, to the public exhi-

bition for which I had tickets of admission. He readily accepted my offer.

On the following day, at eleven o'clock, he, his sister and niece, who wished to be of our party, came to me, and we started off together.

On the way, these ladies questioned me concerning the instruction of the deaf and dumb who are so from birth. I could but give them unsatisfactory information. Said I,

"The sublime idea of returning to society, beings whom nature had seemed to have excluded from it, to supply, by means of education, the wants of the organs of hearing, and the power of speech which they have not, before that idea had been fecundated in the head, or rather in the heart of our famous Abbé de l'Epée, it had been discerned at different epochs by the Spanish monk, Ponce; by the English mathematician, Wallis; and by Amman, a physician of Harlem; but the honor of this admirable invention must, nevertheless, be accredited to him, who brought to perfection the feeble essays of his predecessors, to him who concentrated them in theory and practice, and who, like Vincent de Paul, that other benefactor of humanity, consecrated his life and his fortune to the establishment of institutions the most useful and honorable to France.

"Let us hope, that public gratitude will not permit posterity to forget, that the Abbé de l'Epée, without *station*, without *cure*, without *protection*, without any assistance, other than his *own patrimony*, which did not amount to *twelve thousand livres rente*, maintained forty deaf and dumb pupils; that he endured in their behalf, the most lengthened and painful privations, and that during the rigorous winter of 1788, he deprived himself of wood and clothing, of which he stood in want, so that his pupils should stand in need of nothing. So many cares and sacrifices would have been thrown away, if the Abbé l'Epée, whose loss seemed irreparable, had not found in his successor, an inheritor of his talents and of his virtue."

"M. L'Abbé Sicard, the present superintendent of the deaf and dumb asylum, has completed the work begun by the

Abbé de l'Epée; he has deduced all the consequences from a system of education the principles of which the latter had founded; and such is the perfection of the mode of instruction pursued by the Abbé Sicard, that we are sometimes tempted to believe, that instead of seeking remuneration for the organs of which nature has deprived his pupils, he applies himself to develop in them an intellectual sense which is not granted to others; in proof of this, I give some few of the well known answers of Massieu, who defines the senses, "*des portes-idées*," conveyers of ideas; eternity, "*un jour sans hier ni demain*," a day without yesterday or to-morrow; gratitude, "*la mémoire du cœur*," the memory of the heart, &c.

Chatting along in this way, we go up the "*Rue St. Jacques*," and we reach the old seminary "*Saint Magloire*" where is now established the National Institution for the Deaf and Dumb.

A large, fat portress, to whom nature has been more prodigal in the gifts of speech, than to those who dwell in the house, indicates to us the reception room, at the extreme end of a vast court-yard, around which many splendid carriages are ranged. The hall was already filled; the first seats are occupied by women elegantly dressed, and by a number of distinguished strangers; the remainder of the assemblage consists of scientific and literary men, of students who desire to go through a course of moral physiology under that able professor; of principals of boarding schools, who come there to learn orthography and correct themselves of the faults which they taught the day before.

The young deaf and dumb pupils of both sexes come in and seat themselves upon their respective benches; those who are designated to answer questions, are seated on a kind of amphitheatre, on the background of which is placed a blackboard, intended for demonstrations. Whilst these young people are attracting the attention of the spectators, they in their turn are subjected to their observations, which they communicate to each other throughout the hall, in a less noisy, but in as rapid a manner. Their appearance is so expressive, their gestures are so animated, that without

being initiated into the mysteries of their language, we can easily divine the object of their conversation; it is sometimes so gay, so epigrammatic, that their superiors are forced to restrain them into the silence of inaction. Their criticisms, more playful than malicious, are more particularly directed towards the women, whose height, figure and demeanor are by turns subjected to the judgment of their little tribunal. The niece and the sister of Maurice did not escape this critical examination. They were so seated as to be seen but by one pupil, who assumed the task of presenting to his comrades their portraiture. The handsome figure of the young woman, her modest mien, and even her extreme freshness were expressed by the pupil, in such a picturesque manner, that the amiable model from whom the actions of the delineator had not escaped, blushed at once from modesty and pleasure. The dumb interlocutors then questioned the pupil respecting the mother of her whose charming portrait he had just given, and he depicted her by such comical gestures, he indicated so pleasantly the curve of her parrot nose, which her chin is almost ready to meet, that all eyes were turned towards the good lady, who, herself, laughed with a face which she would not have recognized had she seen it.

Amongst the most elegant of the women who are seen on these occasions, we can easily distinguish, by the expressions of their looks constantly directed towards the amphitheatre, those who are attracted there by maternal interest. More than once it happens that, without regard to the established rules, some little mutes stealthily quit their places and run to embrace a mother or a sister whom they have seen in the hall.

But the clock strikes twelve, and the learned preceptor comes forward with Massieu, his most forward pupil, and at the same time his assistant. Order prevails, the exercises commence, and the attention of all is at once arrested.

The first part of the session is devoted to grammatical questions which the Abbe SICARD develops for the instruction of his auditory, and the solution of which is given by his

pupils, with a clearness and precision which would do honor to the most erudite grammarians.

When we reflect upon the labors of patience and combination which have been required to instil so many abstract ideas into the minds of these children, without the aid of speech, and by means of the eyes only, we can not help being struck with the most profound admiration. This feeling is further increased, when, passing from grammar to metaphysics, we hear the born deaf and dumb analyze human thought by a process, the expression, even, of which they must have created. Amongst many answers of admirable sagaciousness, I select those given to me by MASSIEU and LECLERC,* two of the aptest pupils of M. SICARD. I asked them, "What is the distinction between desire and hope?"

MASSIEU—"Desire is a tree in leaf, hope is a tree in bloom, enjoyment is a tree with fruit."

LECLERC—"Desire is a tendency of the heart, hope is a trust of the mind."

I may deceive myself, but it seems to me that this last definition would be well worthy of note in a chapter of LOCKE or CONDILLAC.

It is by such examples that the Abbé SICARD is enabled to demonstrate, not only that all the shades of *spoken* language can be appreciated by the deaf and dumb, but that their language, which we may properly style the *language of ideas*, is really richer than ours, since we can not deny that a man endowed with a vivid imagination and an enlarged intellect, does not give birth to more ideas than he has expressions by which to give them form.

At the close of the meeting, M. Massieu dictated to young Leclerc, the oration pronounced by M. Ledieu, over the grave of the Abbe Delille. His gestures were so distinct, and at the same time so rapid, that the oration was written as quickly under dictation by gesture, as if it had been written under dictation of voice.

* [Now the venerable Laurent Clerc. Either form of the name is correct. Mr. Clerc recollects to this day the visit of M. Jouy, and the incidents as here related. ED. ANNALS.]

When Massieu made signs descriptive of the great French poet, Leclerc first wrote down Virgil; but upon an observation being made to him, he wrote underneath, Delille, and joined the two names together in the same embrace.

The general applause which followed, and in the midst of which was remarked that which enthusiasm drew forth from my old friend, proved to the celebrated teacher, how highly his useful labors were prized, and how great was the interest felt in his pupils.

The Abbé Sicard took this opportunity to inform the meeting that "there are in France *two thousand* deaf and dumb, independently of *three hundred* committed to his care; that amongst the latter, several being unable to pay their board, small as it was, a box had been placed at the door of the hall, for the reception of the pious offerings of those who can appreciate the blessings of education, conferred upon such unfortunate beings."

It was sweet to me to observe how eagerly each one acquitted himself of this debt of beneficence; but I had every reason to believe that the women, who no longer wear pockets, nor carry money about them, would be mortified in not being able to be participants in such a good act; I was mistaken. I saw many of them, actuated by those spontaneous impulses of the soul, which become them so much, take off their ear-rings, their finger-rings, and even the gold chain of the eye-glass which one of them wore around her neck, and throw them into the box intended for the relief of the poor deaf and dumb.

PRACTICAL RESULTS SHOULD BE AIMED AT IN THE INSTRUCTION OF DEAF-MUTES.

BY W. E. LAMS,

Principal of the Iowa Institution for the Deaf and Dumb.

MR. EDITOR:

ALLOW me, through this medium, to offer a few general suggestions relative to the instruction of mutes. I do not presume

that what I may say shall be new or original; but *truth* often admits of repetition, and we are all inclined to forget and overlook important principles, while engaged in the details of duty.

An acquaintance with the systems of instruction employed in not a few of our Institutions, and with the scholars sent forth therefrom, (an acquaintance which, if not very extensive, at least is sufficiently so to justify an honest conclusion,) has convinced my mind that we must be more *practical* in our aims, and in the knowledge communicated to our pupils.

The demand for a practical culture, has been made to our higher institutions of learning throughout the land; and the demand has not been in vain. The folly of an education composed simply of a knowledge of the classics, has been acknowledged; and the spirit of the age has required profound attention to the high claims of mathematics and the natural sciences.

While other instructors are alive to the importance of a thorough and practical education, it becomes us who are engaged in a humbler task, to allow nothing to withdraw our minds from the true object of our toil,—the preparation of our scholars for intercourse with their fellow beings and for the discharge of the duties of life without the walls of our Institutions.

The temptation to temporize, sometimes misleads our teachers. The desire to teach with reference to immediate display, or to a grand exhibition, has done its part in misguiding not a few.

An ambition to lift the education of mutes above its obviously humble position, has perverted the efforts of some; and not many have been able to come down to the simple toil of teaching the deaf and dumb how to read and write, and think, and pray, with no reference whatever to display and effect.

The distinguished head of the New York Institution has contributed a valuable auxiliary to instructors, in the excellent series of books prepared by him for the deaf and dumb,—but after passing out of this safe sea, into the wide ocean of original thought and effort, how few are able to be led by

wisdom and humility, into a course of practical effort, ever guided by one star,—Utility.

It is painful to see instructors endeavoring to lead *illiterate* pupils to a charge against the ramparts of philosophy and chemistry, when they should be engaged in a slow siege of colloquial English, or striving to overcome arithmetic.

It is painful to see instructors insisting on their pupils *soaring* aloft on the wings of rhetoric and poetry, when it is evident they can not *walk* through the plain language of Scripture.

Now, it must be admitted that no glory is attached to our vocation. We need not labor to startle mankind. We can not astonish the world with mute *scholars*. At best, we may only hope to elevate the deaf *almost*, but not altogether, to a level with those possessing all their senses. Some one has beautifully remarked, that the dignity of our calling lies in its humility, and the thought is worthy of remembrance.

That instructor who, in seven or *ten* years can give his pupils a good knowledge of our language, and of the *common branches* of education, who can teach them the proprieties of life and win them to religion; who, in a word, can lay a solid foundation and *begin* a fair superstructure, he it is that, if not here, surely hereafter, will hear the blessed plaudit, "Well done, faithful servant."

Yours, truly,

W. E. JAMS.

VAGRANCY AMONG DEAF-MUTES.

[The writer of the following communication is himself a deaf-mute. It is deeply to be regretted that there should be occasion for noticing this matter publicly. The facts and considerations presented by our correspondent, are worthy the attention of all deaf mutes as well as of their instructors. We are happy to say that the educated deaf-mutes do as a body thoroughly disapprove of the vagrant course of life to which a few of their number addict themselves. Yet the character of the whole class is liable to suffer in public estimation, from the conduct of these few. The resolutions on the subject, adopted by the Convention at Jacksonville, re-

ported in full in the *Annals* for October last, show how it is viewed by the instructors in our institutions.—EDITOR.]

MONTROSE, NEAR RICHMOND, VA., March 29th, 1859.

SAMUEL PORTER, ESQ.,

DEAR SIR: I wish to inform the teachers of the deaf and dumb, through your useful periodical, that several northern mutes have visited Richmond and some other cities as vagrants. Indeed, my object in doing so is to call their attention to the fact that it is absolutely necessary for them to impress their pupils with the value of character.

The proprietor of a hotel informed us, not long since, that a mute, who assumed the air of a rich gentleman, after having been with him for some days, left for another hotel, and so on, till he had been at each hotel, when he took his departure for parts unknown without paying a cent! What think you of this?

The vagrants alluded to, whose names prudence forbids me to tell, were educated in various institutions, and were good mechanics after leaving school. They should have pursued their trades instead of a vagrant pedlar's life. One of them makes by far more money in two days than a deaf-mute teacher earns in a week; another, who has nothing to sell, begs money, or rather "lives upon the sympathies of his fellow-men."

Richmond is decidedly the resort of such visitors, as their misfortunes meet sympathy and assistance in money there speedily. But it will not be so any longer, as a mute resident has notified the Mayor of his wishes that he should cause all such vagrants to be arrested. The other day I saw the following scrap in a city newspaper, which I send enclosed for your perusal:—

"ORDERED BACK.— — —, a mute from Brooklyn, N. Y., was before the Mayor, yesterday, as a vagrant. He presented a perfect embodiment of destitution, and stated in writing, that he had walked all the way from New York to this city. The Mayor informed him that he must return forthwith to Brooklyn, and then discharged him from custody.

Why should he have come over that long way on foot? Perhaps he had heard that the Virginians were hospitable, and would entertain a stranger. Vagabondism is like the

poor moth that flutters around a candle till it scorches itself to death.

We often see mutes murmuringly contrasting their lot with that of the hearing. The endeavor would be senseless to devise means of opening their ears. *As they are*, they should submit gracefully to the will of Providence, or would be like "fools who would be beating their heads against walls of stone." We attribute their discontent to "the want of activity in moral and intellectual life." It is evident that industry is the source of contentment, and knowledge the source of happiness to mankind. Diogenes, although idle, was happy in his tub, because he was a great philosopher, and his brain was active; but one Diogenes is not enough for the world. Bayard Taylor never gets tired of traveling; because he is a man of observation. Cincinnatus never thought life a burden, because he was constantly hard at work, either in defense of his beloved republic or on his farm. It is the French philosopher (now dead,) who says: "Laziness is a premature death. To be in no action, is not to live."

It is important that my unfortunate brethren should be impressed with the value of character. This is the first thing every body should endeavor to secure; it is better in beginning life to secure a reputation for probity and industry than to possess gold. Wealth may be lost, but character never. Character may be had by every one, if he desires it *in earnest*. Every man should reject any volunteer offer of money or any "free passage in public conveyances," with indignation; hold all displays of sympathy by money in contempt, like an ancient Roman in captivity; and lastly, learn diligently whatever he has a capacity to learn, and avoid idleness. I think it is Rochefoucauld who says; "Avoid, if possible, receiving an obligation which you have reason to believe you will never have it in your power to repay."

As to debt, every mute should be warned against going in debt; avoidance of debt his watchword. That many mutes are fond of wandering is well known; but they will find at the end that they have "paid dearly for the whistle." No

man, who has not learned the old adage, can ever grow rich. "If you take care of the pennies, the pounds will take care of themselves."

Excuse this long note. Probably you may be able to dispose of it in a corner of the Annals without much inconvenience.

Yours truly,
H. M. CHAMBERLAYNE.

REPORT OF A COMMITTEE OF THE LEGISLATURE OF OHIO,
ON THE COURSE OF TRAINING IN THE INSTITUTIONS
FOR THE DEAF AND DUMB, AND FOR THE BLIND.

[The main topics of this Report are, the importance of the manual labor department in institutions for the deaf and dumb and for the blind, to qualify the pupils for self-support in after life, and the futility of the idea of making such labor at all a means of support for the pupil while in the institution. It also sets forth the propriety and expediency of having the provision made by the State for the education of the deaf or the blind, extend to all the children thus afflicted, without distinction of rich or poor. The views appear to us so just, and the reasons so forcibly presented, as to induce us to transfer the report in full to our pages.—EDITOR.]

THE Select Committee appointed under House joint resolution "to investigate the course of mental and mechanical training now in practice in the Deaf and Dumb and the Blind Institutions, and report any improvement in their judgment judicious, having for its object a reduction in the expenses for the support of the same, without impairing their usefulness," having given the subject referred to them a careful consideration, beg leave to present, as the result of their inquiries, the following

REPORT:

The institutions for the education of the deaf and dumb in this country, have been established and sustained, without exception, by public benefactions. Two of these schools have received grants of land from the general government, and derive a portion of their support from the funds thus obtained.

All the others are supported, as are common schools for those who can hear and speak, by State patronage, the board of the pupils, and the expense involved in their instruction, being defrayed by appropriations from the public treasury. The number who are able to pay, even in part, the expense of their education, is so small as scarcely to form an exception. Schools for the deaf and dumb in other countries, are sustained in the same way. Those on the continent of Europe are maintained by the governments under whose patronage they were established, while the schools in the British Isles, almost universally derive their support from the annual subscriptions of the benevolent.

The same is true in respect to institutions for the education of the Blind. They were generally opened, and are now universally sustained by State patronage.

Notwithstanding this fact, the question whether these Institutions can be made in any measure self-supporting, without changing their character and materially diminishing their usefulness, is worthy of consideration.

No benevolent mind will doubt that, for the expense incurred in the instruction of deaf mutes, and the blind, we have a full and adequate return; proportionally, perhaps, a larger return than in other departments of education. This consists, first, in their mental and moral elevation; in endowing them with their birth-right of intelligence and culture; in restoring them to the enjoyments and privileges of social life; and next, in relieving society of the burden of their maintenance, by enabling them to earn their living by their own hands. If, while they are receiving this precious boon of education, they can by their own labor repay even a part of the expense it involves, it is extremely desirable they should do so. Is there fair ground to expect that such a result can be attained?

The following considerations have brought your committee to the conclusion that, however desirable, it has never yet, to any extent, been realized, and can not reasonably be expected.

It is pertinent to notice the wide difference between edu-

cational and reformatory institutions. In the former, the objects to be gained are the dissipation of ignorance, the development of the mental powers, the culture of the mind and heart; and to these, all other ends must be held subordinate. In proportion as these objects are secured, must the success or failure of the adopted means and instruments be predicated. If these results are not obtained, either the system or its working must be radically defective, and the investment of time and labor lost. In the latter, reformation is the object primarily sought, and every arrangement that will advance this end, the improvement of character, is appropriate and desirable. Among the expedients for the reformation both of juvenile and of older offenders, manual labor holds the most prominent place, and whether it has been made remunerative in institutions of this character, is not the province of the committee to inquire—yet, as having a direct bearing upon the subject under consideration, we would suggest to those who are skeptical on the one, to examine the statistics of the other.

It is further to be remarked, that the principle involved in this question has been fairly tried under the most favorable circumstances, and has been found fallacious. If it were possible, under any arrangement, to make a substantial and valuable education pay for itself, while it is being acquired, it would seem to be under the Manual Labor System. When schools, established upon this principle, were first introduced, they were greeted with much favor. The elements seemed here combined which would insure success. The members of these schools were persons who had reached a good degree of mental and physical maturity, and were therefore qualified to labor as well as to study intelligently and to the best advantage. They were of an age to value education, and were willing to put forth strong personal effort, and endure great self-denial to obtain it. The experiment was tried both with agricultural and mechanical labor. That these schools have signally failed of their object, and been abandoned, is well known. Indeed, your committee are not aware of a single school in the country, where this system is still

pursued for the purpose, or with the expectation of defraying the expense of education. Whether it is actually impossible so to mingle labor and study, as to make the one remunerative and supporting, and the other thorough and valuable; whether the labor must not necessarily be too exhausting, and the study too much interrupted, to allow either to be satisfactory, we need not now stop to inquire. The fact of the universal abandonment of a system which, on its first appearance, was hailed as the royal road to general education, and which embraced the very elements deemed essential to complete success, sufficiently proves that it has some radical defect which effectually destroys its usefulness.

Your committee deem the result of this repeated and prolonged experiment of Manual Labor Schools as entirely conclusive in deciding the question under consideration. If young men of maturity, with shops, tools, implements and lands furnished them, can not make their labor so profitable as to pay the expense of their education, it is not to be expected that the deaf and dumb or blind inmates of an institution composed of both sexes, and a large proportion of them children, can accomplish it.

The labor of children is proverbially unproductive; and none the less, when they are subject to a physical disability, induced by severe misfortune. About one-half of the pupils of these institutions are females, and four-fifths enter between the ages of twelve and fourteen. Like other children, they are restless, and disinclined to steady application, and to continuous labor. To suppose that such children can work so as to earn any material part of their support, and at the same time, not interfere with or impede their progress in study, is to look for results without the requisite antecedents.

The simple fact is that none of our schools for hearing and speaking children, none of our academies, none of our colleges, are in any degree, in the sense we are considering, self-supporting; nor is there an institution for the education of the deaf and dumb, or of the blind, in any part of the world, so far as we are aware, the pupils of which contribute by their

labor, in any considerable measure, toward the expenses of their education.

A reduction in the expenses of the Blind Asylum might be effected by lessening the number of teachers and curriculum of study—confining the pupils to the usual branches taught in our common schools, and employing more of their time in the mechanical branches, but the committee are divided in opinion as to the effect this change would have “in improving the usefulness” of the institution.

While, therefore, on the one hand, it can not, in the judgment of your committee, be expected that the pupils of these institutions should be able to support themselves during a course of education, on the other, it is exceedingly desirable that they should have every facility for self-maintenance after it is completed. There seems, indeed, to be no propriety in classing either the deaf-mutes, or the blind, certainly not the former, among the number of unfortunates who from necessity are to be, wholly or in part, a burden upon the community. They are dependent upon the State for a suitable education, as are the greater portion of the children of the commonwealth who are not subjected to these infirmities. From their isolated condition, and the peculiar instruction they require, it is advisable for the sake of economy and efficiency, to collect each of these classes respectively into a distinct school by itself, and this involves the expense, for the time being, of their maintenance. But if their education is properly conducted and consummated, they need not, and, in fact, rarely do become a charge upon the State. They take their place among the productive classes, and become tax-paying citizens. Nineteen out of twenty, and probably ninety-nine out of a hundred deaf-mutes, with a knowledge of a good trade, can earn their own support. The last report of the Superintendent of our Institution for Deaf-Mutes, presents facts which are entirely conclusive on this point. From statistics on this subject, we learn that at least three-fourths of the male blind children, and one-third of the females, can sustain themselves, unless disabled by some infirmity other than blindness.

In view of these facts, your committee regard the imparting to these children instruction in some useful trade, as a matter of great importance. The experience of similar institutions in other states has abundantly shown that such instruction involves but little, if any, additional expense, and that a competent knowledge of a trade may be acquired, while the child is in school, without detriment to his intellectual progress. If the misfortune of these children renders them proper objects of relief from the State, this relief should be as complete as possible, and extend not merely to their intellectual training, but should give them the means of earning their support after they leave school.

Your committee are happy to note that the legislature has long since adopted this most judicious policy. In the institution for the blind, trades, adapted to the peculiar wants of blind persons, have been successfully taught for many years. Instruction in some trade was formerly given, as a part of the regular course, in the institution for the deaf and dumb, and was only discontinued under the pressure for want of room. To meet this want, the last general assembly authorized the erection of a building to be expressly fitted for the introduction of trades. This building is spacious and substantial, and apparently well adapted for its intended use. The present crowded state of this institution, however, precludes its being appropriated, as yet, to this purpose. It is now occupied by the male pupils as a study-room and dormitory, and can not be used for shops until a new building, which seems indispensably necessary for the accommodation of the family, shall be completed.

The committee would call the special attention of the legislature to the present condition of this institution. Not only is the main building now occupied, out of repair and greatly crowded, but the mechanical training of the pupils, which is so essential to their success in life, is and must be entirely neglected, until more extensive accommodations are provided for them. Upon the completion of a building for the occupancy of the family, such trades, both in number and variety as are suited to the wants of deaf-mutes can be

immediately introduced. The importance to them of this branch of their education should doubtless have its influence upon the question of speedily providing this institution with the buildings it needs.

To the propriety of requiring such parents or guardians as are able to pay the cost of their children's education, as recommended by our chief magistrate in his last annual message, there are, in the minds of your committee, serious objections. These children, from their peculiar misfortune, have received, and can receive no benefit from the educational funds of the State, and would therefore seem to have a claim to relief from some other source. Many of them are the children of the poor, who are entirely unable to defray the expense of their education. A considerable number are children of most worthy and respectable citizens, who while able to provide comfortably for them at home, would feel seriously embarrassed by the necessity of paying the amount in cash for any one child, which such an arrangement would require. To oblige these persons to present a certificate of poverty, signed by several of their neighbors, in order to secure for their children the benefits of instruction, would be, in no small degree, offensive. Rather than submit to so unpleasant a necessity, it is to be feared that many parents would allow them to remain in ignorance, or materially curtail the period of instruction they should begin.

The requirement would also seem to be unjust. The burden of the support of these institutions, if it is worthy of such a name, must, after all, come upon the wealthy. Every citizen must pay according to his means; those possessing most, bearing the largest share. This latter class, however, are the very persons whom this requirement would tax over again, in case they are so unfortunate as to have children who need the benefit of the institutions they sustain. It would also tend to foster distinctions among the inmates of the schools, which are repulsive to the feelings of our people, and which should find no place or encouragement in our systems of education.

But the most fatal objection, in the opinion of your com-

mittee, to such a requirement is, that it has already been shown by experience to be productive of no beneficial results. All the benevolent institutions of the State were opened upon this principle. In all, its operation was seen to be deleterious and offensive, and it was for that reason abandoned. At the time the law was changed in relation to the institution for the deaf and dumb, five years since, there were but *two* paying pupils. The distinction between indigent and paying pupils was abolished in the institution for the blind in 1851, eight years since. Of the one hundred and eighty-two pupils resident in the State, who had been instructed previously to its repeal, only *five* had been sustained by parents or friends. While the pecuniary returns obtained by this regulation were so insignificant, its influence in keeping at home many unfortunates who should have enjoyed the benefits proffered by the institutions, was most marked and constantly felt. In our sister States, the benefits of such schools, like those for imparting education to other children, are open to all who need them. In the judgment of your committee, it should continue so in our State. For the reasons given, the committee can not recommend the re-adoption of the requirement under consideration.

In view of the whole subject, your committee would remark that we must look for an equivalent for the time and money expended in the training of the deaf and dumb and the blind, as in the hearing, speaking, seeing child, after his education is finished, and he is prepared to take his place in society as an intelligent citizen. We expect, in the latter case, the matured and well-stored mind, the well-balanced judgment, the habits of application and industry, the active muscles, and the steady will, after culture has done its creating work upon him. So it is with the deaf and dumb and the blind. Give these children a proper and sufficient education—cultivate their minds, draw out, direct and discipline their moral feelings—give them instruction in some profitable handicraft, and then, with all their disadvantages, they will act well their part upon the arena of life. You will not find them in the infirmary, living idly upon the charities of the frugal and

industrious; nor in the penitentiary to atone for their crimes against society; nor miserable idlers, corrupting others and being corrupted by them. In place of this, out of unfortunate, ignorant, dependent, unhappy beings, you will have made intelligent, industrious, independent, happy citizens of the State.

In conclusion—your committee find pleasure in commending these institutions to the favorable consideration of the legislature. They are evidently doing a work for humanity, in which every benevolent heart must rejoice. Of all the burdens incident to our civil organization, we believe these are the least felt and the most cheerfully borne. Established by the people of the State for the relief of their unfortunate children and fellow citizens, they alone reap the rich benefits they confer. While they will insist that these institutions shall be efficiently and economically managed,—and after careful examination, your committee believe them so to be,—they are ready to give them a hearty sympathy and a liberal support.

Respectfully submitted,

LEWIS SLUSSER,
G. P. ASHMUN,
E. BASSETT LANGDON,
JAMES SAFFIN,
JAMES MONROE.

EXTRACT FROM THE TREATISE OF SIBSCOTA ON THE DEAF AND DUMB.

[In London, in 1670, was published a work entitled "*The Deaf and Dumb Man's Discourse*, or, A Treatise concerning those that are born Deaf and Dumb, containing a discovery of their Knowledge or Understanding, as also the Method they use to manifest the sentiments of their Mind. Together with an additional Tract of the Reason and Speech of Inanimate Creatures. By GEO. SIBSCOTA." The volume is a 16mo. of 89 pages. The writer appears to have been well versed in the learning of the age, and the book is interesting mainly as showing the state of knowledge and opinion upon the subject among educated men at that time. No allusion is made to Wallis, who had previous to that date instructed two deaf-mutes to speak and understand language. It appears from one or two allusions that the author had resided in Holland. The date of the book is three years subsequent to the appearance of the work of Van Helmont, in Holland, which claimed for the Hebrew the prerogative of being a natural language, and for his theory that it furnished a method applicable to the instruction of the deaf and dumb. The reader of the extract will notice a reference to such a speculation.

The first section of the treatise is headed, "Why is hearing, of all senses, soonest prejudiced?" The second and third sections, which we propose to copy, make up more than one-third of the whole book. Nearly half of it is occupied by the fourth section, "concerning the Reason and Speech of Beasts." In this, many instances of brute sagacity are related, the most of them credible, but one or two of the mythical order; and then an endeavor is made to draw the line of distinction between the brute and the human faculties. The author makes reference to another work of his entitled *Theatrum Naturæ Universæ*.—ED. ANNALS.]

SECT. II. *Whether those that are born deaf, are dumb also?*—Now we come to the examination of the second point, which seems to be the consequence of the former, and which is confirmed by Aristotle, in the fourth book of the History of Animals, chapter nine, namely: that those that are born deaf are also dumb. And as this is deduced and laid down as a proposition by Aristotle, by reason of the former assertion, though against reason; so it is admitted by very many, and those physicians too, as an universal truth, without any further search into the truth of the thing or disquisition of the difference. Hence they, presupposing on all hands, as a thing beyond exception, that all those that are born deaf are likewise dumb,—as Sancto. Comm., in article Medicine, and Galen, part 2, question 41, are also of opinion,—make an inquisition after the cause only of the

thing supposed or incontrovertibly true. But we will more narrowly discuss the thesis, before we pry into the cause why it often falls out to be so.

Indeed, if by those that are mute we understand such whose organs have in themselves an inaptitude to the framing of an articulate voice, it is an absolute mistake to maintain that all that are born deaf are dumb also; for the inaptitude of organs to the framing of speech doth not immediately follow the want of hearing. For where deafness depends not so much upon the defect which is common to the hearing and speaking, (which we have allowed may sometimes happen,) as upon the imperfection rather peculiar to the very adequate organ of hearing, (of which as there are many parts, so there may be many obstructions that may destroy the hearing,) it doth not follow therefore that there is an immediate inability to speak.

But why rather, as the hearing is sometimes destroyed after the birth, the speech remaining perfect, so also at the very birth, or immediately after, may not such a constitution of the organs happen whereby they may be adapted to the forming of speech, and yet be incapable of hearing?

Here we must consult with experience, which testifies that those that are born deaf may learn to speak. For so Valles. Philoso. Sac. cap. 3, reports that one Peter Pontius, a monk of the Order of St. Benedict, and his friend, taught those that were born deaf to speak, by no other way than instructing them first to write, pointing at those things with his finger that were signified by those characters, and then putting them forward to that motion of the tongue that did correspond to the characters.

But if by those that are dumb we understand such as have organs fit for the forming of words, but yet understand no language, nor ever learned such words as express the conceived sense of the mind; it is undeniably true that many that are born deaf are also dumb, who never were instructed in any tongue or significative words by the fore-mentioned artifice, or some such kind of means.

Therefore as to the cause why those that are born deaf are

also dumb, (at least for the generality,) Albertus Magnus in his fourth Book of the Animals, tract 2, chapter 2, saith that those that are deaf from their nativity are also dumb, because they could learn no idiom by the sense of hearing. And Sancto. in article Medicine, approves of this opinion. Galen, part the second, question four, as also Bartholinus in the third book of his Anatomy, chapter nine, referring the cause of deafness to the drum of the ear, who saith that those who from their birth are thus affected are also for the most part dumb, because they can neither conceive in their mind nor utter with their tongue those words which they never heard.

But Laurentius contradicts this opinion in the eleventh book of his Anatomy, and the eleventh question, where he saith, I do not allow of that vulgar conceit that the reason why those that are deaf are mute is because they can learn no language, and because hearing is the sense of learning; for then, saith he, if that be the only cause why deaf men are dumb;

1. Why do they breathe out their sighs and groans, which are natural passions, with so much difficulty?

2. Whether or no might not those that are deaf frame words and speeches to express the sense and conceptions of the mind, if they could pronounce them, as well as those who were the first inventors of them?

But in truth we may give this answer to Laurentius his first argument, that it is a fallacy to say that deaf men groan and sigh with difficulty, because original deafness hath no manner of communication with the parts subservient to respiration. But Laurentius his mistake seems to be grounded upon what Aristotle writes in his fourth problem, section two,—that deaf men breathe not without violence; by which Aristotle doth not mean a violent or difficult respiration which belongs to the lungs and breast, but a vehement spiration or breathing through the nostrils; whereupon he adds, that the nostrils become more large by the passage of the spirits, and that is the reason they cannot speak but through the nose. And so also, in the second

problem, saith he, those that are deaf want but little of being dumb; and those that are dumb speak through the nose, for their spirits are driven that way because they cannot speak.

Now where there is a kind of inaptitude to speech in deaf men, occasioned by some defect appertaining to the palate, as well as the organ of hearing, they breathe not without difficulty, and because their spirits do bend their course more towards the nostrils, by reason of the wideness of their passage; besides that they breathe out a kind of voice with their mouths, as Aristotle speaks concerning elephants in the fourth book of the History of Animals, chapter nine, yet that sound they make with their nose resembles the hoarseness of a trumpet.

To Laurentius his second argument, it may be replied: although man by nature, though deaf, is armed with reason to make him fit for invention, yet, as Plato teacheth, it is not the property of a vulgar genius to impose names upon things, much less is it in the power of every person to invent an elegant speech or peculiar tongue, to make the conceptions of the mind intelligible.

He that first gave creatures their names, to wit, Adam, was in his integrity and in the supernatural state of innocence instructed with such wisdom as transcends the capacity of prevaricated nature. The confusion of various tongues was afterwards supernaturally sent by God at the building of the tower of Babel, and then the variety of idioms did gradually proceed from the commixture of tongues, or had some other rise by the common use and consent of men.

Yet those that are mute can find out a way whereby to explain the sense of their mind to others as well as if they had the faculty of speaking, which is analogous to speech, as shall be manifested in its proper place.

But possibly some persons believe that if deaf men had in them that aptitude of organs whereby they might be capable of speaking, they should use some native language or speech which Nature their schoolmistress should instruct them; for since sermocination is essential to man, as subordinate to reason, so it is not improbable that, where the

organs are so adapted, there must be granted external speech. To which we answer, that it is true the very faculty of sermocination, which is subservient to them in the declaring the sense of their mind, by those significations that are set forth by words, whatsoever they be, is essential to man; yet the names of things, and so consequently the languages themselves, or the idioms of speech, are not to be learned by nature, but by instruction, exercise and custom.

And really if any certain speech did depend upon nature, as every individual person of mankind hath one and the same nature, so all nations whatsoever would use one and the same tongue. But the contrary is known experimentally. Therefore their opinion is altogether vain and foolish, who being ignorant of philosophy, would needs oblige themselves and others to this persuasion, that if a child were taught no language in his infancy, but left to his own conduct, he would speak Hebrew, that is, he would make use of this language by the mere instinct of nature, which is a conceit altogether inapt and foolish.

Vallesius in the forequoted place makes a good objection to this phantastical opinion, saying, if speech were connatural to men, as many other things are, it would be so though they learned any other language, and consequently all men would understand two tongues. For, if the speech in which a man was first instructed doth not hinder his learning another, (since many men can speak two, three, or four languages,) much less can that which is natural be impeded by that which is acquisitions.

Nay, rather, if one tongue were natural to man, they could not be docible of all the rest, because that which is internal obstructs the external. Therefore as nature made man without knowledge, that he might be capable of all arts, it must necessarily follow that she created him without any language, that he might learn them all. We also find that many men are more apt to learn other languages than the Hebrew, and that many Europeans attain the true pronunciation of some Hebrew words with no small difficulty, which could not be if the Hebrew were our natural language,

for all things do voluntarily tend to that which is natural to them.

We conclude, therefore, that they who are born absolutely deaf, though their organs are fit for the prolation of words, which frequently happens, yet they are for the major part dumb, that is, they cannot pronounce significative words because they could not learn any idiom by the ear. For it is very rarely known that they are taught to speak by any such particular art as Peter Pontius made use of, which out of Vallesius we have before mentioned.

But in the mean time we do no way contradict, but agree with Laurentius, when he ascribes it to another cause, why all those that are deaf are generally dumb, or at least speak with difficulty, taken from the mutual conjunction of the nerves. For this we lay down as another cause why deaf men born are dumb, and so really dumb that they are altogether incapable of speaking articulate words. For that communion of the nerves consists not in this, that because the nerve of the fifth conjugation which is the auditory nerve, and the nerves of the sixth conjugation, which are those belonging to the speech, (or rather of the seventh, for this is the nerve of the tongue,) are mutually joined together within themselves before they are dispersed into their proper parts, as Peter Apponensis in his Explanation of the proposed problem is of opinion; or because that the same nerves are originally invested with the same tunicle, which, in the judgment of others, is no less repugnant to itself, for the nerves of either of the prementioned conjugations are found by a sufficient and long interval originally distant, and it cannot be said that they have any other common tunicle than what all other nerves are covered with, namely, the *pia mennix*, from which far-fetched communion of the nerves we may also infer that those that are deaf are blind, and those that are blind, dumb.

But that conjugation of the nerves is well demonstrated by Laurentius, (which is also mentioned by Bauhinus in the third book of his Anatomy, chapters twenty-two, sixty, and others,) that the nerve of the fifth conjugation (commonly

called the auditory nerve,) hath several branches issuing from it, the larger whereof is expanded to the ear and the membrane of that most exquisite sense, and carries all sorts of sounds to the brain; the lesser extends to the tongue and larynx, and is there embraced by the seventh conjugation.

And from this communion of the vessels proceeds the sympathy between the ear, the tongue and larynx, and the very affection of those parts are easily communicated one with the other. Hence it is that the pulling of the membrane of the ear causeth a dry cough in the party, which Avicen takes notice of, and that is the reason most deaf men, at least those whose deafness ariseth from the ill-affection of the nerves of the fifth pair, are dumb, or else speak with great difficulty, that is, are not capable of framing true words or of articulate pronunciation, by reason of the want of that convenient influx of the animal spirits; and for this cause also it is that those that are thick of hearing have a kind of hoarse speech.

In like manner, if there be any evil defect which usually consists in the inward structure of the ear and palate, (which makes them speak through the nose, as we have before mentioned out of Aristotle,) there follows a deafness and withal an impediment of speech; the organ of speech being vitiated, but not simply, because a language cannot then be learned by hearing. But contrarily, if the only structure of the ear be defective, or only that branch of the fifth pair which is carried to the ear, be preternaturally affected, the hearing may be hindered or deafness may arise, but the impediment is but by accident; because that when words cannot be heard or received by the ear they cannot be learned.

But if the hearing be prejudiced by the defect of the tympanum, or by any particular membrane that is over it, that is a peculiar accident; for in this case there happens to be a thickness of hearing, which is nearest of kin to deafness rather than an absolute deafness itself. And in such cases those that are deafish use to hearken with their mouth, or to suck in words and sounds with gaping, and so to pronounce without trouble those very words by the help of those organs

subservient to speech, which they learnt by hearing; and such are by no means to be called dumb persons.

35. But the sound flows to the inward part of the ear, or the very organ of hearing, by the help of the little cartilaginous pipe, which is conveyed from the second passage of the ear to the mouth and palate, being appointed to convey the excrements of the ear through the mouth, like an aqueduct.

By the benefit of this conduit-pipe it is, that we can exactly apprehend our own words, when both our ears are stopped; so also, if we hold a stick in our mouth, and therewith touch any musical instrument, we hear the sound thereof more exactly; and if you are desirous to know, whether there be any person approaching near you in the night time, place one end of the staff on the ground, and hold the other with your teeth, you hear then far better, though at a great distance.

36. By the same pipe, when we blow our nose, or hold our breath, by stopping of the ears and shutting the mouth, we are sensible that the air finds a passage into the ear, by which the membrane of the tympanum is struck with the outward sound, and sometimes prejudiced thereby, if it be very violent, and by this it is that smokers puffing up their cheeks, having taken in the fume of tobacco, send it out at their ears, so as that they seem to breathe at the ears. Therefore the opinion of Alcmaeon is not ridiculous who held that she-goats did breathe through their ears, as Aristotle hath it in his first book de Hist. Animal, C. II. And to physicians this conveyance doth insinuate, that masticatory medicines are not to be slighted in the inward pains of the ears.

SECT. III. *Of their way of understanding that are born deaf.* 37. Before we come to the third point of what is to be discussed concerning the proposed problem, we must contemplate a little further on those that are born deaf, and see with what knowledge they are endued, since men usually gain the major part of what they know, by hearing.

38. First, those persons that are born deaf, and have the visive faculty entire, they may gain the knowledge of all visible things, as visible, and may frame those universal conceptions of them by the abstraction of the mind, as well in

this case, as where the hearing is perfect: nay further, and these persons as well as all other men in general may proceed from things visible by the light of the understanding to the knowledge of the invisible mysteries of the Deity; so that they are left inexcusable, as well as any other persons whatsoever, if they do not glorify God, and return him thanks for benefits received: of these the apostle speaks Rom. I. v. 20, 21.

39. Furthermore, if those that are born deaf, are also blind, although they are deprived of the knowledge of many things, which come within the compass of the senses, nor can arrive at the knowledge of God by the outward book of nature, as the other, yet they may obtain the knowledge both of God and themselves, by those notions that are grafted in their minds. And it is very probable, that those whose intellects are less disturbed in contemplation by the appearance of corporeal things; the implanted seeds that are in them of the knowledge of divine and immaterial beings, do easily break forth into action; as we ourselves are more apt for the search and contemplation of divine things, the less we are distracted by outward objects, and the fancies that result from them.

40. Certainly it is not at all consentaneous to reason, that the rational soul, or mind, is altogether inactive in such persons, and lies as it were lurking in the lethargy of a benumbed security, or that they do not according to their capacity incline their minds to the knowledge of the Deity, by virtue of that innate light that is in them, as well as the celestial angels, and devils; since the soul is to be reckoned in the number of intelligences (though perhaps placed in the lowest rank of intelligences) and in reality is not so deeply plunged in matter or material functions by reason of its defect of sight and hearing.

41. But what is to be thought of those who are born deaf, as to their knowledge in things that concern the mystery of our salvation?

These things as they are too sublime, either for universal, humane, or angelical knowledge, can not be found out or understood by those notions implanted in the mind. And as

faith comes by hearing, according to the apostle, where this is wanting, it may possibly seem very agreeable to truth, that there can be no faith, and therefore no saving knowledge; and the consequence is undeniable, since no man can be saved without faith.

42. Oh this is indeed a very hard saying, which shipwrecks the soul! Truly since those that are born deaf are no more guilty of neglecting the means of their salvation, than infants (concerning whom however the sacred pages advise us to be more charitable) what reason I wonder can there be, why we should think God less merciful to them, who are also born of faithful parents, than to infants! We will leave the disquisition of their faith or the manner thereof, to divines. Hath God, therefore, who according to his will hath elected some out of all mankind corrupted by the fall, to be vessels of mercy, and others vessels of his wrath, strictly registered all those that are born deaf in the number of those that are vessels of wrath? Yet God's promise and covenant belongs to these, as much as to the children of the faithful.

43. The Holy Ghost in truth is the chiefest cause of faith, who begets it in our hearts by the preaching of the word, and consequently by hearing. This is the ordinary way of God which he commands us to follow; he that neglects this, is excluded from faith by his own fault. Yet God is not wholly tied up to this one way of operation. He hath extraordinary ways which we are ignorant of, and he will not reveal to us. Yet God made use of peculiar means to bring St. Paul to the Christian faith, and made him of a persecutor of the church, become an apostle, Acts, 9. He proceeded after another manner to the conversion (at least in part) of the eunuch of Candace, the Ethiopian queen, (Acts, 9,) viz., by the reading of the word of God.

44. And shall we judge that no persons can be saved, that live where there is no public preaching of God's word, and so by consequence where the mind gains no spiritual knowledge by hearing? May we not affirm, that by diligent reading, and co-operation of the Holy Ghost, faith may be engendered in the souls of the godly? Now therefore if

this means be without hearing, why may not God manifest other ways, that so at least his operation may not be confined to the hearing solely?

45. But let us examine whether there are not other means appointed by God, by which those that are originally deaf, may attain the knowledge of divine mysteries sufficient for salvation.

There is no necessity, why speech, which is usually acquired by hearing, should precede writing; but speech useth to be in the first place by reason of its facility, for those that have all their senses perfect, are more apt to speak than write. But where there is a defect of hearing, they may begin with writing, and so by writing come to speaking, as is manifest by the fore-cited example out of Vallesius. Now external speech is a kind of messenger or rather representation of the internal, or of the intellect itself.

They therefore that are born deaf, may by writing inform their minds with the knowledge of those things which must be obtained by hearing in others whose senses are all perfect; and so they may make use of writing in lieu of speaking, which is otherwise attained by learning; and they, as Vallesius speaks in his third chapter de Phil. Sacr., do gain the knowledge of divine things by the sight, which others do by hearing, which I myself (saith he) can testify, in those scholars which my friend Peter Pontius undertook, who first taught them that were born deaf to write, or to express the conceptions of their mind by writing, and then to speak.

46. The same reason there is for those that are born deaf, if dumb also; they may by writing understand things, although no external writing is subsequent to speech; for the speech in man conduceth not to the gaining of knowledge to themselves, but only to communicate the conceptions of their own mind to others. This is clear by an example taken out of Pel. Platerus, who in the first book of his observations, page 118, reports, that a certain person who was born deaf and dumb, could with chalk draw out his mind in a table-book, which he carried continually about him, and understand what others wrote therein.

47. But as writing, or the reading thereof, may serve instead of speech, by which the conceptions of the mind are laid open to the sight as well as they are by speech to the ear; so there may be other signs made imitating the outward speech, and succedaneous to hearing; as those are which mutes themselves always make use of in lieu of speech, and by which they conceive the sentiments of other men's minds. For experience teacheth us, and there are also many obvious examples among us, that those that are originally dumb and deaf, do by certain gestures, and various motions of the body as readily and clearly declare their mind, to those with whom they have been often conversant, as if they could speak, and likewise by such gestures of other persons, they do absolutely understand the intentions of their mind also.

48. The emperor of the Turks maintains many such mutes in his court; who do express the conceptions of their minds one to another, and as it were interchange mutual discourse, by gesticulations and a variety of external significations, no otherwise than we that have the faculty of signifying our own thoughts, and conceiving those of other persons by outward speech. Nay the Turkish emperor himself and his courtiers, take great delight with this kind of speech shadowed out by gestures, and use to employ themselves very much in the exercise hereof, to make them perfect in it.

49. Cornelius Haga, ambassador to the emperor of the Turks, sent thither by the States of the United Provinces did once invite all those mutes to a banquet, (as I observed from the relation given me by the most noble and worthy Dr. Brinkins, senator of Hardervick,) where, though there was not a syllable heard, yet they did exchange several discourses, as is usual at other treats, which the ambassador understood by an interpreter on both sides, by whose assistance he himself did discourse with the mutes upon all subjects.

50. But those very significations of things, which mutes make use of, proceed not from nature but from their own institution, no more than our speech; therefore they attain unto them by study and exercise.

Although, however, most of them do shadow out some outward manner of the things which they aim at. As when they close one hand, and move it up towards the nostrils, thereby they signify a flower. Now the significations of those mutes (which is as it were their speech) are not like the languages, which vary among several nations, nor are so absolutely different.

51. And as the mutes do by their gestures exactly and distinctly understand one another, and those persons also that use such a kind of analogous speech among them; so they conceive many things by the gestures, motion of the lips, and such like things in those that really do speak; and sometimes understand a great part of their conceptions by such outward things. So saith Platerus in the place above-mentioned: that his father told him, that that deaf and dumb man (whom we discoursed of a little before,) when he very devoutly heard Œcolampadius preaching, did apprehend many things from the motion of his lips, and gestures; and so from others.

52. And there is now at this very time in the city of Gronning, such a one, who being born deaf and dumb, constantly frequents public sermons, and doth as it were contemplate upon the words of the preacher with his eyes fixed upon him, so that he seems to receive them in at his mouth as others do by the ear. This person when he earnestly desires to receive the holy sacrament, I do not at all question but that he hath that knowledge of those divine things that concern his salvation, insomuch that he can not be debarred from it without some scruple of conscience. Although, I am of opinion that he ought to be examined as to this his knowledge and confession, which may be done by means of his wife, or servant, his interpreters, whom he always hath with him, and who discourse with him very nimbly by signs, of anything whatsoever.

53. We will subjoin one example out of Phil. Camerarius, which is in *Horæ Subcisivæ*, I, cent. 37. "We have now among us (saith he) a young youth and a maid born of the same parents, and indeed of a noble and honest family, who

have an extraordinary acuteness of wit: and though nature brought them forth deaf and dumb, yet they can both of them read distinctly, write an excellent hand, and keep merchants' accounts. And as he dexterously perceives by a nod what you would have him to do, and if he wants a pen, will express himself by gestures, and is very cunning at all games that are usually played among us upon the dice, which can not be managed without great subtilty; so she very much exceeds all maids at her needle and curious weaving. But among other their admirable qualifications, which nature hath bestowed upon them, this is wonderful, that they seem to understand what any one speaks by the motion of the lips; wherefore they are often at church, hearing the word preached. So that it will be no absurdity to say, that it is probable they take the words in at their eyes, they are so intent, which others use to do by the ear. For they can at pleasure without any suggestion, or other help, write the Lord's prayer, and other pious orisons, and can remember the gospels appointed to be read on holy days as well as others, and readily write them, and if the holy name of Jesus be mentioned in the church, he, above all the rest, will in a posture of reverence uncover his head, and bow the knee." Thus nature, like an indulgent mother, was solicitous and studious to recompense their defects, that she might free herself from the injurious accusation of a cruel step-mother.

STATISTICS OF THE DEAF AND DUMB.

[The following is from a pamphlet of thirty-one pages, of which the title-page reads thus:—"Observations on the Deaf and Dumb, by Richard J. Dunglison, M. D., of Philadelphia. Reprinted from the North American Medico-Chirurgical Review. Philadelphia: J. B. Lippincott & Co., 1858." The facts and figures appear to have been carefully, and for the most part, accurately collated. We shall probably give further extracts hereafter, and may make some of the points a subject of comment. ED. ANNALS.]

It is a remarkable fact that accurate statistics of the deaf and dumb are, even now, not easily attainable; few comprehensive works have been issued that embrace the full details

of the past and present condition of this interesting class of unfortunates,—their proportionate numbers in different countries, and the history of their various modes of instruction. It is true that the annual reports of institutions sometimes contain valuable information; but, in a large number of cases, too much space is given to details affecting merely local interests, and too little to topics of universal consequence. The task, therefore, of collecting, from so many different channels, information that may be of practical value, is by no means easy; and much labor is required to sift out points of real importance from the mass of materials presented.

Even those works which have devoted the most attention to the subject, and have exhibited evidences of profound research and a desire to do the matter full justice, have, for reasons which will be hereafter referred to, fallen short of their object, and failed to convey an accurate statistical estimate of the actual condition of the deaf and dumb. This is to be regretted, not only because it impairs the value of investigations undertaken in the most laudable spirit of philanthropic inquiry, but also exerts an influence at the present day, in partially paralyzing our attempts at the formation of comparative tables of the past and present. Yet, in spite of difficulties, the multitudes of scattered facts are being classified, general laws are deduced from reliable data, and more and more careful regard will doubtless be paid to the proper method of forming accurate statistical tables.

There are many points in connection with an enumeration of the deaf and dumb, and, indeed, in censuses of all descriptions, which, although viewed often as matters of secondary importance by those who scan only the ordinary details of population, etc., are to the medical profession subjects of eminent moment. The influence of sex, of race, and of locality, in predisposing to various maladies, is deducible from careful comparisons of statistical tables, furnished from various sources and at different periods. Several of these points are not often fully discussed, and to them I desire to

draw some attention in the course of the present article. Those on which I would wish particularly to dwell are—

1. The apparently greater prevalence of deaf-mutism in countries which have mountainous ranges, and the small ratio of the deaf and dumb to the population in low countries.

2. The influence of race in predisposing to deaf-mutism, as exemplified in our own country more particularly.

3. The duration of life among the deaf and dumb, and the age of greater prevalence of deaf-mutism.

4. Deaf-dumbness in the United States, and institutions for the instruction of deaf-mutes.

5. An estimate of the number of the deaf and dumb in the known world.

But, before entering upon any of these points, it is worthy of note, as an evidence of the existence of a general law governing, so far as we know, a great portion of the human family, that there is little or no variation in the proportionate numbers of deaf-mutes in the same locality, even in large tracts of country, during successive periods of time. This rule does not apply alone to the class under consideration; it seems to be applicable to varied conditions of health and disease in all parts of the globe. Yet it yields, at times, to the ravages of desolating epidemics, which seem to put all human laws at defiance, bringing in their train consequences that frequently produce a most marked increase in the ratio of the deaf and dumb or blind to the general population. The influence of epidemic malignant scarlatina, as an agent of this class, will be referred to in the consideration of the causes of acquired deaf-dumbness.

1. That there is a greater aggregate of deaf-mutism in mountainous regions seems, as a general rule, to be established by statistical returns from almost all countries in which statements of the condition of the deaf and dumb have been published. It is remarkable that the same causes, which appear to be at work in certain localities to produce idiocy, are, apparently, active as predisposing agents in the propagation of deaf-mutism. And yet we must confess our utter

ignorance of any precise connection between them. These effects manifestly, however, evince the existence of similar local causes of arrest of development. Yet the number of blind in the same localities is not above the ordinary average. Are there influences that affect the one set of organs and not the other; and, if so, what do we know of the atmospheric phenomena, or of the special geographical nature of the country, or, indeed, peculiarities of any kind that will rationally solve the question?

These are problems not easily explained, requiring a prolonged examination of facts, and an intimate knowledge of localities; a combination of requisites for the task, which may some day enlighten us in regard to certain of the predisposing and exciting causes of deaf-mutism. But, at present, we are very much in the dark; we know that such influences are productive of such results, and yet we have failed thus far satisfactorily to account for them. To show that there is strong ground for our belief that locality has a claim upon our attention, as one of the causes of deaf-mutism, statistical returns from the various countries of Europe may be referred to with advantage. One of the latest published statements gives the average proportion of deaf-mutes to the population in Europe as 1: 1593, or about one in every 1600 inhabitants.

Switzerland is a remarkable exemplification of the prevalence of deaf-dumbness in certain localities. It is here, as is well known, that cretinism, that scourge of certain districts of the Swiss country, prevails so extensively; and in those regions which suffer the most from its ravages, deaf-mutism is of very common occurrence. It would be interesting to know—and future statisticians may throw light upon the subject—whether cretinism and deaf-dumbness are often met with in the same individual, and whether the one is of much more frequent occurrence than the other. Returns from several of the Cantons, taken about thirty years ago, give the following result:—

Population of five Cantons,	.	.	.	895,000
Number of deaf-mutes,	.	.	.	1,777
Proportion to population,	.	.	.	1 in 503

Later and more reliable statements give even a greater proportion than this; for we learn from tables prepared within the past few years, in regard to the population, etc. of the mountain passes of Switzerland, that the proportion is often as great as one in 206.

More striking facts than these, however, are contained in the "*Journal de l'Instruction des Sourds-Muets*," in regard to the Canton of Vaud. In sixty-seven parishes there is said to be not a single deaf-mute; while in the remaining fifty-five there are as many as 152, or a proportion of one to every 100 of the population. What may be the cause that opposes the prevalence of deaf-dumbness in the former, it is impossible to say; but in the latter we have people living in deep valleys, surrounded on almost every side by mountains, and with a difficulty of access from neighboring parishes or Cantons that might be sufficient cause for marriages of consanguinity to be of frequent occurrence.

The English census furnishes information from the various countries of Great Britain, viz., England, Scotland, and Wales; the Irish census being a separate feature, and much more accurate than the English. Little regard had been paid to statistics of the deaf and dumb in these countries, until a general desire for exact information stimulated the proper authorities to make inquiries on the subject, the results of which are comprised in the census of 1851. We can now, therefore, speak from actual and comparative facts, instead of conjectural statements founded on the numerical estimates of other countries. Here we find the greatest prevalence of deaf-mutism in the Northern counties of Scotland, a district of country remarkable for its mountainous ranges, and whose valleys even are far above the level of the Southern lowlands. There seems to be an exception to our rule in the Northern counties of England, for there the proportionate number of deaf-mutes is small. Cumberland, for example, one of the most mountainous districts of England, has a proportion of one to 1916 of its inhabitants, which is far less than its mountainous aspect might induce us to suppose. The test, however, is so satisfactory for almost all the counties of

Great Britain, that we can not but imagine that some local causes, of the exact nature of which we are ignorant, may operate against it in Westmoreland and Cumberland.

In Ireland we find a proportion of one to every 1380 of the population. Sources of error have been pointed out by one of the Commissioners of the Census, (Mr. Wilde,) and he is disposed to infer that the ratio really is about one to 1579, a proportion which corresponds very closely with that of Europe generally, and may be a reliable basis for our calculations. The point of interest, however, is in regard to the physical appearance of the country; and in this, Ireland is not an exception to the general rule, the inhabitants of counties which present mountain ranges being, almost without exception, more affected with deaf-dumbness. In the open country, where the surface is level, the proportion is sometimes as small as one in 2000; but in hilly situations, such as Limerick and Tipperary, it is as much as one in 1300; and in Wicklow, which is one of the most mountainous counties in Ireland, one in 1192.

The number of deaf-mutes in the Alpine and Carpathian parts of the Austrian Empire, which are the most mountainous districts of the Empire, is known to be greater than in other portions. But satisfactory data are wanting for more detailed remarks upon this subject.

If deaf-mutism is more prevalent in portions of country characterized by a marked elevation of surface, the reverse of this proposition should also be true, and we should expect to find countries whose physical aspect is entirely different more free from the privation than those previously mentioned. That this is the case is exhibited by the following facts. Belgium has a proportion of one in 2291; Saxony, one in 2180; Denmark, one in 1942; Holland, one in 2000. From sources where means of information are scanty, we can not expect to throw much light upon this question; but if the test should apply with equal force to all countries, we should naturally infer that Italy and Turkey must be countries where deaf-dumbness is more prevalent, while Russia in Europe must be comparatively exempt. The countries of

Asia, and especially the Chinese Empire and Asiatic Russia, would be interesting subjects of study in this connection, on account of their numerous and lofty mountain-chains.

Perhaps in warm countries the ratio may be less than in those that are bleak and cheerless; and this may account for occasional paucity of deaf-mute population in mountainous regions; but of this we have not as yet sufficient facts to establish any positive speculations. More statistical returns, indeed, are needed to confirm the apparent coincidences of which we have spoken, and a more thorough knowledge of local phenomena than we at present possess. If any theory is to be deduced from the facts we have furnished from geographical sources, it can scarcely receive any decided confirmation until deaf-mute statistics are more perfectly recorded.

2. That *race* governs, to a certain extent, the distribution of the deaf and dumb, is exhibited in our own census-tables more especially. We have scarcely any other means, indeed of gaining knowledge upon this point, the contrast furnished by the white and colored population being very great, and information from other sources being deficient. Could we obtain statistics in the native country of the genuine African, we might discover by reliable data whether race alone operated, or whether locality and race combined to produce certain results. We have no census of the Chinese population, nor of any of the Asiatic countries.

The colored race, it is satisfactorily shown, is less disposed to deaf-mutism than the white. The following table exhibits substantial grounds for the truth of this assertion:—

INFLUENCE OF RACE.

(*U. S. Census, 1850.*)

	1830.	1840.	1850.
Number of white deaf-mutes, . . .	5363	6684	9136
“ “ free colored “ } . . .	743	981	{ 136
“ “ slave “ } . . .			{ 531
White population, . . .	10,537,378	14,195,695	19,553,068
Free col'd “ } . . .	2,328,642	2,873,758	{ 434,495
Slave “ } . . .			{ 3,204,313

Proportion of white deaf-mutes to white population,	1 : 1964	1 : 2123	1 : 2140
Proportion of free colored to free colored population,	1 : 3134	1 : 2929	} 1 : 3194 1 : 6034
“ “ slave “ slave “			

3. In regard to the *duration of life* of the deaf and dumb, and the age of greatest prevalence of deaf-dumbness, our census-tables are remarkably deficient, and we are compelled to cite results obtained in other countries; England, for example.

The numbers of the deaf-mute population are greatest between the ages of five and twenty-five; and as the age advances the numbers diminish. With the blind it is different; the proportions go on increasing from infancy to old age, and very rapidly in the latter years of life. Cases of blindness are comparatively rare at birth; and we know that causes very frequently operate in old age to produce blindness. Deaf-dumbness, on the other hand, is either congenital, or, as often happens, it is acquired as a sequence of those terrible visitations of malignant disease, from which young children suffer so disastrously.

In England and Wales the proportion of deaf-dumb and blind to the general population at particular ages are furnished in the following table :

In every 100,000 of the population there are—					
Years of age.	Deaf-mutes.	Blind.	Years of age.	Deaf-mutes.	Blind.
0	42	40	45	100	280
5	159	59	55	98	515
10	167	73	65	89	1177
15	132	90	75	93	2556
25	115	107	85 and upwards,	58	5672
35	107	163			

In regard to the comparative duration of life in the deaf and dumb and the blind, the same census gives this result:—

Of 12,553 deaf-mutes in Great Britain in 1851, only 783, or $6\frac{1}{5}$ per cent., [had] arrived at the age of sixty.

Of 21,487 blind, 10,102, or 47 per cent., were at ages ranging from sixty upwards.

In this country, we have a "Table of the Ages of White and Free Colored, Deaf and Dumb and Blind, in ten States in 1850," from which we glean the numbers of each class seventy years of age and upwards.

States.	Deaf-mutes.	Blind	States.	Deaf-mutes.	Blind.
Virginia,	11	165	Arkansas,	—	11
Vermont,	2	43	Ohio,	8	140
South Carolina,	1	45	Michigan,	2	21
Louisiana,	3	11	Wisconsin,	1	7
Tennessee,	3	100	Iowa,	—	7

In the States above-mentioned, there were—

	Deaf-mutes.	Blind.
Under ten years of age,	481*	173
Ten, and under thirty,	1343	585
Thirty, " seventy,	681	917
Seventy, and upwards,	31	550

If this be an accurate table, the number of deaf-mutes, at ages ranging from seventy years and upwards, is about one forty-third as great as between the ages of ten and thirty; while with the blind, the number is much the same at both periods.

4. The following table exhibits the number of deaf and dumb in each State in the Union, and their proportion to the general population.

[We find, on examination, that the "general population" as given in this table, includes only the whites, while the deaf-mute population includes the colored. This of course renders the table valueless, and we therefore omit it.—ED. ANNALS.]

Dr. Harvey P. Peet, of the New York Institution for the Instruction of the Deaf and Dumb, has arranged the census of deaf-mutes, according to geographical divisions, so as to exhibit the relative proportions of white deaf-mutes to the white population.

New England States,	1 in 1799
Four Middle States,	1 in 2125
Six N. W. States—Ohio, Indiana, Illinois, Iowa, Michigan, Wisconsin,	1 in 2160

[* The enumeration of deaf-mutes under ten is undoubtedly imperfect, and the number too small. ED. ANNALS.]

Five Southern States—Maryland, Virginia, North Carolina,
 South Carolina, Georgia, and D. C., 1 in 1821
 Eight S. W. States—Florida, Alabama, Mississippi, Louis-
 iana, Arkansas, Tennessee, Kentucky, Missouri, 1 in 2220
 Texas and New Mexico, 1 in 2800

The census returns show a greater amount of deaf-mutism among the native than among the foreign population. But there are several points to be taken into consideration, that may partially explain this.

* * * * *

The following table, prepared also by the Principal of the N. Y. Institution, (Dr. Peet,) who is one of the most enlightened workers in the cause in which he has been so long engaged, exhibits the relative proportions among the foreign and native population, including white and free colored, but excluding slaves:—

Proportion of Deaf-Mutes in the Native and Foreign Population.

States.	Native Population.	Native Deaf- Mutes.	Proportion to Popula- tion.	Foreign Popula- tion.	Foreign Deaf- Mutes.	Proportion to Foreign Population.
New England,	[2,423,223	1266	1 : 1914	299,340	66	1 : 4535
New York,	2,439,296	1168	1 : 2088	651,801	129	1 : 5053
New Jersey,	430,441	191	1 : 2253	58,364	12	1 : 4862
Pennsylvania,	2,014,619	908	1 : 2218	294,871	96	1 : 3071
Seven N. W. States,	4,656,158	2207	1 : 2110	638,784	195	1 : 3276
Slave States N. of 35°	3,642,248	2084	1 : 1748	119,730	23	1 : 5206
“ “ S. “ “	1,892,565	714	1 : 2650	113,109	17	1 : 6653
Total,	17,498,550	8538	1 : 2049	2,175,999	538	1 : 4044

NOTICES OF INSTITUTIONS FOR THE DEAF AND DUMB.

PENNSYLVANIA.

THE Report of the Directors of the Pennsylvania Institution for the Deaf and Dumb, for 1858, mentions the decease of three members of the Board, Mr. Samuel R. Wood, Rev. Philip F. Mayer, D. D. and Mr. Abraham Miller. Mr. Miller left to the Institution a legacy of six thousand dollars.

Among the pupils, there had been but little ill-health, and no instance of death during the year. There had been for

three years past, but one death, or at the rate of less than *one in five hundred*, as the annual mortality. This speaks well for the healthfulness of the location, and the exemption secured from immediate exciting causes of disease. The effect of a residence at school upon the physical constitution of the inmates, can not be ascertained, however, without inquiring into the rate of mortality among them for some few years after leaving the school.

The whole number of pupils at the close of the year was 95 boys and 83 girls; total, 178; supported by the State of Pennsylvania, 125; Maryland, 19; New Jersey, 9; Delaware, 4; by the Institution or their friends, 21. Of the 29 pupils admitted in 1858, 16 were born deaf, 4 were made deaf by scarlet fever, and 9 by other causes.

There are ten classes, with ten instructors, three of whom are deaf-mutes. The Board express regret at the loss of the services of Mr. Jonathan L. Noyes, who had been employed as an instructor for more than six years, and resigned, "having received a more advantageous appointment in the Institution at Baton Rouge, La. The Principal is Mr. A. B. Hutton. The location of the Institution is at the corner of Broad and Pine streets, Philadelphia.

A donation of one thousand dollars was received from the estate of a former pupil, under the interesting circumstances set forth in the following extract from the Report; which shows us how the benefits conferred upon the deaf-mute by education are sometimes appreciated by those most nearly concerned.

"In a communication from a distinguished citizen, he says, that at the request of the brothers and sisters of the late Mr. Edward Peters, a former pupil, and as his uncle and executor, he presented the Institution with one thousand dollars, and most touchingly and impressively adds, 'This donation is intended as a testimonial of gratitude for the care, instruction and education, received by their late mute relative at the Institution under your charge, giving him, under his affliction, not only the enjoyment of much comfort and happiness in the present world, but leading him also to that higher knowl-

edge of the blessed truths and faith of our holy religion, which, as exemplified in his pure and submissive life, has assured us all, of his acceptance in that other world, where the deaf shall hear, and the dumb shall speak the praises of their Redeemer forever.”

GEORGIA.

We have received a copy of “By-laws of the Georgia Institution for the Education of the Deaf and Dumb, adopted March, 1859,” from which we infer that the Institution has recently undergone a reorganization. The principal is S. F. Dunlap, A. M.; assistant teachers, W. O. Conner, James Davis, and Miss C. E. Sparks, M. A. Mr. Dunlap has been an instructor in the Indiana and the Illinois Institutions. The By-laws specify particularly the duties of the several officers of the Institution. The location is at Cave Spring, Floyd Co., Ga.

SOUTH CAROLINA.

We have in hand the Tenth Annual Report of the South Carolina Institution for the Education of the Deaf and Dumb and the Blind, for the year 1858. The location is at Cedar Spring, Spartanburg Dist., S. C. The Principal is Mr. N. P. Walker. The assistant teachers in the deaf-mute department are three, all females, and one of them herself a deaf-mute. In the department for the blind is Mr. J. S. Henderson, principal instructor, and a female assistant. There were 21 deaf-mute pupils, and 13 blind.

This Institution is now the property of the State. The new building was advancing towards completion; was to cost \$32,000; to which would have to be added, for out-buildings, furniture, arrangement of grounds, fencing, &c., eight or ten thousand dollars more.

“The shoe and boot shop for the deaf and dumb continues in a prosperous condition, under the management of Mr. Rogers, who has for several years controlled it in his own way. Being an educated deaf-mute, he is the more compe-

tent to instruct the boys in his own language. Their services are given him for his instruction. He makes his purchases and sales, and has whatever profit may arise." A blind gentleman had the care of the shop for the blind; and Mr. Templeton, a mute, was the master of the cabinet-shop for the mutes, which was temporarily suspended, to be reopened when the shop-room should be completed. The number of pupils will be increased as soon as the new buildings are ready. The expenses of the year on support account were \$6,850.80.

One pupil was removed by death from typhoid fever, in July last, a son of Hon. W. F. Colcock, of Charleston. Previous to this, there had been for nine years an entire exemption from death, and almost from disease.

WISCONSIN.

We have the Seventh Annual Report of the Wisconsin Institute for the Deaf and Dumb, for the year 1858. The number of pupils was *fifty-two*, who were divided into four classes. Progress had been made on the building, upon which had been expended at different times since the establishment of the institution, the sum of \$29,500, and a further appropriation of \$9,000 was asked, which would complete the main building, one of the wings having been previously erected, and the other not yet needed. Besides this, \$5,000 was wanted for a steam-heating apparatus, \$2,800 for other improvements, and \$14,600 for current support the ensuing year.

The law of the State in relation to the admission of pupils to the Institutions for the Deaf and Dumb and for the Blind, had been modified by the last Legislature, so that instead of having the Institutions free to all, as the common schools are for other children, the parents must procure and present a certificate of poverty in order to entitle their children to admission without charge. The report reasons forcibly and conclusively against this change, which was hastily and unadvisedly adopted, under the pressure which called for

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retrenchment and reform in State expenses. It is as clearly the duty of the State to provide an education for its deaf and dumb and its blind children, as for those who suffer no such misfortune, even though the expenses necessary in the one case may be greater than in the other. The sacrifice and expense incurred in sending a child to a distance from home, even though supported in the institution at the public expense, is still a burden upon the parent of the deaf or blind child, from which the parents of other children are exempt. The effect of such a regulation can not but prove disastrous in practically debarring from education many of these unfortunate children. These and other considerations are fully presented.

The report also remonstrates against another provision enacted at the same time, restricting the period of instruction to six years, instead of seven.

MISCELLANEOUS.

USE OF THE LANGUAGE OF SIGNS BY THE SICILIANS.

THE passage subjoined is translated from the French of Alexander Dumas. We have no means of determining how broad may be the basis of fact upon which the recital is built. It is well known that much use of significant gestures is common in some parts of Italy, and among some classes of the people. We recollect reading with much interest more than twenty years ago, in the correspondence of the New York Observer, a particular description of many of these signs; of which some were natural, and some quite arbitrary. We take the passage below from Piroux's Journal, *L'Ami des Sourds-Muets*, the fifth and last volume, (1843,) as there quoted from a paper, or series of papers under the title of "Le Spéronare," in the *Revue de Paris*, Vol. V. pp. 182-184.

"After dinner, we went to the theatre. Two of the first noblemen of Sicily had taken the management and succeed-

ed in getting a very good company of performers. The play was Bellini's master-piece, *Norma*.

I had heard much of the custom which the Sicilians have of communicating at a distance by signs. This art, of which the language of the deaf and dumb is but the *a b c*, has come down, so says the tradition, from the time of Dionysius the Tyrant, who prohibited under severe penalties, meetings and conversation among his subjects, and this led to the invention of a means of communication to answer as a substitute for words.

In the intervals of the acts, I saw lively conversations carried on between the orchestra and the boxes. Arami, in particular, recognized a friend whom he had not seen for three years, and who related to him by means of his eyes and his hands, what, to judge by the eager gestures of my companion, must have been matters of great interest. The conversation ended, I asked him if I might know without impropriety what was the intelligence which had seemed to interest him so deeply. 'Oh, yes,' he replied, 'that person is one of my good friends, who has been away from Palermo for three years, and he has been telling me that he was married at Naples; then traveled with his wife in Austria and in France; there his wife gave birth to a daughter whom he had the misfortune to lose; he arrived by the steamboat yesterday, but his wife had suffered so much from sea-sickness that she kept her bed and he came alone to the play.'—'My dear friend,' said I to Arami, 'if you would have me believe you, you must grant me a favor.' 'What is it?' said he. 'It is, that you do not leave me during the evening, so that I may be sure you give no instructions to your friend, and when we join him, that you ask him to repeat aloud what he said to you by signs.' 'That I will,' said Arami. The curtain then rose; the second act of *Norma* was played; the curtain falling, and the actors being recalled as usual, we went to the side-room, where we met the traveler. 'My dear friend,' said Arami, 'I did not perfectly comprehend what you wanted to tell me; be so good as to repeat it.' The traveler repeated the story word for word, and without varying a syllable from

the translation which Arami had made of his signs; it was marvellous indeed.

Six weeks after this, I saw a second example of this faculty of mute communication. This was at Naples. I was walking with a young man of Syracuse. We passed by a sentinel. The soldier and my companion exchanged two or three grimaces, which at another time I should not even have noticed, but the instances I had before seen led me to give attention. 'Poor fellow!' sighed my companion. 'What did he say to you?' I asked. 'Well,' said he, 'I thought that I recognized him as a Sicilian, and I learned from him, as we passed, from what place he came he said he was from Syracuse, and that he knew me well. Then I asked him how he liked the Neapolitan service; he said he did not like it at all, and if his officers did not treat him better, he should certainly finish by deserting. I then signified to him that if ever he should be reduced to that extremity, he might rely upon me, and that I would aid him all in my power. The poor fellow thanked me with all his heart, and I have no doubt that one day or other I shall see him come.' Three days after, I was at the quarters of my Syracusan friend, when he was told that a man asked to see him who would not give his name; he went out and left me nearly ten minutes. 'Well,' said he, on returning, 'just as I said!' 'What?' said I. 'That the poor fellow would desert.' 'Ah, ah, it is your soldier, who has been begging of you.' 'The very same; an hour ago, his sergeant lifted his hand upon him, and the soldier passed his sword through the body of his sergeant. Now, as he did not care to be shot, he came to ask of me two or three ducats. Day after to-morrow, he will be in the mountains of Calabria, and in fifteen days in Sicily.' 'Well, but when in Sicily, what will he do?' asked I. 'Ah!' said the Syracusan, with a gesture not to be described, 'he will become a bandit.'"

DARING ACT OF A RAILROAD ENGINEER.

"Night before last a deaf and dumb man named Lane, met with a thrilling adventure and narrowly escaped the loss

of his life, on the New Albany and Salem road, a short distance below Linden. He was walking on the track as the passenger train came along, and the engineer observing that he paid no heed to the warning whistle of the locomotive, shut down the brakes, but finding that it would be impossible to check the speed of the train before striking him, ran forward, and bracing himself upon the cow-catcher, reached out his strong arm just in time to save him.

The imminent danger of the brave engineer was greatly augmented by the fact that the deaf and dumb man had an axe upon his shoulder, from which he might have received serious injury. Lane was not a little astonished at the uncereemonious manner in which he had been picked up, and, without comprehending his narrow escape, struggled in the arms of his deliverer, to the great danger of both. The train, however, soon came to a halt, and the poor fellow, by signs and gestures, more eloquent than words, testified his gratitude for the deliverance. He was the same man who was knocked into a ditch by a passing train, last summer, at or very near the same spot where his brother, also deaf and dumb, was run over, and horribly mangled, the year before." *Lafayette, Ind., Courier.*

TWO MUTES KILLED.

"We briefly mentioned, yesterday morning, the killing, by the southward train on the Jeffersonville Railroad, near Edinburg, of two men supposed to be mutes. We have since learned that their names were Sampson Chevalier and John W. Seignor, and ascertained that both were students at the Institute for the Education of the Deaf and Dumb. The home of the former was fifteen miles east of Peru, and that of the latter in this city. Their remains were brought here yesterday for interment.

The accident was unavoidable. The engineer blew his whistle, rang the bell and checked the speed of the train, but could not stop it short of the men before the engine. The noise made by the bell and whistle was useless, but that the engineer did not know. He used all necessary caution.

The pilot struck the two men at the same time—throwing one off the track and the other up in front of the boiler, where he lay when the train was stopped. Both were killed instantly.”—*Indianapolis Journal*.

HOME FOR YOUNG DEAF-MUTES.

“A small meeting, composed of ladies, was held on Tuesday afternoon at the Madison-square Presbyterian Church (the Rev. Dr. Adams’s), with the object of hearing a statement as to the necessity of supporting a home for deaf-mutes under the age of twelve, preparing them for the Deaf and Dumb Asylum at Fanwood, Washington Heights. A great number of this unfortunate class, it was urged, existed, who were yet considered too young to enter that institution; and they were ‘growing up in wretchedness and ignorance. Addresses were made by the Rev. THOMAS GALLAUDET and others, after which the meeting adjourned.

The Home recently established at No. 18 Tenth street will be removed, on Monday next, to No. 161 East Twelfth street, where a more commodious house is to be devoted to the objects of the Home.”—*N. Y. Tribune, April 28th*.

NACK’S POEMS.

We find the following notice in a New York paper. We presume the volume is a re-issue of the collection of poems by Nack which was given to the public some years since.

THE ROMANCE OF THE RING, AND OTHER POEMS. By JAMES NACK. 12mo. pp. 232. Delisser & Procter.

The collection of miscellaneous poems contained in this volume is highly creditable to the writer’s liveliness of fancy, purity of thought, and facility of versification. Although laboring under the misfortune of a total loss of hearing in early life, he is fully alive to the melodies of nature and the charms of social intercourse. His verse seems to be the natural utterance of his feelings, and is always marked by sincerity and earnestness. A well-written memoir by Gen. George P. Morris is prefixed to the volume, giving the biography of the poet and an estimate of his productions.

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REVIEW OF THE ARGUMENTS OF MR. JACOBS ON
METHODICAL SIGNS.

BY HARVEY P. PEET, LL. D.,

President of the New York Institution for the Deaf and Dumb.

MR. JACOBS, having announced that the discussion on the relation of signs to words, and the comparative advantages of colloquial and methodical signs in the instruction of the deaf and dumb, is closed, *on his part*, we will, because it appears to us that his last article has rather obscured than elucidated the points in dispute, before finally leaving the subject, *on our part* briefly sum up the positions and reasons for them on both sides. Let the whole question be fairly and clearly presented, and we shall be content to let every reader decide it for himself. In stating Mr. Jacobs' side of the case, we shall use his own words; and shall endeavor, as far as we are able, to state his views fairly, and in a favorable light.

The use of *signs*, (limiting that word here to the sense of *gestures*,) in the instruction of the deaf and dumb, is *almost* a necessity. It is true, (though some teachers at the Jacksonville convention appeared to doubt it,) that a deaf-mute may be taught, as Dr. Howe taught Laura Bridgman, or

M. Recoing taught his son,* without using signs more than they are used in the ordinary intercourse of people who hear. But this is a slow process, and in particular, ill adapted to the case of a whole class of deaf-mutes. In an institution, it would be to the last degree preposterous for a teacher to undertake to teach without using, for the explanation of the written language he would teach, that language of gestures which his pupils use among themselves, and *will* use, in spite of any efforts to prevent it. Still, he may use this pantomimic language too much, so as to neglect one of the most effective means of impressing the verbal language he would teach on the pupil's memory,—its actual use, especially in the daily concerns and domestic relations of life.

There is, we believe, a perfect agreement between Mr. Jacobs and ourself, as indeed among nearly all teachers of deaf-mutes, the world over, as to the advantage of using signs for the moral and mental development of the pupil, for religious instruction, for explaining words and phrases, and as a test of comprehension; and Mr. Jacobs even coincides with what we believe is an all but universal opinion, that for most if not all the purposes just indicated, the signs used should be those which our pupils use among themselves; i. e., *natural* or *colloquial* signs.

This being premised, we state the difference between Mr. Jacobs and the majority of his professional brethren, whose views we undertake to set forth, as two-fold; a difference in a fundamental point of theory, and, as influenced by that, a difference in practice.

The difference in theory, we will state in Mr. Jacobs' own words. In the preface to a volume of exercises published by him some twenty-five years ago, he says of written words, (i. e., visible alphabetic characters for words,) "they can only become the signs of signs,—to us the signs of words, to the deaf and dumb, the signs of gestures." This he seems to have assumed as an *axiom*; certainly with him it is a fundamental article of belief, yielding neither to argument nor to facts. We will cite some of the expressions by which, in

* See remarks, Proceedings of Fifth Convention, pp. 91, 92.

his later writings, he repeats and illustrates it,—Annals, X., 67. “There is no translation about it. Written words are the written representation of spoken words to speaking persons, and of signs to the mute. Written words are not the representation of ideas directly to either,—that is the province of ideography.” Again we cite,—Annals, VI., 171. “Whenever he (the deaf-mute) sees or thinks of this written word, is not the methodical sign, as naturally and necessarily, neither more nor less, connected with the written word, as the articulate sound or word *government* is with the same written word in the mind of the speaking child? Are not the cases the same? Has the deaf-mute child a greater mental power of abstraction than the speaking child?” And he presently adds, to show what, in his view, is the absurdity of the contrary opinion, “The articulate word cannot be dismissed from the mind of the speaking child, but the sign-word can from the mind of the non-speaking child; and he acquires the unnatural and almost miraculous power of thinking in written words alone, altogether dissociated from signs, natural or methodical. They become to him instruments and objects of thought, but cannot be to the speaking child, not even to the greatest philosopher. I repeat, how, I cannot see.” This inability to see what is obvious enough to others, runs through all Mr. Jacobs’ articles on this subject, during a quarter of a century. He could see no better in April, 1859, than he could in 1834. He asks in his article of the latest date, (Annals, XI., 69,) “Is not the written word as much the representative of the sign as of the spoken word?” and utterly rejects and ridicules the doctrine that the relation of words to signs is simply in their expressing the same idea, like the relation between the corresponding words in radically different languages.

Thus holding so peremptorily that the deaf and dumb can understand words only by the intermediation of signs, (though, we ought to add, he makes an exception in the case of words that are names of visible objects, whose images in the mind may be used instead of signs,) Mr. Jacobs consistently holds that every word should be associated with some simple and

convenient sign ; that, for the educated deaf and dumb, the process of reading is the mental and bodily repetition of these signs, as recalled by the words, of course in the strict order of the words ; as without such repetition, the sight of the “naked written characters” will suggest no idea, (beyond the images of visible objects at least.)

This theory may seem a simple matter enough ; but when we undertake to carry it out logically in practice, we soon find that we have begun a Herculean and interminable task. The colloquial dialect of the deaf and dumb, however expanded and improved, presents only signs for ideas. It has nothing corresponding to the grammatical particles and inflections of speech, and is very deficient in general terms. Now, as Mr. Jacobs' theory demands a sign for every word, grammatical particles included, and those signs varied to correspond to the changes which words undergo by prefixes or inflections, the teacher who adopts this theory, finds that he has to face the task of devising, or learning, if devised by others, signs, not merely for the scores of thousands of words properly belonging to our language, and for their modifications and inflections, but also for an interminable list of geographical and historical names, and scientific terms. Teachers naturally recoil from such a labor, and inquire whether it is indeed necessary. And finding that many teachers of deaf-mutes succeed at least as well by using only the signs they find colloquially in use among their pupils, it is naturally to be expected that the laborious invention or acquisition of signs for every word should fall into disfavor and disuse.

We should regard this simple fact, notorious and unquestionable as most readers of the *Annals* know it to be, as a sufficient refutation of Mr. Jacobs' theory. If many teachers who utterly reject methodical signs, yet teach their deaf-mute pupils to read and understand written language at least as well as those who do use them, most evidently such signs are not necessary, and there is no sufficient reason why the teacher should incur the great and interminable labor of devising or learning them ; a labor certainly not diminished

by a condition much insisted on by Mr. Jacobs,—that such signs should be, not arbitrary, but as naturally significant, taken individually, as colloquial signs.

He says, (Annals, V., 104,) “signs, by whatever name they may be called, that *represent words only*, and do not convey the meaning of the words, ought to be discarded.” And again, (Annals, X., 67,) “I advocate the use of significant signs, the same individually considered as are in colloquial use,—in the order of written language.” He, therefore, holds that the sign should vary with any marked change in the signification of the word; e. g., when the verb *bear* signifies to *yield* or *produce*, he would sign for it according to this new meaning. (Annals, V., 108.)

Notwithstanding this change in the sign for a word, determined not by any change in the form of the word, but by its signification as determined by its connection with other words, Mr. Jacobs still persists in holding, as he expresses it in the heading of his last article in the Annals, that “the relation of written words to signs [is] the same as their relation to spoken words.” It seems to be in vain that he has been repeatedly reminded by his opponents in this discussion, that the mere sight of the written word, if we know the alphabet, determines what spoken word corresponds to it, the idea depending on the connection and arrangement of the words; while in the case of reading by signs, on his own principles, the sense must be gathered from the whole phrase before the correct signs can be made for each word. As Mr. Burnet expresses it, (Annals, VIII., 52,) “Instead of the signs for each word enabling them [the deaf and dumb] to understand the sentence, they must understand the sentence before they can make the proper signs for each word.”

The inability of Mr. Jacobs to make the obvious logical inference from this fact, can only be accounted for from a notion that he repeats so often as to show it has full possession of his mind; that the attaching ideas directly to “naked” written characters,—that is, the “thinking in written words alone,” is an “unnatural and almost miraculous power;” that this “thinking in written words,” (which in

this case, however, means only that the mere sight of the written words, in their connection, suggests directly the ideas they represent,) requires "a power of abstraction," which the "greatest philosophers" do not possess, and of which, therefore, the comparatively undeveloped mind of the deaf and dumb must be incapable. It is in vain that he has been reminded that if there is any "power of abstraction" in the case, it is exercised in remembering and repeating the written words as mere visible forms, independent of the sounds or articulations they represent, which the "greatest philosophers," who have learned written words as mere representatives of spoken words, cannot do, but which the deaf and dumb must do, whenever they remember and repeat written words at all. Every reader of the *Annals* knows that, while we cannot repeat written words without thinking of the corresponding spoken words, deaf-mutes do every day repeat written words for which they have as yet learned no signs.

To present Mr. Jacobs' theory with entire fairness, we add his latest exposition of it, (*Annals* for April, 1859, pp. 68-9.) "My positions are then summarily these: that spoken words are not the ideas themselves, but are, beyond a very limited extent, the necessary and usual agents or instruments and vehicles of thought. This is the doctrine of all writers on intellectual philosophy, I believe. Written words are the representatives of the spoken words, and the ideas conveyed by them. So, significant signs are the necessary agents, beyond the same limited extent, of thought, and the means of its conveyance to deaf-mutes; and written words become to them, consequently, the representatives of the signs and ideas communicated by them.

"Educated deaf-mutes, then, think in the written words, and the associated signs. The proper corollary from these premises is, that the order of thought and words in the English language being inverse to the colloquial dialect of deaf-mutes, the effort ought to be made to interpret written language to deaf-mutes by signs in the order of words, so as to lead them to think,—while composing,—in the order of words, and lay aside, as much as possible, their reverse order

of thought. If it were Latin we were teaching, then their vernacular dialect would be the proper instrument of instruction, corresponding naturally, for the most part, with the Latin order."

This correspondence between the "vernacular dialect" of signs, and the order of words in Latin, amounts only to this, that, we can, for the most part, make intelligible Latin sentences by placing the words in the order of colloquial signs, which we cannot do with English words. It is, however, wholly immaterial to the present argument how far the natural order of signs agrees with the order of words in Latin.

Neither is it material to inquire how far and with what limitations spoken words are the "necessary and usual instruments, [we decline to use the word *agents*, which does not seem to us appropriate,] and vehicles of thought." The only remark we have to make on this point, is that Mr. Jacobs assumes the whole matter in dispute when he affirms that "significant signs are the necessary agents [i. e., instruments] beyond the same limited extent,—[a reservation evidently intended only to meet the case of direct intuition, which, by the way, is limited or not, according to circumstances,]—of thought and the means of its conveyance to deaf-mutes." If "significant signs" are the "necessary instruments of thought" to the deaf and dumb, of course they can only read by substituting signs for the words before them. But if, as most readers of the *Annals* know, words can and do become for them the direct signs of ideas and instruments of thought, then the intervention of signs is no more necessary than is the repetition of an English word for each Latin word, which the young student of Latin may find necessary in the beginning, but which he disuses as soon as he has made a little progress.

This point, then, on which the whole controversy turns, is a simple question of fact, which almost every reader of the *Annals* can settle for himself by experiment and observation. It is remarkable how stubbornly Mr. Jacobs here shuts his eyes to the notorious facts to which his opponents have so repeatedly appealed,—the case of Laura Bridgman, for in-

stance, who uses no signs whatever, employing words spelled on the fingers as her primary means of communication, and instruments of thought; and the cases of multitudes of deaf-mutes, who gather the meaning of words sometimes from explanations in pantomime, sometimes from the mere circumstances in which they see them used, and use them correctly, without having any corresponding signs. To the same purpose, is the notorious fact that the colloquial dialect of many imperfectly educated deaf-mutes, by which only they can converse with the hearing persons around them, is a mixture of signs and words,—the latter sometimes employed singly, sometimes in phrases; in each case, evidently, the spontaneous expression of thought. And no other reason can be shown why whole sentences should not be as well used as the direct expression, and hence inward medium of thought, than that the comparative tediousness of spelling or writing sentences out at full length, prevents written language from becoming sufficiently familiar.

And in spite of Mr. Jacobs' discourteous "*Credat Judæus*,"* we both repeat the assertion, that deaf-mutes do sometimes forget by disuse signs, while they retain and use correctly the corresponding words; and also accept the logical consequence, that if a deaf-mute does forget *some* signs, while he retains the use of the corresponding words, then it is possible,—given the "certain circumstances,"—that he may forget *all* signs, while he retains the use of words learned through signs.

But as the "certain circumstances," which will cut off a human soul for many years from its most rapid means of intercourse and best medium for intellectual development and social communion, are by no means likely to occur, we suppose that, though the possibility of teaching language to a deaf-mute, without using signs, is an established fact, the possibility of bringing a deaf-mute to forget, by total disuse, a whole language of signs once learned, will continue, for our time at least, a pure subject of speculation.

* See Annals for April, 1859, pp. 72, 73.

Leaving the facts, (notwithstanding Mr. Jacobs is pleased to regard them as "pure assumptions,") with full confidence, to the reader's memory or observation, we return to Mr. Jacobs' "positions," and observe, once more, that the whole question turns on the supposed *necessity* for the intervention of signs to enable deaf-mutes to attach ideas to words.

That this intervention is not a *necessity*, facts abundantly show. It may be made a mental habit, but the expediency of doing so is a distinct question.

We repeat, with the confidence of entire conviction, our "proposition," which Mr. Jacobs cites as the "fundamental error" of "Dr. Peet's views:" "The association between the sign and the word is just like the association between the corresponding words in radically different languages; the only connection is in their expressing the same idea." The arguments by which Mr. Jacobs seeks to combat this "proposition," are singularly deficient, both in fairness and force. He assumes that "in his [our] view, there is no more difference between the language of signs or gesticulations,—the pantomime of deaf-mutes, and the English language,—than there is between the latter and the French, or any other spoken language. The relations [those between English words and signs, and those between English and French words,] are precisely, positively the same." As thus stated by himself, Mr. Jacobs may call it, if he pleases, "a proposition amazingly paradoxical, to say the least of it." But the paradox is of Mr. Jacobs' making, not of ours.

We never dreamed of affirming that there was no more difference between signs and spoken words, than there is between two spoken words; but simply that, as we learn to replace one *spoken word* by *another spoken word*, as an instrument of thought and of communication, so the deaf and dumb may and do learn to replace *one visible sign* by *another visible sign* for the same use. Words are not spoken words to them; they are merely visible forms. All that Mr. Jacobs advances with so much earnestness about the *significance* of signs, and their being the usual medium of thought, to the deaf and dumb, where it is not a *petitio principii*, is wholly

aside from the purpose. Our mother tongue is to us the usual medium of thought, and as "significant" to us as signs are to the deaf and dumb; indeed, much of the boasted significance of signs, is derived, in whole or in part, from usage, just as that of words is; yet we learn to use the words of another language,—at first wholly arbitrary and without signification to us,—as the direct signs of ideas, not troubling ourselves at the moment, to run over the more familiar words of our vernacular. Just so, as our *facts* show, deaf-mutes learn to use words under some convenient visible or tangible form, as the direct signs of ideas; not perhaps forgetting, but yet not taking the trouble to repeat even mentally, the signs that express the same ideas.

It is admitted that this ability to read, by getting the ideas directly from the visible words before them, and to compose, by the direct contemplation of the words to be used, and knowledge of their meaning and relations, is a difficult and slow acquisition for the deaf and dumb. But we hold that it is at least as difficult and slow where Mr. Jacobs' "signs in the order of words" are used, as where colloquial signs only are used.

For even Mr. Jacobs will admit that if signs are the "necessary" or "usual" instruments of thought to the deaf and dumb, it is what we call *colloquial* or *natural* signs that fulfill this office,—not methodical signs, or signs made parallel in syntax and inflections with speech. To make signs for each word of the sentence, in the order of the words, will give a deaf-mute, in most cases, either an erroneous idea of the sense, or none at all, unless he has previously been carefully practiced in this order of signs and words. To get the sense in his own vernacular, he must make a mental paraphrase into colloquial signs; and he can learn to do this at least as well from the words themselves, as from the methodical signs associated with them. This is a consideration that our zealous advocate of "signs in the order of words" may profitably ponder. It appears to us that the deaf-mute, who reads by making a mental paraphrase of the sentence before him into his own vernacular, will be more likely to

get the sense correctly, than he who makes a sign for each word ; just as a beginner in Latin will get the sense better by mentally arranging the Latin words nearer the English order, than by attempting to render word by word, each Latin word by an English one.

We have more than once expressed the opinion that methodical signs, to some extent,—that is, signs for the more usual grammatical inflections and connecting particles, when skillfully made, are useful in the earlier lessons, for the more ready dictation of words and sentences. They save time, and thus help the teacher to impress the order of words more on the memory by more frequent repetition, and also to explain the mutual relations of words, and the change of inflection with the change of connection. But such signs are not *necessary*. The use of them can be and is supplied by other expedients. The pupil, under a skillful teacher, (for, after all, more depends on the ability of the teacher than on the system adopted.) will learn to read and write about as well, if he never sees signs for individual words at all, but only learns to interpret written language into his colloquial signs, phrase by phrase. And in this latter mode, there is less danger of his going over the lesson without understanding it.

We have said that more depends on the ability of the teacher than on the system adopted. It ought in fairness to be added, that only a teacher gifted with much facility in the language of signs, can succeed well in using methodical signs ; and as such a teacher is generally sure to succeed in spite of the errors of his system, the methodical signs have not unfrequently got credit for success, that was due to the expertness of the teacher in bending the colloquial language of signs to correspond in some measure with the order of words.

And in justice to Mr. Jacobs, we should add that his practice seems to be better than his theory. He represents himself (*Annals*, VII., 72–3,) as solicitous to disuse, as much as possible, all signs whatever, presenting sentences, as soon as they have become familiar, by dactylology alone ; explaining,

where necessary, by signs in the order of the words, and restricting to colloquial signs in new and difficult cases. Such rules, skillfully and zealously carried out, will ensure a fair degree of success, in spite of his errors in theory.

Mr. Jacobs' remarks on the teaching of Latin, "according to his views," are not very clear. So far as he holds to beginning with simple sentences, "the same forms being repeated," we fully agree with him. But the translating "literally word for word," is condemned by very high authority. We will here only refer to an article on the "Method of Teaching Latin and Greek," by Prof. Lewis, in the March and May numbers (1856) of Barnard's Journal of Education. He says, (page 480,) "It is the continual pressure on the mind, the feeling of difficulty, of weariness, of obscurity,—in other words, the painful sense of inadequate expression, that comes from the commonly used verbal modes of translating, which is the great obstacle in the way of progress, the great hindrance to rapid and extensive reading." "The pupil begins to think in Greek; and this thinking is now unincumbered by those cloudy, suffocating media which are neither Greek nor English; being deficient vehicles of the sense in respect to the one, and barbarous combinations of words unknown to the other." Substitute English for Greek, and the colloquial language of deaf-mutes for English, in the above quotation, and its applicability will be evident. We here only present Professor Lewis' views as entitled to respectful consideration, and a consideration we have not now time to give them.

We have given Mr. Jacobs' summary of his own positions, (from the Annals for April, pp. 68-9;) we will conclude with a summary of our own. We hold that signs are not ideas, but being the readiest and most natural, are the favorite instruments of communication, and hence of thought, for deaf-mutes; that it is not very material whether a sign is naturally significant or not,—once generally adopted, it acquires significance as a word does, by *usage*; that words written or spelled on the fingers, *may* and *do* become the direct signs of ideas to the deaf and dumb,—the main obstacle to their

use being the comparative tediousness of communication, which prevents them from becoming sufficiently familiar to the mind ; that hence deaf-mutes can learn to read by getting the sense directly from the visible words before them ; that this being the highest degree of success in teaching language, should be the object of the teacher's efforts, the intermediate stage of success being the mental interpretation of sentences, not word by word, but phrase by phrase, or sentence by sentence in colloquial signs.

As to the point on which Mr. Jacobs lays so much stress,—the use of signs in the order of words to accustom the pupil to think or arrange his ideas in that order, we observe that even Mr. Jacobs does not claim that his pupils think habitually or spontaneously in his methodical signs. If, as appears to be the case, they use those signs only in connection with words, it is evident, (and is shown by the experience of many other teachers,) that they would get accustomed as well to the order of the words, from using the words themselves, without the methodic signs. And if their want of entire familiarity with written language compels them to make a mental paraphrase in colloquial signs as they read, they are likely thus to have a clearer perception of the sense.

The practical result of the views we have expressed is, that we would use the colloquial language of the deaf and dumb to the fullest extent, for the interpretation of words and phrases, and would even aid the pupil's efforts to supply, as far as suitable signs are discoverable, its deficiencies in general terms ; that we have no objection to the explaining of the earlier lessons by signs skillfully presented in the order of the words, but caution the teacher that this is an unsafe practice in unskillful hands. The interpretation of language by colloquial signs is surer, saves labor that may be more profitably bestowed, and presents no material disadvantage on the score of familiarizing the pupil with the order of words, provided the teacher is careful to use words themselves, whenever he can make himself understood without signs.

It may be well to add that the teacher who uses chiefly

colloquial signs, will, perhaps, be more apt than he who follows Mr. Jacobs' theory, to observe Bebian's great principle of dividing and graduating difficulties. At least, it seems to us, on a somewhat hasty examination of the sketch of his Series of Lessons, presented by Mr. Jacobs at the Jacksonville Convention, while we find much to approve in the details, the graduation of difficulties in the earlier Lessons is not such as we would prefer.

Repeating the assurances of our high esteem for our able and respected opponent, we trust that if he finds in this article any unintentional misstatement of his views, or any flaw in our reasoning, he will not suffer his previous declaration that he was tired of the discussion, to prevent his setting us right for the benefit of our younger brethren, who look in the Annals for the fruits of reflection and the lessons of experience.

DAILY CHAPEL EXERCISES.

BY BENJAMIN TALBOT,

Instructor in the Ohio Institution for the Deaf and Dumb.

A FEW thoughts on the daily chapel exercises in our Institutions may not be inappropriate, or unacceptable to a portion at least of the readers of the Annals.

Every thoughtful and conscientious teacher of the deaf and dumb, (and none other ought to fill this responsible office,) will often ask himself, What good am I doing to the pupils by this part of my labors? and how shall I increase the value to them of these daily services? If the thoughts here expressed shall assist any teacher in answering these questions, or shall stimulate him to greater faithfulness and efficiency in the performance of duty, the writer's object will be fully attained.

The first question which naturally arises is, What are the objects at which we should aim in our daily chapel exercises? These are, in brief, the same as those sought by the institution of the Christian ministry.

The superintendent or principal of an institution, *par emi-*

nence, and after him the teachers, hold to those under their charge the same responsible relation which the minister of the gospel sustains to the people with whom he labors. The end and object of their efforts should therefore be the same as his. And, though other opportunity ought not to be omitted, the proper time and place for these efforts are to be found in the customary daily chapel-service of our Institutions.

We should seek, then, in these services to secure the moral and religious well-being of our pupils; to "turn them from darkness to light;" and to encourage and advance them on the road to heaven. To gain these ends, we should labor to instruct them thoroughly in the Bible, teaching them that it is the word of God, given for our and their profit; seeking so to unfold its truths as to make them attractive to the mind and heart of the pupils; and giving them both warning and encouragement in due season, that they may be made wise unto eternal life.

But a faithful and conscientious discharge of our duty involves something more than this thorough instruction of our pupils in the truths of the Scriptures. We should seek, further, so to urge upon them the practical duties taught in the word of God, as to make a lasting moral and religious impression on their minds.

The teacher of the deaf and dumb is to fit his pupils for conflict with the trials and temptations of life; to implant in them right principles, and so help them form correct habits, that, when they leave his guiding and controlling hand, they may not be left to drift on the sea of life, without chart or rudder, the sport of every current or breeze of temptation, finally to be wrecked on the forbidding shore of crime, or to be swallowed up in the vortex of dissipated and abandoned habits. Against all this the teacher must guard his pupils as far as in his power, if he would most completely perform the duties which he owes to his charge.

The main object of our religious teaching will of course be to secure the conversion of the children with whom we labor. Correct habits and exemplary training, though in

themselves worthy, are as nothing compared with this, which ensures their everlasting welfare. And to this, therefore, we should bend our energies with earnest purpose, and patient careful Christian love for the souls of these unfortunate ones.

It is also our duty so to adapt our instructions to the spiritual condition of each and all, that any who are already in the right way, may be encouraged and strengthened to go on to perfection. Thus we are to secure, so far as human effort can do it, their growth in grace and their fitness for heaven.

The question now arises, How are these worthy, these exalted objects to be secured? Assuming that every teacher desires at heart the highest spiritual good of his pupils, how shall he in his chapel ministrations best promote this end?

Much will depend on a suitable selection of subjects for discussion and exhortation. These should be practical and pointed. Let the passage of Scripture be generally one of easy comprehension, and of direct practical value. Yet while we are ever to aim mainly at immediate practical effect, our religious instruction should not degenerate into heavy discussion or bare exhortation. It must be rendered interesting and attractive to the children, either by historic incident or abundant illustration.

Hence the narrative portions of the Bible will furnish plentiful and valuable material for this use; though we should, of course, not confine ourselves to these. The stories of the Bible, in both the Old and the New Testaments, rendered in the graphic and expressive language of signs, always wrap the mind of the deaf and dumb in profound and earnest attention. And with such a story to point the moral, we may always hope to make on the heart of the pupil the impression we desire.

Whether the teachers of an Institution shall explain the Scriptures in course, or make selections by topics, depends on the object which for the time is mainly desired. The first plan secures a more perfect familiarity with the Bible, and will assist the pupil in reading it connectedly; while

the other course is perhaps more likely to make direct and immediate religious impressions.

The treatment of subjects should be at once sober and earnest. We should let the pupils see that we ourselves are deeply impressed with the value of the Bible, and that we highly prize its teachings. Dealing with the word of God, we should preserve all the dignity and reverence of manner due to its sanctity and worth; and seeking to unfold and apply the truth which is "able to make wise unto salvation," how can we be other than earnest and impressive? Let the teacher himself be fully alive to the weighty importance of this instruction, and he cannot but impart it seriously and earnestly.

There are a few connected points of minor importance, on which a hint may not be altogether useless.

First, let all the teachers of an Institution make it a practice to attend regularly the chapel services, at least on week-days. Such an attendance will serve to show the pupils that their teachers take an interest in religious things, and especially in their spiritual welfare; and will tend to deepen any good impressions that may be made; while a neglect to attend these services will have a tendency to create the impression that this part of the school-duties is of no great importance, and may therefore be neglected or attended carelessly. We should all worship together, teachers as well as pupils, if we would gain for ourselves and for them the highest profit from this worship.

Further, let the pupils commit to memory, during the day, the text used in the morning exposition, and let some one always be called upon to repeat it at evening prayers. They should likewise expect to be questioned on its meaning and explanation, as also on the moral and religious lessons drawn from it. This will stimulate them to give closer and more fixed attention to the services, and so will secure a deeper impression on their minds and hearts.

In all this, there is need of some concert of plan among the teachers, so as to secure uniformity and harmony of ac-

tion, that the impression of one day may be suitably followed up on the next, and if possible, be deepened and strengthened.

Above all we need, and should earnestly seek, the blessing of God, the giver of all mercies, on this portion of our labors.

EARLY HOME INSTRUCTION OF DEAF-MUTES.

[The following narrative will be found exceedingly interesting and instructive. The modesty of the writer has induced her to affix an assumed signature ; but the facts are so unusual, that we trust she will excuse us for introducing her to her readers as Miss Mary S. Waldo, of Minnesota City. There is really no necessity that such a case should be so uncommon as it is. Similar resolute efforts on the part of parents, might often, no doubt, accomplish similar results.—EDITOR.]

MR. EDITOR:

I have read the Annals with great interest. I send you a paper for insertion in the Annals, if you think best, upon the subject of the early home instruction of mute children. It is with hesitation I venture to forward it, yet hoping that it will be useful in encouraging the parents of deaf-mute children to use efforts for their instruction, previous to entering an Institution. I understand, if I mistake not, that it has been a subject of discussion, whether it is best to begin the instruction of mute children so early as five years of age, and that there is a primary school in New York for this purpose. I hope, however, you will not think me egotistical if I relate a brief story of my experience on this subject.

Years ago I was born on the Western frontier. Scarlet fever visited our community, and many children became its victims, among whom I was one. At the age of two and a half years, after a long sickness with this fever, I lost the faculty of hearing, and consequently of speech. This misfortune was a sore trial to my parents, especially to my father, who felt, for the time, that death was preferable, for me, to a life of silence. When I was five years old, my parents felt it necessary to commence some course of instruction with me. But they had no mute relatives or acquaintances, and were entirely unacquainted with mute instruction. However, my mother, in searching among old

papers, found an old manual alphabet; also, an old book which had been thrown aside as useless, compiled by a Principal of an Institution in Dublin. It was partly in French, and gave an account of the invention of the manual alphabet by De L'Epee; also, of the early instruction of the deaf and dumb in France. With the assistance of these, they commenced my education, although they had no knowledge of the sign-language.

My mother printed with a pen the letters in capitals on small cards, and tried to teach me, but I was very refractory. My father, leaving his business, determined to take her place, and spent a part of a day in teaching me. He set his *cap* upon the table and pointed to it. He spelt *cap* on the slate in capital letters; he formed the letters with his hands; he made me form them; he formed the same words with the letters on the cards. This was often repeated, until I began to perceive some connection between the letters CAP and the cap on the table. He made me bring him the cap, and continued writing the word, spelling it with the fingers, and forming it with the cards, until I comprehended what he meant. He also placed a pin and a cup on the table, and proceeded in the same manner for more than half a day, until I could with readiness spell these three words. I was impatient and anxious to play, but my father was positive, and I was compelled to submit.

From this time I found that every thing had a name, and I was eager to learn. My mother tells me, for I do not remember these particulars myself, that I would get the slate, and lead her about from one object to another, inquiring the name. She would write it on the slate, and then I would copy it, so that I learned to write at the same time I learned to spell. I soon learned my name, the names of my father, mother, sisters and friends. Mother used to take me with her in her rambles, taking the slate, and pointing out whatever objects met her eyes,—such as fence, barn, trees, &c. I learned to write and spell a few new words every day, which my mother taught me.

I dimly recollect, when I was six years old, or more, that,

as I ran skipping into the room where my mother was sitting, she beckoned me to her, spelling with her fingers, and explaining by signs the word "happy," which I learned to spell in this way.

Mother taught me some verbs and adjectives, but I did not understand the meaning of the small connecting words, so that my construction of sentences was very imperfect. For instance, the words *the, of, is, was, am, in, &c.*, I saw were very important, (because I often noticed them in my writing-book and other places,) and I frequently introduced them so as to make my sentences very ridiculous, although I was very much puzzled at their meaning.

My mother set me copies in my writing-book, by which means I acquired quite a good hand-writing, though I did not comprehend the meaning of many of the sentences. These were generally a kind of journal, or record of passing events. When my mother was busy, I felt it my duty to set my own copies, some of which have been preserved, and I will send you a few samples. "Baby is ink fall." "The horse is want John." "Sunday is Betty is bible read Learn." "Ricket preach the home go Ricket." "Mrs. D. and saying girl lesson the Geography."

I also wrote letters to my father, in his absence from home, and to other friends. I will send you a few extracts.

"DEAR COUSIN:

"I am well, write Father better sick not. Martha is book black give Mary pretty book is the. Betty school in lesson read girl boy. Mrs. D. Spring like med. (medicine) water drink well, sick little Lucy. Baby wake want sleep little. Eliza C. pretty is come little want."

"DEAR FATHER:

"I am you write well letter. Father steamboat come new. St. Louis big house Mississippi water. Aunt L. loom work bed. Jane cook. B. doll broke. Ellen doll want. E. is play walk. Mary bed sew. Harriet is cross mad. Mother dream think. Man drunk house fall. Rain light dark. Winter cold come. Dr. L. go Virginia see mother. Steamboat quick, rain lazy water little. John mad

not work. Lady come see stay. Mother write letter. Mary think letter write."

Instead of being allowed to run about in idleness, my mother contrived plans to make me industrious. She taught me to assist her in her sewing, and to do some fancy needle-work. I was taught the existence of God; that he made the world, but I did not well comprehend it. I was told that good people who love God go to heaven, and bad people go to hell.

I had never seen any thing of death. One day, visiting my aunt, in walking out, she showed me the grave of a little emigrant child, about two years old, and explained to me by signs that it was buried there. I ran to the house almost frantic, and told the family that a little baby was down in the ground, and could not breathe, and begged them to get the hoe and spade, and dig it up. After a while, my mother succeeded in pacifying me, by pointing to the sky, and telling me that the baby was laughing and happy, up there.

During a thunder-storm, on a dark night, my mother found me alone on the porch, watching the lightning; and when I came in, she says I asked her if the lightning was not the angels flying from earth to heaven. This fancy she supposed was caused by having seen pictures of angels in Bunyan's *Pilgrim's Progress*.

I was also instructed to keep the Sabbath holy, and the sin of lying and stealing.

As there was no school for the education of the deaf and dumb established in my own state, my parents decided to send me to an Institution in a neighboring state, and I entered this Institution at the age of eleven years, and became a member of the class which had been under instruction nearly two years.

My story is finished. My only apology for writing so much concerning myself is, that I thus hope to encourage the efforts of parents and friends to teach the first elements of education to their unfortunate children, before they are of a sufficient age to enter the Institution. I see no reason why

their minds should be left an utter waste, all the years before this time.

These Institutions are among the greatest blessings of the age in which we live. But when the facilities for teaching the Deaf and Dumb are becoming so abundant, why cannot the rudiments of knowledge and the foundation of good principles be taught early in life, before the proper time arrives for their entering the Institution ?

BLANCHE.

SCHOOLS FOR THE DEAF AND DUMB IN SAXONY.

BY DR. HERMANN WIMMER.

[Dr. Wimmer is a German, and an able classical teacher, now of Borna, near Leipzig. He once spent some years as a teacher in an American College, and has interested himself much in the subject of education in general. He has been a frequent contributor to the *American Journal of Education*. This paper comes to us through the kindness of Dr. Barnard, editor of that work. The writer, as would be natural, evinces a partiality for the method of instruction prevalent in Germany. It will be seen, however, that he admits the importance of pantomime.—EDITOR.]

THERE are two institutions for the deaf and dumb (*taubstummen-institute*) in Saxony,—one in Dresden, and another in Leipzig. The latter was prior in time,—the first in Germany, founded in 1778,—and was under the guidance of the well-known *Heinicke*, who tried first on a large scale, the method now common in Germany, of teaching the deaf-mutes to make use of their tongue as we do.

The task is certainly a hard one, and requires a good deal of patience and perseverance, since they must be shown severally the movements of the tongue necessary for producing the various sounds ; yet it should not be doubted that it is the more natural way. For, every one, except perhaps a professed adversary of the method, will agree that it is more natural to remove, as far as possible, the unnatural defect, and to bring the deaf-mutes, by the common way of education, nearer the standard of a man with his full senses, than to pursue another easier course, because nature appears

to have refused the use of the tongue. Now, it is not a defect of the tongue that makes a person deaf and dumb, but of the ear.

Another objection is made by the adherents of the French method, viz: that the method of signs is more natural, on account of its being the language used by all deaf-mutes when conversing with one another in their uneducated state, and even at any time; but that natural pantomime, which they acquire without teaching, and in which they advance in proportion to the increase of their knowledge, must be everywhere the language by which they are taught first, and will always, more or less, accompany the conversation of teacher and pupil, and will be the prominent, sometimes the exclusive, language used by the deaf-mutes with each other. This, I understand, is the case here and there.

However, it would be quite erroneous to conclude therefrom that the way pursued in France and America is more natural. Every thing, we know, has its name. These names or words make up the language, which, by the various combinations of these words, expresses the various ideas. It is *this* language, which must be learnt some way or other, if it were only for writing and silent reading. The common pantomime, clear as it may be on the whole, and vivifying an entire strain of ideas, is indistinct and crude in itself; and will remain so, simply because the teachers of deaf-mutes think and act through the common national channel, and aim to raise their scholars to an understanding of those very words, in which all their own thoughts are couched, and by which intercourse with their living or dead fellow-men may be possible. But the written and read word is only a representation of the living word for communicating one's ideas with another. Now, the pantomime failing here, a distinct "speaking," or representing the single words without writing, was needed, and this caused the invention of the Manual Alphabet, or the finger-language, whilst the common way of using the tongue, or of articulating, became the general method in Germany. Therefore, the question is not between pantomime and articulating, but between the arti-

ficial manual alphabet and the, under the circumstances, likewise artificial, but in itself more natural articulating. Both are assisted by the pantomime.

Standing on this ground, all would at once approve the German method, if a question did not arise of great importance. It is, whether the benefit from teaching "speaking" is in proportion to the pains taken and the time spent with it, and whether the result justifies that method? This question has been answered on the part of America in the negative, and in favor of the before adopted Manual Alphabet. We cannot say that the choice or rather the judgment has been impartial. For, that greatest benefactor of the American deaf and dumb, Mr. *Gallaudet*,—whose memory I revere, myself having had the opportunity of becoming acquainted with the modest, pious and courteous gentleman, and of conversing with him on this disputed point,—was a pupil of *Sicard*, and only of him, as well as his co-laborer, Mr. *Clerc*; and the then most prominent or best method was introduced into the first American Institution. Then there was not nor could be any doubt about the right way. After the time of Mr. *Gallaudet's* resignation of his principalship, Messrs. *Weld*, *Day* and *Peet*,—going to Germany, on Mr. *H. Mann's* report in favor of the German method,—were all teachers grown together with their method, and, in spite of all assurance of impartiality, were naturally as much prejudiced and partial, as a German teacher of deaf-mutes would be on visiting the American schools. Their judgment may have settled the question for America, but can never settle it for the world. After what I have seen in Hartford, Dresden, etc., I must still declare the question an open one, on which myself do not venture to decide, only to make suggestions by what was intended to be a very plain exposition of the disputed points.

Our deaf and dumb boys and girls, when they are thought mature for "confirmation" and leaving school, (15 years old and upwards,) they are considered intelligent enough to run the same race of life, as hearing boys at the age of 14, after eight years' attendance of a common school. Then they

enter the shop of a shoemaker, tailor and the like, as apprentices, the master being tendered on their entrance the premium of 50 thalers. The same sum is tendered to those who give the practical instruction to girls. The boys in this way may, and most of them do, work out their independence; not to mention that some talented young men have become eminent as lithographers and paper-relief printers. But the poor girls are sent home, and are chiefly dependent on needle-work, which, however, is stated to provide for all the necessaries of life.

On the other hand, it is true that an assembly of American deaf-mutes, as I saw in the Center Church of Hartford, at Gallaudet's day of honor, or any set of deaf-mute men in America, may outshine a similar assembly of German deaf-mutes, by respectability of appearance, a better situation in civil life, and to those who understand their peculiar language, even by the appearance of higher intelligence.

Yet this is not, I think, the result of a better education, but of the by far more fortunate circumstances, in which a young industrious mechanic, even of the poorest class, is placed in the United States. This is a fact too well known to dwell upon. I should not wonder if this better situation in society, with all its apparatus of comfort and self-education, did in this, as in other cases, produce a greater degree of intelligence,—not only the comfortable appearance of it, although to judge of the inside, would be too difficult with any kind of certainty.

The American schools, having more time to devote to writing, arithmetic and reading of all sorts,—nearly so much more as they gain by not teaching articulation commonly,—it should not be doubted that their pupils are in this respect somewhat in advance of the German schools,—as I may state that diligent boys in a higher class of an elementary school in the United States are in geography and perhaps some more respects, in advance of German boys of the same standing and application, so much as they gain by not being taught religion,—yet the ex-pupils of our schools must be considered as sufficiently drilled in the chief elements of a

common school education, to make themselves useful, and as so far prepared in religion, that they are able to live henceforth a Christian life. The time allotted to the education of our deaf and dumb by government, and at the expense of the parish, (the poor parents,—as most of them are,—have to pay but 10 thalers a year; but, if unable to pay even that, the parish is bound by law to pay; to make up the rest, the state adds a very considerable sum to the interests of the charity funds;) was until lately but seven years,—i. e., one year less than hearing children are compelled to attend school. I have reason, however, to suppose that this time will soon be lengthened, on the joined petition of the two principals, to eight years. The age for admission is fixed on not less than the eighth year, so that the youngest person leaving the Institution will be sixteen years old. It is rather wonderful that, with all their drudgery of articulating, deaf boys, who have to learn a good deal of what other children know before they enter school, should, by the same length of school attendance, be made sufficiently acquainted with the Bible, and with the chief precepts of Christianity, as well as with writing, arithmetic, and the common knowledge of human and natural things, to pass over into practical life like other boys under the care of their masters, and finally to succeed in life.

Now, we may allow to the highest class in America a superiority over the same class in Germany, in geography, history, arithmetic, and yet ours have acquired a *power* that places them higher,—a power—I must use and repeat this very word—that cannot be supplied by any efforts in after life, as a higher degree could in any kind of knowledge, nor will have even nearly the same value with those few more fortunate, who are taught articulation as by-work. I mean of course their “speaking,” of whatever degree, and their “reading on lips,” how slight soever the beginning may be.

[The writer proceeds to give some reasons in favor of the German method of instruction, but as the arguments on this subject are already quite familiar to our readers, we do not care to reopen the discussion at this time. If our opinions are to

be changed, it must be by adducing facts and instances, not by reasonings and general statements.

There is a foot-note, which we ought not to omit, in relation to the institution at St. Petersburg, Russia, as follows :—“ I may state on good authority that the principal of the institution in Petersburg, visiting lately the schools of Germany, England, etc., on his return to Dresden, has declared himself particularly gratified with the school in this place, and spoken of his and his government's desire to change the old French plan in the Petersburg school in accordance with our method.” He adds, “ By the latest news, the German method has entirely superseded the other.”

Dr. Wimmer thinks that there ought to be set up in the United States at least one school which shall follow the German system, for the special benefit of those mutes who retain some hearing, and those who lose their hearing after learning to speak, and of others whose parents might prefer that method of instruction.]

The ratio of deaf and dumb persons to the population in *Saxony* is 641 to one million. The institution in Dresden receives now 100 pupils,—the elder sister in Leipzig has been enlarged for the same number,—but by the unceasing efforts of the present director and founder of the Dresden Institution, Mr. *Jenke*, who began with a few pupils in *Fletcher's* Normal School at Dresden, about twenty-five years ago, two wings more will be added to the stately edifice, so that all deaf-mute children in Saxony will soon find room and good-will for their education.

By the same friend of humanity, an establishment, peculiar to Dresden I think, has been attempted successfully in 1839,—an “Asylum” for the poor deaf and dumb girls who have no home that could receive them after leaving school. From 1839 to 1844, Mr. *Jenke* kept several in his family, but then a separate house with garden was hired, which has since become the property of the Asylum. An association of ladies, under the patronage of the queen-dowager, has taken the administration of the Asylum into their hands. The number of beneficiaries is still small,—about

ten,—but what a benefit to those! and with the increasing capital, it will be extended to many more. The funds amounted at the end of last year to 2,847 dollars, besides the house, valued at 4,200 dollars. Expenses of the year, 1,527 dollars. The highest sums of income in the year were 829 dollars, from charity concerts, etc., and 374 dollars from the earnings of the girls. For one girl who left the house, two were admitted.

Another charitable work for the poor deaf-mutes who had left school, was undertaken by the same Mr. Jenke, in collecting general funds for assisting them. This he succeeded to do, chiefly by creating a new paper,—“*Freie Gaben*,”—(“free gifts,”—applying by this title to the authors for free contributions to the good cause,)—a bi-monthly of 50–56 pages, sold for $\frac{1}{6}$ thalers,—6 English pence. On the outset of this enterprise in 1851, the funds collected by him for this purpose were 622 thalers, but amounted in 1852, by the net proceeds from that paper, to 1,239 thalers, and now to nearly 3,000. The three-fold aim of this capital is, first, to assist poor apprentices without parents or relatives with clothes, etc.; (this has been rarely required as yet on account of the generosity of their masters;) then to assist poor journeymen in establishing themselves as independent workmen, or girls for a similar purpose; finally, to assist poor deaf-mutes who, by sickness or old age, have become unable to support themselves. It strikes me as the most interesting and useful, that the poor girls, scattered over Saxony, have been provided with yarn for knitting, at a good pay. Of the 489 pairs of stockings made by them, 255 have been sold, and the rest will no doubt find ready buyers.—(*Freie Gaben*, 1851.)

There is a quiet and unpretending charity going on in Saxony for all such institutions. I read by chance in the *Leipzig Gazette* that, “In 1857, the school for the deaf and dumb has received by donations and legacies, 50, 200, 150, 1,000, 100, 500, 300, 300, 200, 100 thalers,—in all, 2,900 thalers.” The greatest donator of the Institution in Dresden,—then in its infancy,—and of the neighboring Institution for the Blind, was a Mr. Alsafieff, (18,300 thalers,)

whose memory is still, and ever will be, cherished by teachers and pupils. Could he revive and see the beautiful home he has prepared for the unfortunate deaf and dumb children by the side of their perhaps more unfortunate blind children, likewise cared for by him, and what since has been done in and for these institutions, he would rejoice and agree that never a legacy was trusted to better hands for a better cause.

THE DEAF-MUTE'S GUIDE.

BY JOHN CARLIN, OF NEW YORK CITY.

MR. EDITOR:—Agreeably to my mention in the *Annals* of the January number, I send you this communication,—hoping that it will meet the general approbation of all interested in our welfare.

Before proceeding with my proposition for a new book, which may be appropriately called *THE DEAF MUTE'S GUIDE*, I shall set forth a brief and, if possible, comprehensive view of the intellectual capacities and failings of the deaf-mute's mind.

Notwithstanding his loss of hearing, the nature of his sensorium is not in the least different from that of the hearing person's,—but, as all persons of all conditions cannot be expected to possess the same quality of mind, nor the same susceptibility of senses, nor the same retentiveness of memory, his (the deaf-mute's) sensorial faculty possesses more or less strength,—it depending solely on the physiological constitution of his brain. It generally retains for a long time impressions, which are so repeated on his memory as to procure their cohesiveness difficult to weaken, and loses others which need repetition, though it sometimes retains with tenacity impressions made but once of uncommon objects.

In the school-room, under constant training, his memory daily receives verbal impressions, which, if judiciously repeated, may be long preserved; daily his understanding of the principles of grammar is more developed, provided they are explained skillfully by his teacher, and practiced, as often

as possible, in his compositions;* his knowledge of things in the higher walks of literature expands to a respectable distance.† But as long as the present system of deaf-mute instruction is continued, his memory is more than amply stored with the indelible impressions of pantomimic signs. Their constant repetition and activity unavoidably render his verbal impressions *liable to fall off*.

The verbal and phraseological impressions of the hearing are repeated every day by hearing and speaking; hence, the fluency of their language, though always in different styles of diction. It is not the same with those of the deaf-mutes, save those who read regularly and write much, and with assiduity. But, though they may read a great deal, they cannot always expect to hold much communication with the speaking, who—I mean the generality of persons—do not relish this fatiguing sort of work. Consequently, many of their impressions, by reason of their being rarely used in writing or spelling on the fingers, either fall off or wax dim. Thus, as it has often been observed, they often hesitate, and fail to express correctly their ideas in proper words or phrases.

No doubt many well-educated mutes have in their possession such text-books and dictionaries as would surely recall their lost or dimmed impressions,—yet the thousands of our graduates, as well as pupils, are without a GUIDE.

What kind of a book should be constructed specially for their benefit? Would this desideratum, if obtained even by dint of toil, be really beneficial to them in their common walks of life? My proposition is, that the book should be so constructed, in a respectable-sized volume, as to consist of the fundamental principles of English grammar, with appropriate examples, illustrations, and the like; of a few principal principles of Rhetoric,—expressly to polish their lan-

* His compositions should by all means be so short as to afford his teacher time to explain more fully any rules of grammar or the meaning of any words, of which his errors indicate his ignorance or the fugacity of his sensorial impressions.

† I beg leave to say, I cannot agree with my friend, Mr. Ijams, that chemistry and other sciences should not be taught in our schools. The pupils of High Classes, like Prof. I. Lewis Pect's, are of a superior turn of mind,—therefore, they all should be rendered as fine scholars as their limited term could possibly permit.

guage; of such synonyms, with happy explanations, as would make exquisite their faculty of discrimination; of a vocabulary of words most necessary for their use, arranged in alphabetical order, perhaps with explanations, if deemed expedient,—as the transitive verbs, the intransitive verbs with their proper prepositions, the nouns with their appropriate prepositions,* adjectives, &c., &c.; and lastly, of some useful lessons in book-keeping,—a thing much needed by them in their business pursuits. Perhaps it will be considered desirable to introduce some rules of arithmetic just above the last-mentioned lessons.

This work being undertaken by one person, would require a much longer period than by several persons together. For this reason, I respectfully suggest that this labor shall be divided between the teachers at our Institutions,—the post of Compilership being conferred on some efficient person.

There are in Dr. Peet's Course of Instruction several very admirable lessons, in particular the fourth chapter in the Second Part, pre-eminently proper for insertion in the proposed standard guide.

I feel almost sure that the "honest desire to promote the interests of deaf-mute instruction," which have stimulated Messrs. Peet, Jacobs and others to labor, much to their credit, for the Deaf and Dumb, will warm once more their hearts; the genial warmth of that sentiment will give life to their minds, and cause their effusions to flow gently yet steadily down to their fingers' ends, and thence to the paper, and much to our joy will appear in all its comeliness the **DEAF-MUTE'S GUIDE!**

NEW YORK, June 8, 1859.

* Owing to the disuse and fugacity of our verbal and phraseological impressions, we are notoriously liable to be at fault with the proper relations of prepositions to such verbs and nouns as may be selected in expressing our ideas,—therefore, their importance as a guide in said book is obvious.

ON EMIGRATION OF DEAF-MUTES TO THE WEST.

BY EDWIN BOOTH, OF ANAMOSA, IOWA.

TO THE EDITOR OF THE ANNALS :

Some time last summer, or a year ago, I sent a communication to the Annals on the subject of "Deaf-Mute Emigration to the West," and have since had abundant confirmation of the opinion then expressed in favor of skillful and industrious deaf-mute mechanics removing to this region. In my neighborhood is an old acquaintance of many of the readers of the Annals, S. A. L., late of Willimantic, Connecticut, who removed here a year since at my recommendation, and who, in spite of the severe pressure of the times,—which is greater here than in the East,—has a good share of business, solely because he is skillful, industrious and faithful. Having induced him to come, I have naturally desired to know whether he felt disappointed at any time since his arrival, but could never get out of him any expression of dissatisfaction regarding that matter; and occasionally some whimsical scene occurs on the point in question. His wife, who is fond of a joke, sometimes, by way of badinage, proposes to him to return East. "East? No!" is his answer; "going east is going to the almshouse," etc., etc. He had worked at his trade of carpenter and cabinet-maker for twenty-five years, having a family the latter part of that time, and laid by a few hundred dollars. Here, in the natural course of things, and with industry and health, he will, in a few years, be worth some thousands; not that he will earn that naked amount, but by taking pay for work, during the present scarcity of money, in town lots, etc. Such property will rise in value with the completion of our railroads and other improvements, and thus, in a worldly sense, he makes more here in a year than he made in three years in the East.

I give the above case as an illustration. What the educated deaf-mutes of New England most need is accurate information regarding the West. I receive letters from Eastern people, and people, too, who might be expected to know

better, inquiring, among other matters, whether we have Indians among us, and whether they are dangerous, and what of the fever and ague? A strolling party, passing along north or south, once or twice a year, is all we see of the red skins, and fever and ague has so much decreased with the settlement and cultivation of the country, as to be scarcely known except in particular years. For the past few years, ague has been but little known in this region.

As in my former communication, I would advise deaf-mutes, who are good mechanics, not to crowd into one town or locality, if they all intend to work at one trade. Iowa, as regards railroads, is now where Ohio was, twenty years ago. We have railroads projected to run in all directions, and some of them are in process of construction, and others waiting for better times. Certain it is that in five years some of these roads will have been finished through the length and breadth of the State, and in twenty years from now, our six hundred and fifty thousand inhabitants will have increased to not far from two millions. Is it not clear that during these twenty years a large number of good mechanics will be wanted to construct houses, household furniture, mills, stores, etc? What better opening for the best mechanics of New England could be found, especially when by investing their surplus earnings in real estate and by prudent management, they could become wealthy, or at least well off, eventually, and with no danger, as our friend L. expresses it, of "dying in the alms-house?" It would be a good plan for such persons to settle in some of the many young towns along the already built or projected railroad lines. In the large cities, real estate is too high for them, and the cost of living greater. In the country towns they could take pay for work often in real estate, and at a low figure, and await, while they aid, the general progress.

In Anamosa, the place of my residence, are eight deaf-mutes,—all, except one, educated at Hartford, the exception being a New York pupil. Occasionally, in our conversations, the benefits of a removal West, and the ignorance of our Eastern friends on the subject, are matters of earnest

and sometimes vehement remark. We all agree that, if those in the East but knew the true state of things here, and the comparative ease of obtaining an independence, by means of skill in the use of tools, industry and good sense, half of them would be anxious to remove to these Western states. One remark sometimes naturally occurs, viz., that our Eastern friends should take Western newspapers, and thus familiarize their minds with Western doings and Western life. Many Eastern papers discourage Western emigration, and naturally enough, under the circumstances surrounding them; but a very large number of Eastern papers are taken in the West, and it would be but fair that Eastern people should take Western papers, and thus learn the truth which, to a large extent, is kept back or suppressed by their home journals.

Viewing the case thus, I will make a proposal. In this town is a newspaper called *The Eureka*, of which I am half owner and editor, and furnished at \$1.50 per annum. I will send this to such as desire, at the price named, and thereby enable our deaf-mute friends to habituate their minds to Western life, and the prominent facts daily transpiring around us. In this way, those who read the paper will cease to regard Iowa as some far-off land of dreams,—somewhere beyond the great river, and whose existence, even then, is questionable. They will learn that we have our schools, churches, colleges, literary and other associations, and an industrious, enterprising and go-a-head people of the old New England or Yankee stock; and that, instead of fever and ague,—the bug-bear of people who live on the wrong side of sunrise,—we are inveterately afflicted with a railroad fever, that nothing except the sight of five hundred iron horses tramping over our prairies will ever cure.

Instead, then, of writing letters to many different persons, for which I have small leisure, I would use the press; and as I write nearly all the editorials for the paper above-named, it would furnish a cheap and ready means of information to many who might profit largely therefrom in coming years; and let me hope that I shall not be accused

of undue selfishness, as the good would be more on their side than on mine.

I have in this article embodied some facts and reflections, on a subject often discussed among the deaf-mutes residing here, and by those who occasionally visit us from other states. These facts and reflections, so embodied, are intended to promote the welfare of those who are capable, but who are not so well situated as they wish, or as they might be. I do not intend to trouble the *Annals* again on this subject of emigration westward, but may possibly, with your consent, Mr. Editor, use that medium of keeping our Eastern brethren advised of the progress of their friends in this State, so far as can be done with propriety.

DACTYLOLOGY *VERSUS* WRITING.

BY JOHN R. BURNET, OF LIVINGSTON, NEW JERSEY.

LIVINGSTON, July 7, 1859.

MR. EDITOR:

An unusual pressure of business (resuming with slowly improving health undertakings deferred during a long period of partial disability,) prevented me from giving to your remarks and those of Mr. Carlin, in the last January number of the *Annals*, that consideration that would enable me to agree or disagree with you; and I doubt but the same hindrances that prevented my appearance in the April number, may make me too late for the July number. Still, as you kindly express a desire to hear farther from me on the subject, I will endeavor to lend what aid I can to the settlement of the question that has been at issue between us.

And first, I will endeavor to make clear a piece of mental phenomena in my own experience, which, it seems to me, you have not a correct idea of. I think that I conceive words as *sounds*, not as *utterances*,—as something vibrating in the ear, not as sensations derived from the play and contacts of the organs of speech. In addition to what I said on this point before, (*Annals* for January, p. 22,) I think, on

farther reflection, that there must be some connection (internal) between the nerves of hearing, and those that supply sensation and muscular power to the vocal apparatus. By virtue of this hidden connection, I suppose, after we have ceased for years to hear words *externally*, we still hear them *internally*,—that is, semi-mutes have the same faculty of internal speech which those who still hear possess, and which laborious instruction in articulation cannot impart to those who are totally deaf from birth or early infancy. Hence, the great advantage which this class of deaf-mutes enjoy over the deaf from birth, in the ease and fluency with which they read, and their more ready handling of words in composition.

Your remarks on this point do not seem to me to be quite to the purpose. I grant, for instance, that “the correspondence of sound (so-called) to the sense, has relation to the utterance more than to the ear,” (p. 23;) (and I will add that it seems to me that our idea of the sense influences the utterance, so that, in most cases, the utterance is laborious, or slow, or otherwise,—more in sympathy with what the perception of the sense leads us to make it, than from any inherent qualities of the sounds themselves;) but still this applies just as much to those who still hear as to semi-mutes, and therefore, makes out no difference between the two as to their perceptions of words.*

This internal speech, then,—this internal perception of words as sounds or syllables, is what we mentally substitute in reading for the written or printed words before us. It is also what passes through the mind when we spell or write. I can write,—indeed, do usually write, without naming each letter as I write it; but cannot (at least beyond very short single words,) write without mentally repeating the successive syllables as I write them.† (When I spell with my

[* No; but if hearing persons fail to discriminate clearly between what pertains properly to sound and what to utterance, or mere organic movements, one who has lost his hearing may possibly mistake ideas of the latter for reminiscences of the former.—EDITOR.]

[† Some of whom we have inquired, say they are not conscious of repeating each letter or syllable in writing. Others we know do repeat the letters, but

fingers, however, an inveterate mental habit obliges me to name mentally each letter as I form it, except the last letter of each syllable, in forming which I usually repeat to myself the whole syllable. Thus, in spelling *how do you do?* I would repeat to myself, *h o how d do y o you d do?* Do you and other speaking persons do the same? and if so, has not the clumsy nature of this mental process something to do in making some people entertain the opinion that the forms of the manual alphabet could not be used as the direct object and instrument of thought? The mental process by which a true deaf-mute marshals up his words on his fingers must evidently be more simple than this.)

To return. We shall, I believe, agree, as an *axiom*, that this internal speech, which furnishes us with the machinery of thought and reasoning, is incommunicable to the true deaf and dumb.

The question then is, What is the best substitute for it? And this, I dare say, you will agree with me, is a question of the very first importance.

The German teachers say, artificial articulation will furnish the best substitute. Between us, this position need not be discussed, since we both hold in common, with, I suppose, all American and the majority of European teachers, that the mere movements and contacts technically called the oral and guttural alphabets, taken wholly disconnected from auditive sensations, are too fugitive and indistinct for the office which the theory assigns to them.

Mr. Jacobs maintains, with a zeal that challenges respect, however we may dissent from his philosophy, that his "signs in the order of the words" are the only substitute for this internal speech. I have discussed this question in the *Annals* already. And as the far abler pen of Dr. Peet is enlisted on my side of the question, (which, I suppose, is in the main, your own, too,) I will not bore your readers with any discussion of it here.

without necessarily repeating either the syllables or the words while in the act of penning them,—though in the act of framing the sentence, they repeat to themselves the sentence or clause before writing it. There is some difficulty in catching these evanescences on the wing.—EDITOR.]

There remain, then, the two forms, or two species of forms of words, the relative advantages of which are in dispute between us. I have argued for the forms of a manual alphabet; you, Mr. Editor, hold that the best form in which (true) deaf-mutes can conceive words is by the direct mental contemplation of their fixed forms, as seen on paper or the slate.

In my article in the January number, I stated various objections to your theory, some of which you have successfully met,—while others, it seems to me, still stand. I will briefly recapitulate.

In behalf of the manual alphabet, I urge, that it is easier to grasp and handle words as successions of familiar letters than as whole characters; that the succession of letters is essential to the idea of the whole word, and is analogous to the succession of syllables in our own internal speech, which seems so natural and even essential to the ready flow of thought; that, as in thinking, *we* speak to ourselves, so it seems most natural that deaf-mutes, in thinking, should speak to themselves,—that is, when they think by the aid of words, run over in the mind the same form of words they find most convenient to present their thoughts to others; and all will admit that the manual alphabet is superior to writing, both in convenience and rapidity, and yet more, in the life which can be lent to it by accompanying looks and gestures.

To obviate almost the only objection made to the manual alphabet,—its comparative slowness,—which, however, is hardly greater than that of deliberate speech,—I propose a syllabic alphabet. It does not appear to me that my plan for such an alphabet has met with an unprejudiced examination. For instance, in a private note, you state the main objection to be that it is too *complicated*. Now, if you will look into it again, and follow on your own fingers my descriptions for the positions for certain words, as *bridge*, *candle*, *thunder*, *morning*, (see *Annals*, Vol. III., p. 223–4,) I think you will be satisfied that my alphabet is no more “complicated” than written words themselves. In nearly

all cases all the letters of a syllable—in many cases all the letters of a word—are presented to the eye at once, but it is in their proper order, and the number of distinct characters to be committed to memory is not greater than in writing. Some letters, it is true, are marked by different positions, according as they are initial, central or final; but it is much the same with writing, which has capital and small letters, and in writing, various forms of letters.* Let me repeat, that my alphabet can be used to spell words *literatim* as well as the old one, and by a person equally new to both, can be acquired with as much ease. The only difficulty, is that which opposes the introduction of *all* new alphabets. We cannot, in a trial of a week or two, acquire the same facility in the use of the new one, however superior, which the practice of years has given with the old one.

Another important advantage of the manual alphabet as an instrument of thought, is its *tangibility*,—that is, like speech itself, it presents a form of words cognizable by a sense distinct from and less *objective* (perhaps I had better say less *external*) than sight. (If in this I have failed to convey clearly my meaning, by using the word *objective* in a sense different from that you attach to it, let me know of my failure, and I will try again.) The practical effect is that, as it seems to me, it must be easier to think in the forms of the manual alphabet,—regarded as tactile sensations,—while the eyes are open, and busy remarking the countenance and gestures of one's interlocutor, or taking note of external things generally. You, who hear, find it difficult to think—so I have often read—when there is much noise and conversation pressing into your ears; will not the deaf and dumb, by the same reason, find it difficult to think in or by aid of the written forms of words, when their eyes are occupied with other forms and movements? and will it not, therefore, be easier to think in or by the aid of the *tac-*tual sensations of the manual alphabet?

* ERRATUM.—Annals, III., 223, for *middle-finger*, read *little-finger*. Touching the back of the left hand with the right thumb represents *awl*, &c. Touching with right middle finger twice the back of left thumb,—*all*.

In behalf of writing, you urge that, from its fixity and permanence, its forms can be conceived and recognized as *units*,—so that deaf-mutes should be able to read faster by recognizing each word as a single character than by mentally going over the letters. Certainly they ought, if they *do* regard words as units, which is a question yet to be settled by observation and experiment. Mr. Carlin says he does; but his mental habits can hardly, it seems to me, be taken as showing what are those of the deaf and dumb generally. He is an artist, and hence, has a keener perception of form than is usual; and his business leads to conversing very much by writing. And after all, his testimony only amounts to this,—that some deaf-mutes of high mental cultivation recognize words, and get the sense directly from the words and their connection, without repeating mentally the letters of the words. I would ask Mr. Carlin whether, in conversing by the manual alphabet, he is conscious of any mental substitution of written forms for those presented to him, or by him, on the fingers? If not, then both forms are to him equally *primary* though parallel forms of words,—not as in the case of speech and writing, the one form merely representing and recalling the other.

Can we expect the deaf and dumb in general to display the mental power necessary to the possession of this double set of independent forms for words and signs for ideas? Will not most be content with one form as *primary*, referring the other to it as *representative*? and will not the manual alphabet, for the reasons already set forth, obtain the preference with most minds?

Time quite fails me to pursue the subject farther, and I am forced to leave some of your arguments without proper consideration.

In great haste,

J. R. BURNET.

[The following is the main portion of a note from Mr. Burnet, which came too late for the April number of the *Annals*:]

Notwithstanding the high value I attach to the testimony of Mr. Carlin, I am not yet satisfied that deaf-mutes regard

long words as *units*. They surely must recognize a word as a combination of letters in a certain order, which order, in a given word, is entirely arbitrary,—there being no adaptation of the parts to each other or the whole. The rapidity with which the mind glances over the letters may become by practice so great as to seem instantaneous,—that is, not appreciable, yet taking time enough to make a perceptible difference in the time of going over a sentence,—just as there was no appreciable difference in the moment of time at which the bullet fired at Key pierced his coat, his shirt and his heart, yet it certainly pierced the two former first; and had one garment been a hundred yards or two removed from the other, there would have been an appreciable instant of time between the two contacts.

Or, it may perhaps be agreed that well-educated deaf-mutes come to consider long words as we do single syllables. *Strength*, for instance, where the eight letters represent six distinct sounds, all pronounced at one effort of the voice. For those not accustomed to our language it would probably be easier to remember and repeat a word of three easy syllables, as *fortezza*.

But if it be granted that deaf-mutes do come to recognize words as *units*, still the difficulty stated in my former article remains. They have no mode of repeating them to others except by successive letters; and as we and they learn words, use words, value words primarily as means of communication, and use them as the instruments of thought, only by repeating words to ourselves,—by talking to ourselves,—it seems to me that words will be better adapted as the machinery of thought to the deaf-mute while he repeats them to himself under the same familiar form of manual spelling in which he always employs them in colloquial discourse. The life and significance which words have derived from their continual use in the warm and spontaneous expression of thought must, it seems to me, attach to the play of the fingers,—hardly to the mere visible characters on paper.

THE QUESTIONS BETWEEN MR. BURNET AND THE EDITOR.

BY THE EDITOR.

THE different forms under which words may be actually perceived or mentally apprehended are the following :

1. As sounds addressed to the ear.
2. As motions and positions of the organs of speech apparent to the eye, sometimes called the labial alphabet.
3. As composed of written characters, and consisting of form or figure addressed to the eye.
4. As movements of the hand in writing,—motions in succession addressed to the eye. This may or may not be combined with No. 3, but is distinct from it.
5. As any variety of manual alphabet of the deaf and dumb, considered as addressed to the eye ; consisting of figure and motion.
6. The motions and positions of the organs in speaking, felt as muscular and tactual sensations.
7. The movements of the hand in writing, felt in the same manner.
8. The movements and positions of the manual alphabet, felt also in the same manner.

Some Characteristics of these Forms.

In Nos. 1, 2, 3, 4 and 5, we are, in case of actual perception, merely passive recipients of impressions from without ; at least, only active in holding and directing the organs of sense and the attention of the mind so as to receive the impressions. In Nos. 6, 7 and 8, we are, during the perception, in active voluntary motion, and take cognizance simply of the sensations connected with our movements.

Of No. 1, the perceptions involve no idea of space, or of figure or motion in space. The phenomena exist under conditions of time, but not of space. The same is true of Nos. 6, 7 and 8, considered strictly as muscular and tactual perceptions, though with these we always associate ideas of figure or motion,—one or both. These ideas,—as do, also,

ideas of time and its relations,—belong properly to a faculty distinct from any mere power of sensation. But those not born blind, connect their ideas of form and motion chiefly with visual objects. These ideas, therefore, belong properly under Nos. 2, 3, 4 and 5. We must be excused, if we seem to dogmatize; for the exploring of the depths of metaphysical inquiry which here open upon us, is no part of our present undertaking.

A peculiarity of No. 3 is, that the words or sentences are before us at once in their totality, and remain before us, subject to our attention, as long as and in whatever way we please; while in the other forms, not only each word, but each elementary portion of the word, is before us but for a moment, and then supplanted by the next following; their coherence is only in time, and they present themselves to our attention only in one invariable order,—the direct order of succession in time,—while the order of the first is only in space.

Sound is a product of motion,—not merely of vibrations of air, as light is of an imponderable ether,—but of varieties of motion and position, which cause and modify these vibrations. The sound accompanies the action of the organs, and varies as it varies. Not only rhythm and rhyme exist as perfect in the mere motions of the organs as in the sound itself, but all the varieties of articulation, with all the elements of which each separate articulation is composed, exhibit a complete correspondence between the sound produced, and the action of the organs producing it. In the different articulations, the impulses begin and end abruptly, or otherwise; they are continuous or interrupted; they glide smoothly, or roll, jar, or grate, roughly; they are thin or full, sharp or round, strong or weak. These and other peculiarities are in part the same in the motion as in the sound, and in part similar, or analogous. So far as these qualities are modifications or relations of time, the correspondence is perfect, and amounts to identity.

It is this correspondence, which inclines us to doubt whether Mr Burnet is not somewhat mistaken in regard to

his supposed reminiscence of sound, and to suspect that if it exists in any degree, it is yet so faint as to play no part, of consequence, compared with his distinct perception of the motions of the organs. We think it must be so with any one who has been for many years profoundly deaf; but are open to conviction, upon evidence to the contrary.

There is no intrinsic correspondence between the elementary sounds of words and the alphabetic characters employed to represent them. The association is wholly arbitrary. In most written languages, the characters are less in number than the elementary sounds, especially for the vowels,—besides that the same sound or combination of sounds is represented in several different ways.

In regard to the division of spoken words into their elementary parts, it may be of use to remark, that the division into syllables is not founded in the nature of the sounds as sounds, but in the exigences of the organs by which they are produced. Even thus it is no necessity, but a mere matter of convenience, and more or less arbitrary. It is less marked in the French manner of pronunciation, where less use is made of accent than in the English. We imagine it does not amount to much in the Polish and that family of languages, where the vowels make but a small figure. Even in English, it is often a matter of question how the division shall be made in writing or print. If we turn to the dictionary, we have *found-ed* and *foun-da-tion*. So we have *sour* in one syllable, and *pow-er* in two. Where the speaker actually divides the word distinctly into syllables, we of course perceive the division; but we must equally perceive the still further division into the elementary sounds, of which most syllables contain more than one. We perceive the syllables in their succession, and we equally perceive, in their proper succession, the simple sounds which compose the syllable. In the monosyllable *strength*, we have at least six distinct elementary sounds,—as many as in the trisyllables *san-i-ty*, *ref-u-gee*. Many, if not all, of these (so-called) elementary sounds, will, on a nicer analysis, resolve themselves into distinct and dissimilar parts. In per-

ceiving words, all these must be noticed sufficiently to distinguish one word from another.

Perception of a Complex Object as a Unit.

Confining ourselves for the present to actual perception, let us inquire, what is it that constitutes an individual thing, or a *unit* in perception, and hence in language as an object of perception? Absolute simplicity is by no means essential to this unity of an object. The objects of perception are generally, if not always, complex. To know a complex object thoroughly, we must know its several parts, and their relations to the whole. We must also know the whole as one thing; and as at the same time composed of these parts. The seeming paradox is one of nature's making, not ours, and its explanation is no part of our business, just now. It may be said of these parts again, that to know them thoroughly, we must know them in the same manner, if they are themselves complex. To know any object perfectly, we must know all the parts into which it may be again and again divided and subdivided. To this extent, of course, our knowledge of a concrete object never reaches, and thus we know nothing perfectly. We consider ourselves as knowing a thing, when we know it well enough to distinguish it from others. We say we perceive it, when we notice it distinctly enough so to distinguish and thus to recognize it. Any individual thing may form a part of another larger whole, which shall be itself one object in perception. Things are presented to us as connected in time and space, and we must so perceive them, when we perceive them at all; but we form the groups, larger or smaller, for ourselves.

Absolute simultaneousness of impression on the sense is not essential to unity in perception. But, on the other hand, some exercise of memory seems necessary to the perception of a complex object. Thus, in hearing a word uttered, the sounds which compose it pass through the ear in succession, but are gathered by the mind, and grouped into one whole. So in the case of sight, the attention is directed to this part of the object and that in succession, observing

the parts separately and their mutual relations ; and then combines them into the whole which they compose.

In regard to the number of parts which may be embraced in one whole, we know not of any absolute limit ; but the difficulty of the operation seems to be increased with the number of the parts which must be distinctly noticed. This difficulty, however, abates when the parts themselves are things made familiar by repetition, and still more, as the whole itself becomes a familiar thing by the same means. The quickness with which a complex object may be recognized in perception, will depend more on this previous familiarity, than on the number of the parts which compose it. The greater the number of parts to be distinctly observed, the greater will indeed be the liability to mistake by resting satisfied with a superficial attention, and so confounding the object with another differing from it only in some minute point. Familiarity may lead to this superficial observation ; but yet it renders a careful discrimination less difficult and more speedy. To take an illustration from among visible objects, let us suppose a person sees, for instance, a company of soldiers. If he has often seen the same before, he recognizes it for the same at a glance. If he has made himself quite familiar with the faces of the men and the order of their arrangement, he will be able to run his eye quickly along the line, and perceive whether the company is entire, and every man in his place. The more frequently he has done this, the quicker will he be able to do it. And, this done, he has the idea of the company as a unit, and as entire and in order. But where his purpose does not require this accurate examination, he yet recognizes the object, from a more superficial and hasty inspection.

From these premises, it is to be inferred that not only syllables and words but whole phrases and sentences may be individualized. The tendency to this in languages which remain long unreduced to writing, is seen in those long words in some savage dialects, which are made up by combining several words into one. This tendency to unite words exists everywhere in the speech of the unlearned. The

phrase, "for aught I know," occurs to us now as one which we used to hear made into a single word,—pronounced *for-ten'-or*,—and thus liable to be apprehended as a distinct word in the language. The mind individualizes familiar phrases before it thus abridges them, and when they remain unabridged.

Of course, one cannot recognize a complex object, in perception, more rapidly than it is presented to his sense. When words already written or printed, are present distinctly and clearly before the eye, there is no limit of this sort. In the other forms of words, the parts may succeed one another either too rapidly or too slowly for ready perception. There is always a just medium in this respect. Greater familiarity renders greater rapidity possible and desirable. It is an imperfection in any form of words, if their exhibition in that form cannot keep pace with the power of ready perception.

*Association of the Forms of Words with their
Meaning and with Each Other.*

The office of words is to convey ideas. By the law of habit, the meaning of a word becomes associated in the mind with its form, so that one suggests the other. It is ordinarily the case that the idea is more intimately associated with some one or more of the forms which are known, than with the others; and has with the latter an indirect, if no immediate association. Particular habits may also be formed, as well as general ones, so that a person shall associate the meaning of certain words more closely with forms of one species, and of other words with forms of another species. By the same law of habit, the different forms of words become associated together, so that the actual perception of one form suggests the image of another, which is a re-presentation of it as apprehended in a former perception. Thus one form of the word suggests to the mind one or more other forms, at the same time that it suggests the meaning—whether it does this by itself alone, or indirectly by the other, or by means of both.

The habits which are formed of associating the meaning

of words with one form or another, and the associations induced between different forms of words, are matters of much consequence. Some of the associations between different forms, according to the division laid down at the outset, are unavoidable and indissoluble, from our very constitution; as much so as is that of secondary perceptions of sight with the primary sensations. Others are the result of circumstances and of special training; which also determine the particular form or forms with which the meaning shall be primarily connected. Some of these mere habits, when once fixed, are exceedingly hard to be supplanted, and the difficulty may in some cases amount to an impossibility.

In regard to the form with which the meaning is primarily connected, it may not be always one single form alone. Two forms may be themselves so closely and invariably connected in our thought,—as, for instance, the sound may always suggest the motion of the organs, and the motion, or the thought of it, may always suggest the sound,—that we cannot say the meaning is associated with one apart from or more than the other. And, if ever we acquire the habit, so that these two forms become connected in like manner with the written form, in that case, also, we cannot say that the meaning is associated with any one of the three more closely than with either of the others. That an approach to this is actually made by some persons, we believe to be a fact.

It is commonly said, indeed, that written words have to us no significance except as the representatives of spoken words; and the restriction is generally carried still farther, limiting the power of immediately suggesting ideas to the word considered simply as a sound. From this notion, in either shape, we respectfully beg leave to express our dissent. The habit of relying upon the spoken form may make it easier for us to take the sense in that way, though it can hardly be doubted that we often get the sense before we have time to repeat the words, even mentally. When, for instance, we see over a door, the words “no admittance,” or “walk in,” we do not have to wait to pronounce the words

before we know what they mean. What scholar, when he comes upon such a phrase as *de mortuis nil nisi bonum*, does not apprehend the meaning long before he can repeat the words?

In fact, this repetition of the spoken form of the words in our reading should be viewed as a mere habit, rather than as a necessity for the conveyance of the meaning. Let us suppose a person setting about the study of a new science,—chemistry for instance. He is to be introduced to a variety of new substances for which he knows no name. We will suppose, also, that he never hears their names uttered, but only sees them represented by Hebrew words,—he having never learned the Hebrew pronunciation, or the sounds of the letters. Could not the pupil understand a text-book in which the substances were thus indicated? We do not imagine that an accomplished mathematician attaches a name, or a sound, to each mathematical symbol every time he sees or employs it. Yet it is to him the sign and vehicle—the immediate representative—of an idea.

Furthermore, in our silent reading, is it articulate sounds that we repeat to ourselves mentally; or is it rather the motions and positions of the organs proper to the sounds? If a sound, is it a loud-speaking, or a whispering sound? is it the sound of our own voice, or that of some other person? If, indeed, we are reading the production of some public speaker with whose tones and manner we are familiar, it is his voice which seems to resound in our ears. So, if we are reading, or mentally repeating, any passage which we have been accustomed to deliver orally, we may seem to hear our own voice. But do we not ordinarily read to ourselves, without seeming to hear any particular tone or quality of voice? The idea of the sound becomes a generality, quite void of that vividness and distinctness which pertains to concrete realities.

But how does it appear that the conception of the motions and positions of the organs is not equally indistinct? The following consideration seems important. Before we actually utter a word, we must have a conception of it, similar

to what we have when the spoken word is simply remembered, or is suggested by its written form in reading. What we do when we speak is simply to perform a set of motions. Before we can perform any voluntary motions, we must have a correct conception of them; or rather, a conception of the sensations proper to those particular motions. In order to speak, it is not necessary to know any sound, provided, without this, we can know how to move the organs. In actually speaking, it is not absolutely necessary to have any conception of sound, but it is necessary to have a conception of the motion of the organs. If we have that in mind distinctly and precisely, it matters not whether we have or have not a vivid idea of the sound. It may hence be inferred that ordinarily, if not universally, in repeating words mentally, the more prominent part of the operation has relation to motion instead of sound.

The respective advantages and disadvantages of the several forms of representing words.

There is a choice between the different forms of representing words; though no one is preferable in all respects, some having one advantage and others another. We have already, but in part only and in brief, indicated some of their respective characteristics.

Sound and speech are capable of rhythm and rhyme, and so of rendering the aid which these are well known to afford to the memory; and with no such device, it may be true that they so fall in with the mental organization, in many and possibly in most cases, as to be a better vehicle for the memory than the written form could be alone. The forms which are voluntary, have a certain advantage in relation to memory. In this respect, the motion of the organs in speech has the advantage over the mere sound of the words. The voluntary repetition of a word or series of words, even though by the silent movement of the organs, will ordinarily serve better to fix them in the memory, than would the mere hearing of the words. And, when we hear, the mental repetition of the movements,—made inseparable, by habit, from

the hearing of the words,—does more, we suppose, to link them in the memory, than does the hearing itself. This may, indeed, depend much on individual organization. In listening to the “voices of nature,” do we not always find it more easy to remember any succession of external sounds, if we figure them to ourselves as framed after some fashion by our own vocal organs? By voluntary bodily motion, we are able to carry our attention along a line of things in order and without interruption; and there is probably a law of our organization, by which a series of voluntary motions is readily linked together, so as to be again reproduced at will in the same order. The memory is, however, by no means limited to this mode of operation. In viewing carefully an assemblage of objects presented to sight, we naturally assist the attention, by pointing the finger to each, one after the other; but most persons could really fasten the objects and their order in the memory, more speedily and surely by the use of the eye, than by relying on the repetition of the names of the objects, or by performing a series of gestures, or motions, one for each object. Suppose the assemblage of objects to be a band of men, or a collection of pupils in a school, would it not be so as we have stated? Why is it, then, that when we have an assemblage of words to commit to memory, present to the eye in writing or print, that we speak them over to ourselves, either actually or mentally? Is it not from early habit, rather than from the intrinsic nature of things,—we having learned to speak before we learned to read, and never having put ourselves to the task, and trained ourselves to the habit, of remembering a series of words by means of their visible figure alone? May not the case be in this respect as Mr. Burnet thinks it is with his syllabic alphabet compared with the common manual alphabet, when he claims that the only difficulty about it is that no one will learn it, so as to get accustomed to its use? It is certainly true that the sight, alone, when properly trained and exercised, has certain advantages for the memory over every other faculty. Persons sometimes reason as if the memory could act only through a single sense; whereas, it is a prin-

ciple of the human mind, that whatever we are cognizant of through any of our senses, is capable not only of being revived in the internal mental operations, but of having an agency in calling to mind other ideas, whether ideas of the same sense or of other of the senses.

Only writing or print affords the advantage of a form which has permanence and presents simultaneously whole words and sentences. This is a great advantage for easy and ready perception, and also for committing language to memory, whether it is done by simple inspection, or by repetition in some other form. This form presents also advantages for judging of and apprehending the meaning of a passage, and subjecting it to close scrutiny; as is perfectly obvious when we have anything long and complicated to examine. It does not fall within our present purpose to speak of letters as the repository and treasure-house of thought and knowledge.

Mr. Burnet labored under a misapprehension when he wrote,—“In behalf of writing, you urge that, from its fixity and permanence, its forms can be conceived and recognized as *units*,—so that deaf-mutes should be able to read faster by recognizing each word as a single character, than by mentally going over the letters.” What we actually said was, (in reference to writing compared with the manual alphabet,) “The group of characters standing before the eye, is more readily grasped by the mind, and with a less painful effort of the attention, the remission of which in the other case, for an instant, is fatal.”(—*Annals*, X., 4, p. 233.) This did not imply that words read on the fingers could not be apprehended as units at all, but rather the contrary. Neither did we employ the phrase, “a single character,” as above; and would hardly choose so to apply it. A word is like a single character, in that it represents a sound, and in that it is a unit composed of parts; and as with a word, so with a letter, the essential parts must be recognized in recognizing the letter itself. The difference in them as objects of perception, and aside from the office of words to stand for ideas, is that letters are not, and words are, recognized as made by

different combinations from a certain number of distinct elements, which we call "characters." Mr. B. wrote, undoubtedly, without having time to reperuse the previous articles.

The form under which any certain assemblage of words will adhere in memory, depends much on the process by which it was committed to memory. If this was by hearing the words repeated, (or sung, it may be,) by another person, we shall, for some time at least, recall his tones and other vocal peculiarities. If we learned it by repeating it aloud ourselves, we shall recall in the same manner the tones of our own voice. If by silent reading, our ideas of the sound may be very vague, and almost nothing compared with those of the vocal movements. If in this process we have had the words before us in clear distinct type, on a fair and open page, the impressions made on the visual organs may remain distinctly blended with the others, and furnish important aid to the memory. Who is there that reads, and is not aware that sometimes he has been helped to recall a name or word that was slipping from his memory, by a recollection of its appearance to the eye, its meaning being more closely linked in his mind with the form of the word than with the sound? Are there not those who as certainly represent to themselves, more or less distinctly, the forms of the words which they hear spoken, as they do the sounds when they read or write?

Some of the forms under consideration, are slow and cumbersome in actual use; and are proportionally slow and cumbersome in the operations of memory, or the workings of thought. A form may also require so painful an effort of the attention, and thus so engross the attention upon itself, as to hinder the ready suggestion either of the meaning, or of the parallel form through which the meaning would be indirectly suggested; and even the component parts or elementary characters may be so difficult in this respect as to prevent the ready grouping of them into the whole word. The manual alphabet presents such difficulties to those who are little used to it; and has probably in this way, even when perfectly familiar, an intrinsic disadvantage, as compared either with speech or writing. Though more rapid in

execution than writing, the manual alphabet is yet tediously slow, and being more exacting upon the attention, it would be decidedly inferior to writing on the whole, were conveniences and circumstances always favorable for the latter, and could persons address each other face to face by writing, and exhibit the writing while executing it. Though writing is slow in execution, yet reading may be far more rapid than speech, and writing need by no means be slow, as a vehicle of memory and a medium and instrument of thought, even to one who relies on the visible figure it presents.

Those forms of representing words which are objectionable in themselves, will attach their disadvantages to the other forms with which they are so closely associated as to be uniformly suggested by them; as in the case of those of the deaf and dumb whom habit obliges, in reading, to spell out each word on their fingers, either actually or mentally; and it may be that speaking persons are often retarded in their reading, by their habit of converting each written word into a spoken one. We think there may be proof-readers who can, to say the least, inspect the orthography and typography of each word, and read more rapidly than the spoken words can pass through the mind. But to take the sense of what one reads,—which even a proof-reader is required to do, to some extent at least,—will require more time, ordinarily, than simply to inspect the words. It may be true that, though we can recognize words and familiar expressions by the eye alone, and apprehend the meaning immediately therefrom, yet that, in order by the same means and with a corresponding rapidity to gather up the sense of an assemblage of such words and expressions arranged in a sentence, it would not be enough simply to throw off our old habits, but we should need also to be drilled into new ones. With our existing habits, it cannot be said that we are retarded by converting the words into the spoken form; while it may be that with different habits, greater expedition would sometimes be possible, especially in cases where the thought and the construction are such in themselves as might be apprehended with great rapidity. The suggestion of a parallel

form of words—if such as can pass through our minds as rapidly as can the ideas conveyed—may possibly work no hindrance, as it must, if the latter could outrun the former. If we have occasion to think very slowly, and subject everything to very close scrutiny, the spelling of each word on the fingers might be no obstruction in reading from a book. The case might be different, if we had the matter to remember or to compose, in the form of the manual alphabet. For though we should wish to work slowly on the whole, we might need to run rapidly between distant portions.

We have observed that the rate at which we can repeat any of these forms of words in the mind, seems to be proportioned to the rate of speed at which we can actually execute them, by voluntary movements; and our own opinion is, that the rates are not only proportioned, but equal. That it is one or the other of these, whenever we imagine ourselves repeating the words—that is, executing the movements, we do not doubt. And this appears to be what we do, when in reading we convert the visible into the spoken form, and in the other cases analogous to this. Yet we cannot presume ourselves able to trace all the subtle workings of the mind; and must confess ourselves not fully confident that these same forms may not in some other processes, flit with electrical rapidity through the mental consciousness.

The speaking person has some peculiar difficulties in reading the finger spelling,—greater at first than after more practice,—from his habit of pronouncing to himself each letter which he reads on the fingers. Not knowing what the word is, when it is half spelled, he yet commences dividing it into syllables, and perhaps falls into a puzzling mistake; or the separations between the words not being properly marked, he makes into a syllable the end of one word and the beginning of another. Add to this, that some of the letters escape his notice and fall out, and some being indistinctly made, are mistaken for what they are not, and in the transition from one character to another, letters appear to be made which were not intended,—and we are at no loss to see how it sometimes happens, that if he has been able to retain

in mind and could write down the jumble of letters, syllables and words into which he has translated the finger motions, he would still have a hard task to decypher it. He would probably do better, if he could present to his mental eye the written forms of the characters, instead of the spoken, or at the same time with them, and depend on those for the grouping.

The deaf and dumb, on the other hand, group the finger letters as they appear to the sight, and by familiarity with those groups which form words and phrases, become able to recognize them with great rapidity. The speaking person may by practice gradually acquire the ability to recognize them in the same way, though not to dis sever them from associations with speech.*

Let it never be forgotten, however, that the rapid reading of the finger spelling on the part of the deaf and dumb, requires great previous familiarity with the words and phrases employed. Each complex group must be made separately familiar, before it can be readily recognized. Not only so, but we know how much we are aided in apprehending what we hear, by a reference to the connection; how by this means we supply many words which would otherwise be lost through indistinctness and rapidity of speech; much more is this aid required in reading the manual spelling; and it depends, we know, on a thorough knowledge of words, and of the usage and laws of the language. So that, though it is possible to spell on the fingers faster than writing can be employed, yet we can avail ourselves of this rapidity in but a comparatively small degree, in addressing the pupils in our schools.

As for the idea that the reason why semi-mutes sometimes make so great attainments in language, is that they handle

* Mr. Burnet's habit, as he describes it, of repeating to himself each syllable, in using the manual alphabet, we rather think must be peculiar to him. Our impression is, that the common way is to repeat simply the letters, and in rapid spelling, to repeat them of course in a rapid and slurred manner, so that if thus uttered in the ear of a bystander, he would be unable to make out the words. In this shape, they can hardly serve the purpose, as remembered sounds, of directly representing ideas.

words under a better form, we doubt whether it is borne out by facts. We could bring negative instances, of very poor scholars from the speaking portion of our pupils. Of course, the advantage which such have by their previous knowledge of language, is in every case considerable; but the instances of decidedly superior attainment, are usually from that class who had obtained through the ear enough of common language to be able to make headway in books with comparatively little aid from the teacher. It is to books, and to language presented to them in the written form, that they are mainly indebted, for the standing they take above their less favored fellows. The inference is rather in favor of a more skillful and thorough trial of the written form of language for all of our pupils.

In regard to the property of "*tangibility*," as pertaining to the manual alphabet, we cannot think the advantage suggested by Mr. Burnet, of any consequence. For, speech has the same tangibility; and if surrounding noises render it difficult for us to think in words, for the reason which Mr. Burnet names—that words are sounds, it is to be remembered that manual words are also visible forms; and we know not but that the deaf and dumb associate the visible forms of the finger-letters with the muscular and tactual sensations, as closely as we do the sounds of words with the felt articulations; and indeed, when they think in the manual language, they may in fact array the words in the visible rather than in the tactual form, and so far as they do this, the interference with external observation will be in full force, as much as though they pictured to themselves written or printed words. We are not, moreover, inclined to allow the principle here assumed. Ideas of one sense interfere with ideas and observations pertaining to another sense, as truly, if not in an equal degree, as with those of the same. Notice, for instance, the eye of a musical performer.

A desirable quality in a form of representing words, especially in instruction, is that of being, as a form, rapidly and readily apprehended in perception. Thus, less mental effort will be wasted in this act, and more left available for other

purposes. Such economy is important in all education, and especially for the deaf and dumb. Another desirable quality is, that the form be itself adapted to secure the attention. Another, that it be adapted to impress itself on the memory. Another, that it facilitate the linking of an orderly series of words together in the memory. Another, that it favor the comparison of the several parts of such a series, the apprehension of their relations, and thus of the meaning they collectively express. So, in regard to purely interior processes of thought,—so far as any form can be readily and rapidly handled as a mere (interior) form, or so far as it will subject itself most readily and fully to the combining, or again, to the comparing and judging faculty,—it will be so far an eligible form. Rapidity in execution is, of course, an exceedingly desirable quality, less important in the early stages of instruction than subsequently, but on the whole, a prime desideratum, as respects the instruction of the deaf and dumb. Sundry points of convenience are also to be considered. Of the forms in actual use,—some having one advantage, and some another,—we must select and combine as we best can on the whole; always aiming, be it remembered, to employ each in such a way, as to make the most of its advantages, and abate, as far as possible, its defects.

The Formation and the Modification of Habits.

The internal processes, as the external processes, with language, are of two sorts,—receptive or passive, and productive or active; the one, in which we perceive outwardly or recollect inwardly, and the other, in which we express externally or merely embody internally. The correlative outer and inner processes will closely resemble each other. This is true as respects the active processes; for the internal embodiment of our thought always precedes its external expression. It may be, perhaps too hastily, presumed to be in all respects the same when it stops short of the expression as when it goes out. It is necessarily the same with a part, but not necessarily with the whole. In regard to recollection, it is true that the object of thought may re-

semble, either the simple object in perception, or the associated ideas, or both; and it is possible, in cases, that these associated ideas may be the agencies by which the objects perceived are retained or linked together in the memory.

It is therefore clear, that it is natural for us, as Mr. Burnet observes, to employ in our mental processes,—one description of them, at least, we would add,—those forms which we use in actual expression, to the extent, at least, of a portion of the latter. It is to be remarked also of those forms, that they must consist in part, at least, of ideas of voluntary bodily motions, and whether or how much this would render it natural to prefer them as such, is worthy of consideration. As we have intimated, the active internal process does not necessarily go beyond the ideas which come through external perception. Still it may naturally embrace ideas of bodily motion. Or, there may be a natural tendency to this.

The purposes of the intellect are not, however, always best served by the course to which nature inclines, undisciplined and untaught. And if nature in this matter will have her way, and take the lead, we should at any rate aim to set her upon the track which is to be preferred.

If nature indeed confines us rigidly to the forms which we use in communication,—and which consist of our voluntary actions,—as the primary forms of words, with which alone the meaning is immediately associated, we are then shut up to three varieties, viz., motions of the vocal organs, motions of the hand in writing, and motions of the fingers in spelling, each considered simply as muscular and tactual sensations. The other varieties are but products of these motions, viz., of the first above-named, two products, sound and visual impressions, (labial reading;) of the second, two, the characters traced and become permanent objects of sight, and transient impressions from the visible motions of the hand; of the third, impressions from the visible motions and positions of the fingers. These five, which are products of the others, have no relation to us except as impressions on the sense; in which we are passive, even though they be products of motions of our own. Now, it is to be observed,

that sound,—which is commonly regarded, and sometimes exclusively so, as naturally the primary form of words,—here takes rank along with those regarded as least natural, and as requiring something to intervene between them and the idea. If words, considered simply as they sound, in the bodily or mental ear, can serve as a vehicle of ideas or an instrument of thought, analogy would lead to the conclusion, that the same service might be rendered by words considered as visible forms. But if, as sounds, they cannot, from the nature of the case, fulfill these ends without calling to their aid the felt motions of speech, it may be inferred that as written forms, they cannot do the same, without calling in some variety of motion,—not necessarily that of the hand in writing, but either this, or that of speech itself, or of the manual alphabet. But if the necessity exists not in the nature of the case, but the association results from habits acquired, the question then arises in reference to each habit by itself, whether it is, or is not, practically avoidable.

If it be true that words as sounds, without consideration of oral movements, can serve the purpose of words, then it is *not* to the fact that we use or make them ourselves in addressing others, or that they are voluntary motions of ours, that their efficiency is due; but simply to the familiarity, which results from their often passing into or through our minds. It is true, however, that the formation or construction of any thing, gives us a familiarity with it, and a stronger impression of it on our minds, than we can easily get in any other way. As a mastery over language, in expressing our thoughts, or embodying them for our own use, is never obtained except by practice in the thing itself, so is it also with any particular form of representation. But this familiarity and this mastery comes, we think, as a fruit rather of the operations of the designing faculty, than of anything mechanical. So that, if merely by the conceiving or imagining power, we arrange words, after the written form, in a sentence or composition, even if we give them no outward expression, we gain the end to a considerable degree. If the form should imprint itself on paper at the mere bid-

ding of our will, with no bodily motion of ours, we should have the advantage in question without abatement. We are, of course, far from denying that living intercourse with others, has peculiar advantages for making words familiar, and impressing them strongly on the mind.

In regard to the formation of habits in relation to words, the case of the deaf and dumb is very different from that of the hearing. Their habits are not formed so early, or so much by actual use. The medium which they find easy and ready at hand, and therefore natural to them, is gesture and pantomime; and they have little to do with words for a long time, except under the instructions of the school. Their habits will depend therefore on the instruments and the methods employed in their education, and also on their other mental peculiarities, as well as their acuteness and activity in shaping and modifying their habits for themselves.

We have already and unavoidably anticipated much that would fall under this head, and what else we would say is to be inferred from the principles we have sought to make clear,—with a dry and tedious minuteness, we are aware, which probably a more deliberate preparation would have enabled us to abridge.

We think it important to begin the instruction right, though we would not attach so much importance to the mere beginning, as did Mr. Barnard, in his paper on this subject, in one of the Paris Circulars. A general habit is not formed by a mere beginning, so as to be incapable of change. We know that children who begin their reading with the habit of spelling out each letter, change this habit for that of pronouncing merely the whole word. Just so it must be, that a deaf-mute, if he has formed the habit of spelling written words on the fingers, may at least exchange these motions for the motions of the hand in writing. He can still modify his habit so as to perform these motions in a very rapid and slurred manner, and the striving for greater rapidity may lead him finally to indicate each word by a very slight motion indeed. It would then seem hardly important whether or not he should finally drop the motions altogether.

If the deaf-mute pupil be made accustomed to the use of the written word, by early and proper training, it need not become associated with any motion at all, so closely as invariably to suggest it. We do not ordinarily associate distinct ideas of motion with fixed forms of visible objects. Written forms do not, to those who hear, suggest ideas of the motions of the hand in writing. The case is different with sound. Sound, of any kind, when made by beats or successive impulses, naturally gives an actual impulse to our muscles, and inclines us to beat the time, whether regular or irregular. Adding to this, the close correspondence between articulate sounds and articulate motions of the organs, and we need not wonder that the former, almost if not quite invariably, suggest the latter. We can see also how the habit is formed by which the written word suggests the spoken word. When we learn to read, we do it by actually pronouncing the word, at the sight of it on paper. When we read to others, or read in any case aloud, we of course do the same thing, and thus the habit becomes too inveterate to be laid aside. But the deaf and dumb may easily be trained to have nothing suggested but the idea, or if more, nothing more than the pantomimic sign. He may know indeed the manual characters, but the sight of the word need no more suggest these or any other motions for the letters, than the same sight of the word need suggest to the hearing person the motions of writing, which he also knows. The fact that he uses writing in communicating with others, will not cause the deaf-mute to think in the motions of the hand in writing, rather than in the fixed forms of the words. For, these forms,—the products of the motions,—are the prominent things at the time, and of such a nature as to take a permanent hold upon the mind. If, in communicating with others and expressing his thoughts, he uses writing or the manual alphabet indifferently,—not giving to either an overwhelming preponderance,—we think he will use sometimes one and sometimes the other in his interior mental processes.

That the deaf and dumb, as ordinarily educated in our

schools, are able to take the sense of written language directly from the writing itself, we think a few simple experiments would conclusively prove. Let a question of some length, but quite within their comprehension, requiring a simple affirmative or negative answer, be placed before them, already written, and let it be observed how quick the answer will come. Let sentences, and finally some easy narratives, be presented in a similar manner, and let the rapidity and readiness be noted, with which they will explain the same by colloquial signs.

We should be in favor of frequent exercises such as just described, and still others with a view to the same result, viz., that of starting the pupil off from the track of any habit, which he may have acquired, of actually or mentally spelling out the words on the fingers. For, though it is easier for him to dispense with this cumbrous process, yet sheer indolence, we know, often chooses and certainly trudges on in the most laborious way. We would by no means discard the manual alphabet, or deem this at all necessary in order to secure the desired advantage from the written form. We should aim, however, to use written language not only as much as possible, but, so far as possible, in a way to imbue it with the warmth and life which pertain to a living instrument of communication, associated closely with living occasions, thoughts and feelings ; and so to clothe its dry bones with flesh and blood.

In regard to the syllabic alphabet, if we could have a way of simultaneously representing groups of letters on the fingers, which shall combine ease of acquisition, rapidity of execution and facility of perception, we should welcome it as an invaluable acquisition. That devised by Mr. Burnet, is the result of much thought and ingenuity, and he has perhaps done the best that can be in this direction. If it is possible to avoid the defects reported by the committee to whom his alphabet was submitted for examination, would it not be well for Mr. Burnet to revise, or, if necessary, wholly to recast it?

It always gives us much greater pleasure to agree with

Mr. Burnet, than to disagree with him. We hope an entire agreement may result, either from his adopting our views, or convincing us of our error; for it would be arrogant in us to imagine that we had escaped error, on all of the difficult points involved in this discussion.

DEFERRED ARTICLES.—The length to which the closing article in this number has quite unexpectedly stretched itself, requires us to defer notices of the Annual Reports of the Hartford, New York, Missouri, and Louisiana Institutions; with some book notices, and other miscellaneous matter. We are also obliged to forego for the present, the pleasure of giving to our readers the poem, by Mrs. Mary Toles Peet, which formed part of the exercises at the first meeting of the Alumni Association of the New York Institution; having requested and obtained a copy for that purpose. We shall be able in our next number to accompany it with some account of the other exercises of the occasion.

NEW ENGLAND GALLAUDET ASSOCIATION OF
DEAF-MUTES.

THE next regular meeting of the Managers of the Association will be held at the house of George M. Lucas, Esq., in Bradford, Vt., on Tuesday, September 6th, 1859; will probably be in session two or three days. Any one having matters to refer to the Board is invited to send them there. Any one, connected with the Institutions for the Deaf and Dumb, who happens to be traveling that way, is invited to give them a call.

In behalf of the Board,

WM. MARTIN CHAMBERLAIN,

Secretary.

Erratum.—For *Edwin Booth*, p. 160, read *Edmund Booth*.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XI., NO. IV.

OCTOBER, 1859.

FIRST ANNIVERSARY OF THE ALUMNI ASSOCIATION OF
THE HIGH CLASS OF THE NEW YORK INSTITUTION FOR
THE DEAF AND DUMB.

THE graduating members of this class for the year 1859, having, in June last, decided on forming an Association consisting of all who have, at any time, been members of this class, proceeded to execute their project, by electing Albert A. Barnes as President, Charles K. W. Strong as Secretary, Sidney J. Vail, William W. Farnum, Gilbert Hicks, John H. Roche, and John Witschief, as Committee of Arrangements, and Professor Isaac L. Peet as Counsellor.

The purposes of this Association are, the encouragement of friendly and social feelings among the graduates of the class by annual reunions, and the promotion of the literary and scientific interests of the class by the contribution of funds for the purchase of books and apparatus, and the like, thus establishing a nucleus, which, enriched by the additions of each succeeding year, shall at length become a source of the highest benefit.

The time appointed for the first anniversary was Wednes-

day evening, July 13th, immediately succeeding the regular commencement exercises of the Institution. When the hour arrived, the members of the Association, officers and teachers of the Institution, and invited guests, collected in the Chapel. Albert A. Barnes, the President, took the chair, and after prayer by Dr. Harvey P. Peet, the Principal of the Institution, made some very appropriate remarks in the sign language, welcoming the audience, stating the purposes of the Association, and the benefits which would accrue from it, and entreating their earnest coöperation in securing its perpetuity, and closed by introducing Mr. Walter W. Angus, who delivered an oration commemorating the foundation of the Association, in the silent yet graphic language of its members, Prof. Isaac L. Peet reading it as it was delivered.

He was followed by Sidney J. Vail, who delivered a poem written by Mrs. Mary T. Peet, who graced the occasion by her presence, Prof. Warring Wilkinson reading. Both productions were loudly applauded.

Charles K. W. Strong, the Secretary, then arose and read the minutes of the Association, announcing the names of the officers for the ensuing year, and the time of the next meeting, and closed with some pleasant and appropriate remarks.

Rev. Thomas Gallaudet then pronounced a benediction, and the company, headed by the Marshal, Sidney J. Vail, proceeded to the spacious dining hall, which was beautifully decorated, the walls being hung with garlands, and the table loaded with "all that could please the palate or the eye." The divine blessing was invoked by Dr. Harvey P. Peet, and the "sacred rage of hunger" being appeased, the President arose, and gave as the first regular sentiment, "The day we celebrate;" responded to by Mr. Strong. "Our Alma Mater," was then given, and responded to by Prof. Edward Peet. The health of "Our venerable Principal" was then proposed amid great applause, and he expressed the pleasure he felt, in his usual earnest and effective manner. The "Vice Principal and Professor of the High Class" being given, that gentleman responded in some remarks, fraught with the deep

feeling naturally excited by parting with those who had so lately been his pupils, and as soon as the sensation consequent thereon had subsided, "The Orator and Poetess of the Day" were toasted, and the compliment acknowledged by W. W. Angus. Several other sentiments, and voluntary toasts, which space forbids our noticing, were offered. Before the company left the dining room, E. Delafield Smith, Esq., rose in reply to a toast expressing gratification at the sympathy he had manifested in the cause of deaf-mute instruction, and made an eloquent and effective speech of some length, which was translated for the benefit of those who could not hear, by Prof. I. L. Peet.

It is to be hoped that this initiation of Associations of Alumni for the purpose of cherishing, defending, and supporting, according to their ability, the Institutions to which, under God, they are severally indebted for all that they are in life, will be appreciated by graduates of other Institutions, and that its influence will be to discourage all assemblages of deaf-mutes where the ungrateful heart may find countenance, or the parricidal hand encouragement.

For the benefit of those whom it may especially concern, the organization of the Association for the ensuing year, is given as follows:

President, Zachariah McCoy, Delavan, Wis.

1st Vice-President, Thomas J. Trist, Philadelphia, Pa.

2d Vice-President, Henry C. Rider, Mexico, N. Y.

Secretary and Treasurer, Walter W. Angus, New York City.

The following are the Oration and the Poem delivered on the occasion as has been already stated. Mr. Angus is a graduate of the year 1855, and Mrs. Peet of 1853.

ORATION.

BY WALTER WILSON ANGUS.

MY FRIENDS OF THE ALUMNI :

The occasion which has brought us together is one which has no precedent among the deaf and dumb. I feel honored by being called upon to address you upon such an occasion, though the call came rather unexpectedly, and at so late a day that anything like a proper degree of preparation was entirely precluded ; and for my own sake, I wish the duty could have been performed by some one better qualified by nature and education to discharge it satisfactorily. As it is, may I not hope that friendly hearts will judge leniently my short comings ?

Among every people of whom we know anything, excepting, perhaps, those whom long ages of heathenism, ignorance and vice, have sunk to a level little, if anything, above the brute creation, honor, love, respect and gratitude have been regarded as the least that may be claimed by those who gave us being, nourished and protected us, or gave us a proper understanding of our relations to things in the physical world, to our fellow-men, to our own souls, and to our God, that is, an education, for to be really and truly what it professes to be, education must embrace no less than the highest culture of our bodies, minds and souls. Now, it very often, indeed generally, does happen that those who give us life, are not those who give us the education which alone can make life fulfill the intention of Him who created it. Knowledge is, indeed, a priceless gift, since, without it, life would be valueless for all its true purposes ; and it follows that we owe no less gratitude to those who educate us, than to those who gave us existence. It is therefore natural and proper that men should entertain sentiments of gratitude and affection towards the institution within whose walls they have acquired that mental and moral discipline which fits them for the proper use and enjoyment of life.

It is this feeling which has led to the formation of Associations of those educated in the same school or college ; the

common bond of union being a veneration for the foster-mother under whose care they have learned, if not what makes them men, at least, what makes their manhood of more use to themselves and others. As they claim the same Alma Mater, there must exist among them many points of unison, and as year after year rolls on, their partings and reunions have much in them of which it may be said, in the words of the poet,

“ My soul is full of other times,
The joy of my youth returns.”

Pleasant, indeed, are these reunions, when, after years perhaps of separation from the friends of other days, and it may be, of wearisome struggle with the world, the Alumni are permitted again to meet within the walls of their Alma Mater, and there, amid old familiar scenes and mutual congratulations, give their different experiences during the period of their separation, and, in unconstrained converse, recur to the scenes and companions of by-gone years. But, to come nearer to the present point, if, in ordinary circumstances, men are so strongly incited to view with such feelings of veneration the institution in which they were educated, and to keep alive the fraternal feelings resulting from their relation to their Alma Mater, it would seem that the deaf and dumb have still more cause to regard with filial sentiments, the institution where, if their souls were not created, they, at least, were first made aware that they possessed such things as souls. The more we reflect upon this subject, the greater does it seem in our estimation. To think of the deep, dark abyss which formerly yawned between the deaf-mute and his fellow-men, and which for thousands of years separated him from the knowledge of what he sees, of what he is, and from all that he might be, and then to think how completely this abyss has been bridged and the knowledge for which his soul was dying conveyed to him, is indeed well calculated to excite gratitude commensurate with the untold as well as immeasurable benefits which have been conferred upon him. As wide apart as the two poles, are the two conditions of the deaf and dumb. Uneducated, he is utterly ignorant of the

whence and wherefore of his being, and of the world in which he lives, knowing little more than we can easily imagine the brute creation to be familiar with. The trees, grass and flowers, the frowning rocks, the ocean, in its calm or stormy moods, the winds, whose breath he feels, the blue vault above him in the glory of a noon-day sun or in the starry night, are to him all alike incomprehensible mysteries, which, without aid from his fellow-men, he would forever in vain seek to solve. But the time has long since passed when such was to be the lot of the deaf-mute. Education has worked the change, but we shall not pause to show how the work was done, as our object will be amply gained by a knowledge of results, since our concern is not so much with the processes as with the consequences of the change. The educated deaf-mute has learned the nature and object of existence, that he has that within him which, worth more than a universe, is destined to be forever happy or miserable, that his final condition now depends upon his own free will and action in the world. He has learned that he is a responsible intelligence. He has, in short, been raised from a state of mental darkness and heathenism, to a full apprehension of his relations to his Creator, as one of a lost race; and with this knowledge of his lost condition, has come the revelation of the way in which he may escape the fearful destiny in store for those who know not these things. Well indeed is it for the deaf and dumb, as well as for other classes of earth's unfortunate, that, in all ages of the world, great and good men, moved by what they have seen among the multitudinous forms and phases of human misfortune, misery, or degradation, have felt themselves called upon to do what in them lay to render less severe the afflictions of their fellow-men, and obeying the call, have devoted their best powers, physical, intellectual and moral, to the end that they may not only render these afflictions more tolerable, but even turn them to the glory of Him, whose will gave existence alike to the most mighty as to the most humble objects in the universe. It is hardly possible that these devotees to the good

of their race, ever fully imagined, even in their wildest dreams, all that has since been accomplished. Still, there could probably be found few among them, who were not supported, in their too often, at least in this life, unrequited toil, by a prophetic perception, more or less distinct, of what was to come from their efforts, although, at the time, the results for which they hoped seemed so distant and so dimly outlined in the dawning light of ages to come, that none but he who looked through the far-seeing eye of faith could catch even the faintest glimpse of them. It is a gratifying reflection that these friends of their race have been thus supported by these withdrawals, to the eye of faith, of the veil which hides the future from less devoted spirits. From these glimpses of life and hope they derived the strength which supported them to the end, despite all the malignancy which, in their blind perversity, those whom they sought to benefit, evinced towards their would-be benefactors, in mockery, ridicule, abuse, ingratitude, and persecution even unto death, and a death, too, which, in however terrible a form it often presented itself, was, alas for human nature, frequently to be welcomed as a desired boon, inasmuch as it ended a life of such suffering as nothing but the spirit of God could enable man's weak nature to endure.

When the keel of Hendrick Hudson's venturous bark first ploughed the virgin waters which are now the haven to which tends the commerce of all climes, we can not doubt that the bold navigator, as he surveyed the glorious scenery of the river which now bears his name, pictured to himself something quite different from the savage wilderness which he saw. He was a temporal benefactor to his race, and it is fitting, therefore, that his name and memory should be handed down to us by something physical, and yet something which man may not mar. It matters not to us, in how much time has realized his imaginings. Probably he did not conceive that, in so few years as have passed, the rocky and solitary shores he saw would spring into life, and the silence of the forests be broken by the thousand sounds of civilization. Should he revisit these scenes, he might be at

a loss, were it not that nature has here set her seal in characters that can only disappear with the grim, rocky walls, hoary, then, as now, with the frosts of time.

When the Abbé De L'Epée, or whoever it may have been, first started the experiment of deaf-mute education, we may not doubt that he was conscious of something within him speaking in a "still small voice" of what might be done for a hitherto down-trodden, despised and hated portion of his fellow-men, and, listening to the spirit voice, he consecrated himself to the work, to which, thenceforth, he knew he was called, and undoubtedly he saw, with the eye of hopeful faith, the future speaking eye and rapid hand tracing upon the spread-out surface, the characters which burned with the long pent-up hidden light of the deaf-mute's soul; though in his most sanguine moments, he could hardly have imagined that, within so few years, so much would be done, and could his justified spirit now come again to earth, and take in, at a glance, the whole wide range of benevolent effort, he would start, amazed by the results of the movement he inaugurated.

This subject furnishes a fruitful theme for reflection; but time hastens, and we can not pursue each train of thought thus suggested, and will, therefore, take up one which seems more important to us. One of the results of educating the deaf and dumb, is to make them intelligent and responsible beings. They then have the power to choose whether their actions shall be good or evil, though not to limit the consequences of these actions. These consequences, be they good or evil, must endure forever. We know not what may follow a seemingly trivial action, but we do know, from revelation, and also from the experience of those who have lived before us, that whenever we honestly intend to do right, the Supreme Ruler of the universe can overrule even our mistakes for good.

We must not forget, for it is of vital importance to our future happiness and usefulness, that we should still be seekers after knowledge. As a class, we are prone to consider the great business of education finished when we graduate,

and as a consequence, make no effort to secure further advancement. The unfortunate result is not merely that we do not improve, but in fact we lose something of what we have already learned. The old philosophers, who explained a phenomenon in mechanics which they did not understand, by saying, "Nature abhors a vacuum," might, with much more reason, have said that she abhors standing still. There is no choice. If you would not go backward, you must go forward. Man is indeed the only work of the great Creator that tries to thwart this universal law of being, and he tries in vain. I take it for granted, however, that we are all fully alive to the importance of a continued and earnest pursuit of knowledge, through all its departments, and fully resolved that what we have learned shall be regarded as but the foundations of the beautiful superstructure, which our own efforts are hereafter to erect. Therefore, I shall enter into no argument to prove that such ought to be our feelings and our resolves, and shall only stop to mention one or two of the means which will facilitate the accomplishment of our purpose. One of the best methods is reading, and in the multitude of books and their cheapness, we are fortunately supplied with abundant stores from which to select. Cut off, as deaf-mutes are and must ever be, from taking an active part in conversation in general society, books afford them a sure resource. To them they can ever go with the certainty of being instructed, provided only that they be willing to observe the necessary caution in selecting those which tend to inform and elevate the mind, at the same time that they afford a pleasant recreation in leisure hours. The world of books must, however, be regarded much in the light of a deep mine, from which the pure gold of knowledge is to be obtained only at the price of labor. Buried beneath much that is worthless, will constantly be found the grains of pure metal, which, having been purified by the severest trials, will permanently enrich our mental treasures. When wearied, and, it may be, disheartened by the struggles and cares of life, and the frequent disappointments which none can escape, we can retire to the companionship of the master minds of

past ages. From them we need fear no rebuffs or reproaches, and in silent communion with them, we may find the resource which we seek, in vain, amid the scenes of every-day contact with the world, and the pursuit of its short-lived pleasures. The living friends, in whom we fondly trust, may be claimed by the tomb, or they may change and grow cold, for change is in everything, or, worse than all, they may only have pretended friendship to the intent that the wound they meditated might sink the deeper. But we need fear no such trials with the friends whose glowing thoughts, and words of cheer and wisdom, it is our privilege to read. What cost our predecessors long years of study to discover, has been placed, by their labors, in such form and compass, that we have but an easy task to appropriate it to our own use.

Another means, not to be neglected in the pursuit of knowledge, is to be found in the society of our fellow men. The nature of our deprivation has indeed a strong tendency to lead us to eschew the companionship of those more favored. Without entering into any discussion as to whether there be blame on this side or that, it is very certain that the society and sympathy of our fellow men are of vital importance to us, and we must learn to curb the misanthropic feelings which the thousand annoyances to which we are daily subjected, so strongly tend to excite. The world could much better do without us than we could do without the world. We should be thankful for whatever of attention or sympathy our fellow men find time or inclination to show us, and look, for the rest, to another world where there will be no such differences as now exist. We depend upon the kind offices of those around us for much that makes life pleasant, and it would be unreasonable for us to expect many to put themselves to great inconvenience when we can render so small return. It often requires a nice discrimination to distinguish those who really feel an interest in our well-being, from those who would play upon our feelings for their own selfish amusement, but it is a distinction of great consequence, and the sooner we come to appreciate the difference, and return

the interest of the one with grateful esteem, and the hollow pretensions of the other with indifference, the sooner will we free ourselves from many causes of annoyance.

Education, by making intelligent and capable citizens of us, has placed us under new responsibilities. We are required to bear our share of the burdens of society, and should consider it a privilege so to do. It is our duty to add, by our labor, to the aggregate wealth of our country, and to be examples of respectful obedience to the laws, which afford to us security of life and property in the same degree as to our speaking and hearing fellow-citizens. And inasmuch as we owe to the sympathy and efforts of others most that we possess to make life pleasurable, we should ever be ready, with heart and purse, to aid, as far as lies in our power, any one who, less fortunate than ourselves, may stand in need of help. And shall not we, who know so well how those who cast their bread upon the waters for us, have had it returned to them after many days, in the gratitude of those whom they assisted to raise from the deep mire of ignorance and heathenism, rejoice when opportunity offers for us to cast our bread too upon the waters.

But my friends, time presses, and I have already trespassed long upon your good nature and attention, and with a few words more I have done. As members of the Alumni of the highest class fostered by our Alma Mater, we are doubly incited so to conduct our future lives as to reflect most honor upon her, as the kind mother to whose faithful teachings we owe the light that now burns in our souls, and illumines, with its clear beams, what, otherwise, must forever have remained a gloomy way, darkened by the great black shadow of death, and without even the glimmer of a hope for a better life to come. Especially should we strive to exhibit a deportment, in the sight of our fellow-men, characterized by the highest moral principles and unblemished virtue; because, from our isolation, and the closer scrutiny which our condition attracts, any departure from the straight path of rectitude in us, is more quickly observed and longer remembered, than it would be in our speaking and hearing companions.

From the comparatively small number of our class, the character of an individual is more likely to be taken as that of the class, than is the case with hearing and speaking people. Let us guard then our good names with sleepless vigilance, since it does not merely concern our individual honor, but also involves the entire body of our Alumni as well as the influence of the Institution which has been such a blessing to us.

Here, then, in the hallowed presence of our Alma Mater, and with her hands stretched over us in benediction, let us sorrowfully, yet hopefully, yield to the mandate which bids us part, resolving, in our heart of hearts, that our Alma Mater shall be honored in the lives of her Alumni.

POEM.

BY MARY TOLES PEET.

THE CASTLE OF SILENCE.

Low bending at thy shrine I come,
 O radiant muse of song!
And though no sound my *voice* may wake,
 No low deep tone the echoes break
That tremble round thy throne;

Perchance my *hand* may touch the lyre,
 And bid some chord to thrill,
And though the minstrel's home-land be
The realm of silence, still may she
 Bring soul-gifts, at thy will.

I stood upon a rocky cliff,
That overlooks the Hudson's tide.
Mists were around me, but anon,
 The winds would lift the veil aside,
And gazing far across the wave
 That broke upon the other shore,
My vision caught one fairy spot,
 Nor eye nor heart would seek for more.

Yet still it seemed some charm were gone,
Some beauteous rainbow-tint were fled,
Some gem that should be there were lost,
And missing this, I bowed my head.
O sunny spot! Enchanted ground!
Thy dower of beauty still must be
Left incomplete, until the soul
Of song or story, wake in thee.

Years pass, and once again my feet
Seek out this beautiful retreat.
Lo! what a change! The charm no more
Is wanting, as I thought before.
Vast walls arise, stately and high,
And towers up-pointing to the sky,
And windows, where the sun's soft beams
Come through in golden tinted gleams,
With granite arches shading all,
And lofty ceiling, spacious hall,
And chapel, where the blended light
Seems like inweaving day and night;
All in such fair proportions wrought,
Fit home it seems for noble thought.

I enter, and a white-robed band
Of silent sisters here I see,
They tremble, for their young feet stand
Upon the shore of life's dark sea,
And each one lingers, for the spell
Is round her, of a last farewell.

And youth and manhood, too, are met,
And each has clasped the other's hand;
Yet for a moment will regret
Shade the bright future's "promised land,"
For though their hearts are brave and strong,
Thoughts of the past will round them throng.

They look around—the world is broad—
And many tempting paths behold.

Our own fair land hath need of them.

O! firm of will and strong and bold
Should be the hearts that for the Right,
'Gainst Wrong, must battle day and night;

One seeks a stately avenue,
That leads into the western land.

He sees its prairies broad and fair,
Its mountains towering high and grand
And there, with sinews stout and bold,
Toil brings him joys more rich than gold.

And one is where the city's din
Roars round him ; but unheeded falls
Its noise or turmoil on his ear,
While trembling all along the walls
Of his soul's chamber, rings the strain,
" 'Thy labor shall not be in vain ! "

And some may seek for curious lore,
In wondrous volumes, old and rare,
Yet shall they find that none of this
With Life's own beauty can compare
In noble deeds of heart or mind,
They shall a purer pleasure find.

And maidens, on whose fair young brows,
I see pale fragrant buds entwined,
O ! unto you shall yet be given
Far dearer flowers, in wreaths to bind,
Pale buds of trust and pleading prayer,
And hope that never knows despair.

And in the swiftly coming years,
The wife and mother both may stand
Where now the maiden's trembling feet
Press lightly on the yielding sand.
O ! childhood's prayer, e'er let it be
For truth, and right, and liberty.

A nobler destiny, I ween,
Shall thus be yours than pride, or power ;
For silent ones with joy may bring
Their tribute, thus, to freedom's dower,
And the down-trodden and opprest,
In other lands shall call them blest.

Turn we our eyes across the sea,
And lo ! the blackening smoke of war
Dims thy blue skies, O Italy !
And thunders echo from afar ;
But, land of beauty and of song,
Thy sufferings shall not be for long.

O mother, worthy of thy son!
O Garibaldi! unto thee
Shall yet re-echo the glad shout--
"Our own bright Italy is free!"
And *speaking hands* on this broad shore
Shall tell the story o'er and o'er.

Once more farewell! Ye go your ways,
Each to his pilgrim shrine.
Some *listening eyes* perchance have read
My soul, in this poor rhyme,
And in their memory will retain
Some low faint echo of my strain.

And, whether in the mine of Thought
Ye toil with throbbing brow,
Or, 'neath the weight of care and pain
Your fainting spirits bow,
Aye, though your hopes, like the sweet flowers
Braided amid your hair,
Should wither, let your souls be kept
Unstained, and pure, and fair.

ST. ANN'S CHURCH FOR DEAF-MUTES, NEW YORK.

BY REV. THOMAS GALLAUDET.

The Seventh Anniversary of this Parish was observed on Sunday, October 2d, 1859, in the beautiful church edifice (purchased on the 13th of the preceding July) on the north side of Eighteenth street, a little west of the Fifth Avenue. The discourse of the Rector set forth the following statistics for the year. Baptized, Infants, 11 (2 being children of deaf-mute parents;) adults, 3 (2 deaf-mutes;) Confirmed, 11 (7 deaf-mutes;) Married, 8 (3 deaf-mute couples;) Funerals, 10 (one for a deaf-mute;) Communicants added, 24 (5 deaf-mutes;) Fund for Sick and Poor, \$249.21; Parish Fund, \$2,000; Building Fund about \$2,000. The statistics for the seven years were as follows: Baptized, infants, 57 (16 children of deaf-mute parents,) adults, 18 (14 deaf-mutes;) Confirmed, 43 (34 deaf-mutes;) Married, 38 (14 deaf-mute

couples;) Funerals, 42 (11 for deaf-mutes;) Communicants, about 110, (upwards of 50 deaf-mutes; (reduced by death and removals to 90 (35 deaf-mutes;) Fund for Sick and Poor, \$626.13; Parish Fund, \$7,017.79; Building Fund nearly \$21,000. The Rector stated that he had performed several other baptism, marriage, and funeral services for deaf-mutes, prior to the formation of this Parish and since its formation, in other places, more or less distant from New York; so that, including all his ministerial labors among adult deaf-mutes and their families, the foregoing aggregates would be considerably increased. It was moreover stated that several of the deaf-mute communicants had been confirmed in other churches. The discourse dwelt specially upon the three epochs which had characterised the history of this Parish,—the first, the struggling for existence during five years in the small chapel of the New York University; the second, the becoming a genuine reality, and the gathering together a greatly increased number of able and earnest members in the chaste and commodious Lecture Room of the New York Historical Society Building; and the third, the emerging from all the draw-backs and trials incident to a hired room, to the noble position of a fully organized working Parish, owning a fine Church and Parsonage in the very center of the city. Some of the incidents which had marked the gradual growth of the Parish from its feeble beginning to its marvelous results, were briefly sketched. The Rector hoped that the statements made in relation to the practical working of the plans with which this enterprise had commenced, would produce the conviction that the connecting together of deaf-mutes and their friends in one Church, had proved to be a wise and judicious movement, tending toward making the Church self-supporting, and throwing about deaf-mutes such influences as would be of great advantage to them in improving their social condition. This Seventh Anniversary Discourse was founded upon Galatians vi. 9, “And let us not be weary in well-doing; for in due season we shall reap, if we faint not.” Taking encouragement from the past, it earnestly laid hold of the divine promise for the future, provided

its condition should be duly observed. It confidently took the ground that the debt resting upon the Church and Parsonage would speedily be removed by the co-operation of Christian brethren, not only in the city but in other parts of the country, having their hearts stirred by the important consideration that this is the only Church [specially laboring for the educated deaf-mutes, and that, could it be placed in the best working condition, it would the more effectually promote the highest welfare of this peculiar people, not only in the immediate vicinity of the Church, but also throughout the land.

During the year preceding the seventh anniversary, it was the privilege of the writer to present the great objects for which he is laboring, to large congregations at St. Paul's Ch., Oxford, Christ Ch., Binghamton, St. John's Ch., Yonkers, and Christ Ch., Hudson, New York; St. Paul's Ch., Hartford, Christ Ch., Guilford, and Trinity Ch., Southport, Conn.; St. Paul's, Ch., Boston, St. Stephen's Ch., Philadelphia, Grace Ch., Baltimore, and Ch., of the Epiphany and St. John's Ch., Washington, D. C. Upon these occasions, deaf-mutes were present, for whom the services were interpreted by the writer as they were read by another clergyman. In Baltimore there were fourteen deaf-mutes present, in Philadelphia, between fifty and sixty, and in Boston, upwards of thirty. At most of these services, the writer preached a short discourse by signs, to the deaf-mute portion of the congregation. At the service in Oxford, the infant daughter of a deaf-mute couple, formerly communicants of our own Parish, was baptized.

The writer takes great satisfaction in the increasing interest which is felt in the adult deaf-mutes of our country. During the past year, three of his brethren in the ministry of the Protestant Episcopal Church, have expressed strong desires to take some active steps for their benefit, viz.: the Rev. Francis J. Clerc, of St. Louis, the Rev. Charles R. Fisher, of Hartford, and the Rev. George C. Pennell, of New York City. The latter is now Assistant Minister of St. Ann's Church for deaf-mutes, with fair prospects of ere long being

able to conduct public worship in the sign-language. The writer concludes this brief notice of the Church by whose complete success he believes the best interests of his deaf-mute brethren will be greatly advanced, with the earnest request that all who desire the prosperity of these "children of silence," would extend to him and his mission, their prayers, their sympathies and their co-operation. The Sunday services at our church, Eighteenth street, near Fifth Avenue, are for the greater portion of the year, at 10½ A. M., and 7½ P. M. *with the voice*, and at 3 P. M. *by signs*. At the evening service, the Rector usually interprets the sermon of another clergyman, for the deaf-mutes who are present, the latter reading the service and the lessons from their Prayer Books and Bibles, finding the places by a simple sign of the Rector from time to time. The Thursday evening Lectures for deaf-mutes will be for the future in the Lecture Room underneath the Church.

The Church and Parsonage, the four lots upon which they stand, the organ and Church furniture, were all purchased for the sum of \$70,000. Having sold the Twenty-sixth Street lots for \$18,000 cash, a payment of \$19,800 has been made upon the Eighteenth Street property. There is every reason to believe that there will come such a general and widespread response to our appeal, that the remaining debt will soon be removed.

PROCEEDINGS OF THE BOARD OF MANAGERS OF THE
"NEW ENGLAND GALLAUDET ASSOCIATION OF DEAF-
MUTES," CONVENED AT BRADFORD, VT., SEPT, 6TH, 7TH,
8TH, 1859.

REPORTED BY WILLIAM M. CHAMBERLAIN,
Of South Reading, Mass.

The Board met by appointment at the house of George M. Lucas, Esq., Vice-President of the Association. Owing to the unavoidable detention of the President, the first session was not held until evening.

EVENING SESSION, Sept. 6th.

Met at 7 o'clock. Prayer by Mr. David. The President made some introductory remarks regarding his detention at Concord, N. H., and then proceeded to give his usual address, as follows :

GENTLEMEN OF THE BOARD :

We meet here to-day in order to see what can be done to carry out the aims of our Association, and, as usual, to appoint a time and place for the biennial meeting in Convention. Also, to transact any and all business which may come before us, relating to the concerns of the Association.

I shall present the subject of a periodical for your consideration. The "American Annals" seems to be unsatisfactory to many of our members, for, perhaps, good reasons. It seems that the "Annals" are better suited to the use and benefit of the teachers. I doubt not that the publishers think so too. They kindly granted us the use of their pages until we could publish our own paper. This, if I remember right, was the understanding between us. There is a loud call for a paper of our own. It seems to me a delicate thing to launch out on our own responsibility ; and we will do well to count the cost before we do anything about it. The subscription for the "Annals" closes with the October number. It would be well to come to some conclusion about continuing or discontinuing them, before we adjourn.

We can ask aid from those who are able to spare something. There is a feeling among some of us that it is highly unpopular to *ask aid*. In plain English, they call it *begging*. Well, gentlemen, please to remember that it is perfectly right and proper to *beg aid* in a good cause. Ours is a good cause. If our benefactors, GALLAUDET AND CLERC, had not *begged* for aid in the cause of deaf-mute education, I think it probable that the blessings thereof would never have been enjoyed by us. We have education ; let us improve it by doing what we can to benefit our fellow mutes. In regard to the state of the funds,—if the members had been constant in their subscriptions, we might have had more, and done

more ; as it is, we will do what we can. I think it would be well to have some rules of order for the next Convention, and to see them obeyed. It will be our duty to see about an Orator and Interpreter for our next Convention. It may be advisable to order the business meetings to be held before the oration is delivered. Such I think is the general custom.

May Divine Wisdom guide us in all we do, and order all for the good of our Association, and of the mute community at large.

On motion of Mr. Lucas. The points in the President's address were placed first in the order of the next day's business. Some other subjects were noted down, to be considered at a future session.

Adjourned to 9, A. M.

MORNING SESSION, Sept. 7.

Convened at 9, A. M. Prayer by Mr. David. Mr. Chase moved to lay the time and place of next Convention on the table. Carried.

The subject of a periodical ordered to be considered in the afternoon.

Rules of order for next Convention taken up.

Mr. Chase said that he thought if we held three sessions a day during business days at Convention, we should save time and have better results.

After some little discussion, the order was adopted as follows :

"At Conventions of the 'New England Gallaudet Association of the Deaf-Mutes,' there shall be three sessions held each day, during which business is under consideration, morning, afternoon and evening. On the day on which the oration and addresses are delivered, only one session shall be required." The Committee of Arrangements shall have power to appoint the time of day at which the meetings shall convene.

On motion, business was suspended to *hear* a request

from a number of citizens that the Board would hold a session in public for the gratification of the people. Granted.

Ordered, that arrangements be made for meetings, the night before Convention, to choose candidates for officers.

Adjourned to 2 P. M.

AFTERNOON SESSION, Sept. 7.

The subject of a periodical was taken up. The first thing was to consider the cost. Some objection was made because the fund would have to pay expenses; and if the enterprise failed, the Association would *die* for want of money.

Mr. Chase said that the impression was a wrong one. It was not intended to touch a cent of the fund. There were enough mutes who would advance their subscriptions and thus enable us to start and try. If we failed, the Association would not be hurt.

After much discussion, it was ordered that the "Annals be discontinued for the present, and that an expression of good will be tendered to the publishers and editor of the "Annals" for favors shown in the past two or three years.

It was proposed to substitute another name for the paper. But upon mature deliberation it was decided to stick to the constitution, and call it "The Gallaudet Guide and Deaf-Mute's Companion." W. M. Chamberlain, Secretary of the Association, was appointed to fill the post of editor, under an Executive Committee, composed of William K. Chase, of Charlestown, Mass., Samuel Rowe, of Boston, Mass., and George Homer, of Boston.

Samuel Rowe of Boston, Mass., and William B. Swett, of Henniker, N. H., were appointed Auditors.

William K. Chase, of Charlestown, Mass., George M. Lucas, of Bradford, Vt., and William Martin Chamberlain, of South Reading, Mass., were appointed Committee on Printing.

Committee of Arrangements for next Convention, as follows: Charles A. Brown, Belfast, Me.; Galen H. Atkins, Bradford, Vt.; Hiram Grant, Jr., Hartford, Conn.; Oscar

Kinsman, Hartford, Conn.; John O. David, Amherst, N. H.; William Martin Chamberlain, South Reading, Mass.

Adjourned to 7, P. M.

EVENING SESSION, Sept. 7th.

Met in the Congregational Church, it having been lighted up for the benefit of the people. W. M. Chamberlain offered to translate such remarks as he was able, to any gentleman who would take a seat on the platform and repeat them to the audience.* Mr. Butler, of the *Telegraph*, took the place, and then came reading of the Scriptures and prayer, by Mr. David.

The time and place of the next Convention came up for consideration. Mr. Chase was in favor of Hartford, Conn. The directors had offered to accommodate us at the Asylum. We could have the school buildings and chapel for our meetings. We could do our business and enjoy ourselves better there. The place was centrally situated, and would be visited by a larger number, &c., &c.

Mr. David spoke for Portland, Me. We had held so many meetings in Hartford, that he thought it best to defer having another there, till some future time. If we did not hold one in Maine, he was afraid the mutes in that State would feel hurt, and refuse to join our Association. We ought to treat all alike and be partial to none.

Mr. Barrett added some reasons in favor of Hartford, which were very good.

Vote taken resulted as follows: Hartford, 4; Portland, 2; 1 not voting.

Time of Convention: second Wednesday in September, 1860; unanimous. Orator of the Day: Thomas J. Chamberlain, of Bangor, Maine; vote 5 to 2. Interpreter: Rev. Thomss Gallaudet, of New York. Unanimous.

Ordered, That at some time during the next Convention,

[* Mr. Chamberlain is a semi-mute, able to speak well enough to serve the purpose as above described, but not accustomed to address a public audience.—
ED. ANNALS.]

some proper person who is well acquainted with the sign-language, be invited to conduct a regular religious service for us, and that due notice be given to all mutes, in order to give them an opportunity, which most of them seldom have, of attending a service in their own language. Thanks for interest manifested and favors conferred by those present, having been returned by the Board, through Mr. Butler, the meeting adjourned to meet next morning in their old quarters.

MORNING SESSION, Sept. 8.

Prayer by Mr. David.

Ordered, To invite some prominent men to deliver addresses at the next Convention.

Ordered, That circulars be printed and distributed, explaining our intentions, and asking aid.

Ordered, That two hundred copies of the Constitution be printed in pamphlet form, and that the pamphlet include the following articles: A brief sketch of the rise and progress of the Association; rules of order; notice of next meeting. A copy to be sent to every member. The remainder to be distributed as may be deemed proper.

Votes of thanks were passed to railroad superintendents for free passes; to George M. Lucas, Esq., for his unbounded hospitality; to the members of the Board; to the citizens generally, for favors conferred; to each and to all, a grateful appreciation of everything.

Some details having been arranged, the President pronounced the meeting adjourned, to meet at Hartford, Conn., on Tuesday evening before second Wednesday of September, 1860.

On Thursday afternoon, the Board started on an excursion to the Franconia mountains. They saw most of the places of interest; ascended Mount Lafayette, and returned Saturday morning, some getting out at Bradford, and the rest keeping on to their destined homes.

They desire to express their gratitude for favors received from railroad and stage coach lines, and above all, to Hiram

Bell, Esq., of the "Profile House," whose memory will long be cherished by them, and to whom they would tender the wish of the Turk: "May he live a thousand years, and may his shadow never be less."

SEATING MALE AND FEMALE PUPILS AT TABLE.

BY J. A. JACOBS,

Principal of the Kentucky Institution for the Deaf and Dumb.

IN the Kentucky Institution, we have, for a year and more, seated our male and female pupils opposite to each other at table, with the happiest results. It is common, I believe, in all the Institutions, as it was in ours, to seat the sexes at separate tables. They had no opportunities of conversation except in the school-rooms; where it was, of course, under severe restriction. The natural consequence was, from the irrepressible impulses of the human heart, that clandestine opportunities for conversation were more or less sought, to our annoyance, and in spite of the most vigilant watchfulness. This irrepressible inclination of the two sexes to seek for social intercourse, was the source of continual uneasiness, because it was forbidden, and of course must be clandestine, and therefore, of course, also dangerous.

I suppose that the same difficulties, annoyance, and uneasiness have been experienced everywhere. Winter before last, the happy thought struck one of our instructors of placing the boys and girls opposite to each other at the same table, and giving them free opportunity for social converse under our notice. The suggestion was made and at once adopted. From that day to this, we have had little or no trouble, such as has been alluded to.

Meeting three times a day, where innocent conversation is allowed without restraint, the social feelings are freely met and satisfied. All disposition to, and effort at clandestine intercourse have, as far as can be observed, ceased; nearly or quite all uneasiness on the subject has been removed. A

higher tone of moral and social character prevails. Occasional change of the seatings may be advisable.

Another good result has been the improvement of the manners and behavior of the boys at table. They are no longer rude, greedy and selfish. They are more polite, unselfish, and well-behaved. The same is true of the girls, though in a less degree; because the same faults do not prevail among girls to the same extent. The two sexes restrain each other from bad, and incite to good behavior. Much less watchfulness over their conduct at table, and at all times, is now necessary. I feel quite confident, that a fair trial of this arrangement of seats at table, would have the same happy result everywhere, and hope the experiment may be made. I should be thankful for any practical information, through the columns of the "Annals," that others may have to impart, in relation to the management and government of an Institution.

P. S. Dr. Peet has invited me to reply to his last article, and you, Mr. Editor, have kindly and spontaneously told me to use my "discretion." I may, perhaps, at my leisure, do so. Of this article, I have at present very little to spare. If, however, Dr. Peet is satisfied with the answer, I think I may safely be, at least in the estimation of those who have attentively and thoughtfully read the controversy between Mr. Burnet, the Doctor, and myself. I hope there have been a few such, as it embraces principles that lie at the very foundation of deaf-mute instruction, if there be any science or philosophy in it.

Dr. Peet accuses me of being "stubbornly" "consistent." I can not repay the Doctor the compliment. I have referred to the vacillation, more properly perhaps, oscillation, of his views, in a former article. In his fifteenth Report, "as an instrument of instruction, methodical signs," were "abandoned in the New York Institution," with no small flourish of trumpets; in the twentieth Report, we were informed "*that for the purpose of teaching the principles of written discourse, [I*

copy the italics,] no instrument can be advantageously substituted in their stead."

Now Dr. Peet seems to occupy much the same ground he did in his fifteenth Report. He has changed his position only three times. I have no objection to the maxim—"that wise men sometimes change their opinions," but then they should not reasonably expect other folks to change *every* time they change; and they should not forget that in their own "advance in one direction" and then in another, they may mistake in what "direction" others may be going.

In Dr. Peet's very able "Memoir on the History of the Art of Instructing the Deaf and Dumb," read at the last Convention at Jacksonville, which I have read with great profit and pleasure, he thinks that I, in my "zeal for Methodic signs," have "exemplified the advance in one direction," while "most of our other schools show progress in the other direction." "The human mind," he says, "will not remain stationary in any art or science. It must have progress or at least motion in some direction, right or wrong."

Now I protest, that a gentleman who turns summersets with so much agility and ability, forward and backward, and backward and forward, may not be the best judge in the world, as to the "direction" others may be going. He may possibly mistake it, as well as misapprehend his own. In performing such feats, however skillfully or masterly done, and to the admiration of the spectators, the head of the artistic performer may become too much *turned*, exactly to know "directions" aright.

An eminent medical professor relates, in his autobiography, that on changing his residence to a distant city, the stage chanced to turn around unexpectedly and without his notice, after having entered the city, and that ever afterwards, during a residence of twenty years in that place, the cardinal points seemed to him to have changed "directions." So, several intellectual summersets might have a similar effect on the judgment, and disqualify it to determine aright as to "directions," "advance," "progress," &c., made by the possessor or others.

There is another thing, which I respectfully protest against

as unfair and unequal; it is the use by the Doctor of the royal or editorial "we," "ourselves," "our," "us," et cetera. If he is disposed to a fair duello, let him come down into the arena with equal weapons and on equal terms. Plain "I" has no fair combat with dignified "WE"—"ME" stands abashed before "us;" the simple minded reader takes it for granted that "I," "my," "me," are quite inferior personages to "we," "ourselves" and "us."

MR. BURNET AND THE EDITOR.

[Mr. Burnet, having sent us another communication, some points of which call for reply, the Editor has found it convenient to divide Mr. Burnet's remarks into sections, and to interject his own, dialogue fashion. The Editor has endeavored not to use unfairly the unavoidable advantage of his position, regretting that he can not bring Mr. Burnet to his table *in propria persona*, to share the opportunity of immediate reply.]

MR. BURNET.

I have read with some care, Mr. Editor, your statement of the case between us in the July number of the Annals. It appears to me that there are some questions that require to be settled by observation and experiment, before a satisfactory decision of the question can be reached. Deferring a full reply till I shall have had an opportunity to make such observations and experiments, (and hoping some of your readers may contribute the fruits of their own experience also,) I will, for the present, offer a few remarks on some of the points at issue.

First, as to the mental habits of semi-mutes. You seem to think that ideas of sound and ideas of the motions by which we produce sound, come to be so intimately associated, "that the sound may always suggest the motion of the organs, and the motion, or the thought of it may always suggest the sound." I suppose if it be so with those who hear, it must be so with mutes. All I can say, from my own consciousness, is that words are to me a succession of *beats*,

(as you call them,) each syllable a *beat*; but that I am not conscious of having in mind the movements of the lips, tongue, &c., unless I direct my attention that way by a special effort; for instance, I have to actually pronounce the word before I am sensible that the tongue moves at all in pronouncing *wall*.

EDITOR.

Of course, you can not be *sensible* of the motion of the tongue, except when the tongue actually moves, since no one is properly sensible of anything not actually present to sense. You will not say, I presume, that you can not *imagine* the tongue as moving, unless you actually pronounce the word. It is true you may have to imagine the word pronounced by your own organs; and this is what I maintain is ordinarily done in silent reading. You may say also, and with truth, that you are not distinctly conscious of doing this, unless you direct your attention that way by a special effort. For, the greater part of our mental processes require a special effort to make them known to the reflective consciousness, when they do not elude it in spite of the effort.

Allow me here to ask your attention again to a distinction which I have before adverted to,—the distinction, I mean, between such knowledge of a motion as will enable us to execute it, or to imagine it executed by us, and such knowledge, on the other hand, as will enable us to describe it. By describing it, I mean specifying what organs are moved, and how moved, in what directions, with what variations of force, and with what contacts and separations. This supposes a knowledge of the motion as a thing in space. The other does not necessarily involve anything more than the knowledge of it as a sensation, or in other words, of the sensation which accompanies it. Now, it is quite possible, that there are persons who have pronounced the word *wall* millions of times, without ever once adverted to the fact that the tongue is the chief agent in sounding the *l*. Very few have thought of the precise form and motion which the tongue takes in doing this; fewer still can describe them with any approach

to accuracy. Yet all have felt the movement whenever they have uttered the word. It is one thing to know a motion sufficiently well to be able to reproduce it, and of course to imagine it as produced, and quite another thing to be able to analyze and accurately describe it. All the efforts which men of science have directed to the end, have not yet effected a complete analysis of the motions of the organs in speech. The distinction of which I am speaking, applies to every kind of voluntary motion, as truly as to the movements of the vocal organs. The latter would, however, be more easy to analyze and describe, were they not in part hidden from ocular inspection.

Now, in order to be able to read aloud or to speak, it is plainly not sufficient to have heard the sound of the words, or to have a bare idea of the sound, however vividly imagined. It is necessary also to know how to produce the sound, that is, how to move the organs. Not, however, to know it analytically, or in relation to space,—not to know that this organ, and that, and the other, are to be moved in this, that, and the other way. There may be more, or there may be less of this; it matters little. But there must be a knowledge which comes by experience from previous efforts; and the object of this knowledge need perhaps be nothing more than the sensations involved in the movements. Such ideas as one actually has of the motion of the organs, just before or just when he utters a word, such ideas are, as I believe, invariably and immediately suggested to his mind by the sight of the word in silent reading; they suggest the sound, and are not suggested by it.

MR. BURNET.

I think you will admit that, at the time I lost my hearing, then eight years old, talking as fast and fluently as children usually do at that age, and as readily understanding what I heard spoken, words were to me just what they were to hearing people in general, that is, I suppose, sounds, intimately associated, no doubt, with the movements of the vocal organs, but still so far independent of them that they can pass

through the mind without distinctly suggesting the movements, whereas I think the movements can not (for those who learned language through the ear) pass through the mind without suggesting and being helped forward by our recollections of the sound. Whether I am mistaken on this point or not, the fact remains the same, that when I first became deaf, my ideas of words were like those of men in general, and, as I have every day of my life, repeated a hundred times as many words to myself, (perhaps a thousand times as many,) in reading or meditation, as I have spoken aloud, I see no reason why my ideas of words should not still be what they were. If, when I lost my hearing, I had also lost the power of speech, a case quite supposable, yet retaining the power of reading and writing, I don't believe my ideas of words would have been different from what they actually are.

EDITOR.

The first question is, what were your ideas of words, before your loss of hearing? I am now arranging words in my mind, in preparing this reply to you. While doing it, I interrogate my consciousness, as I have often done before, as well as I am able; yet, in which form the words present themselves primarily and most prominently to my mind, whether as sounds or as movements, I am quite at a loss to determine with absolute certainty. I am satisfied that the visible form, though more or less attendant on the others, yet never, or rarely if ever, takes the lead. Between the other two, I am in doubt. I am certain that my idea of the sound of these words has not the vividness and individuality of words just dropped from the lips of another, or of words just uttered aloud by myself. There is a vagueness and generality about it, which almost persuades me that I have no idea of the sound at all. I am almost tempted to say, as you do of the movements, that I have actually to pronounce the word, before I can have an idea of the sound. I suppose the fact to be, that my ideas, whether of the sounds or the movements, are less clear and vivid, when the word is barely called up in

thought, than when it is present to sense as actually uttered, or when freshly remembered as recently uttered. Yet, of the two,—in such a process of thought as I am now carrying on,—the ideas of the movements appear to me quite as distinct and prominent, to say the least, as those of the sound. And though I can not be positive, it is my opinion, that the former take the lead and introduce the latter. How it was with you, in this respect, before you lost your hearing, there is no means now of ascertaining.

If you assert that, now, when you utter a word, it is something more to you than a movement, I shall not undertake to dispute your consciousness. As you say, however, that all *other* reminiscences of sound have faded from your memory, except the sounds of words, it seems probable that the ideas you retain, must at all events have lost in distinctness and vividness by the lapse of time, even though daily recalled in thought. On the other hand, you have continued to speak more or less; and if your habits are such as I believe mine to be, you have continued to revive in thought the movements, as much as the sounds; and besides this, the former, unlike the latter, belong to a class of ideas which you are constantly experiencing in sensation. The only question is, whether you do in any degree confound the feelings, or bare sensations of the movements, with ideas of sound. I do not wish, and certainly do not expect, to reason you out of your own consciousness.

When you express the opinion that the movements need to be helped forward by recollections of the sound, you seem to me to ignore that law of the mind by which a series of voluntary motions is more easily fastened and more firmly held in the memory, than one made up of mere passive impressions. I do not deny the possibility of remembering a series of bare sounds, but I hold that the mind will be led irresistibly to avail itself of the aid of voluntary movement, when it can do so with perfect convenience; and I believe the experience of every one may satisfy him that he does so,—every one, I mean, who can hear and speak. This law makes in your favor, when you argue that deaf-mutes must

hold words in their minds under some form of movement, and so can not represent them by the bare visible image. And here, while I admit the tendency, I maintain that it may be counterbalanced by the inconvenience.

MR. BURNET.

To hold that a semi-mute's ideas of words are merely ideas of the movements of the vocal organs, is to allow him no advantage over deaf-mutes from birth, who have been taught to articulate,—whence it will logically result that teaching articulation to born deaf-mutes makes them equal to semi-mutes,—which, however, I hardly think you will maintain, even though you advance the opinion, (from which I must as yet most decidedly dissent,) that the superiority of semi-mutes in reading and composing with relish and facility, is not due to their handling language under a better form.

No doubt you can bring cases of poor scholarship among semi-mutes—due for the most part, to natural dullness of intellect,—and I suppose in some cases, to the pupil's not having learned to read before he became deaf, so that, though able to speak more or less, he has failed to connect his ideas of spoken words with the written forms of words. Such exceptions as these only prove more strikingly the rule. According to my observation, nearly all the pupils of a school for deaf-mutes, who show a marked facility in the use of language, are semi-mutes. With semi-mutes, this facility is the rule,—with deaf-mutes from birth, it is rather the exception. If this was merely because the former had made so much progress before they came to school, then the mere extension of the time of instruction of the latter should bring them up to an equality; but so far as I have observed, it does not, as respects correctness and facility in language, I mean.

EDITOR.

If it were possible to teach one deaf from birth, to articulate as perfectly and as readily as a semi-mute, the latter would, as I view it, have little, if any advantage over the

former, in respect to the form under which words could be handled by them. But such a result is practically unattainable. No such facility can be gained, unless in quite extraordinary cases, as to answer this end.

I am not disposed to deny that the semi-mute has some advantage, from the form in which he handles words. But other causes will account for his superiority over the deaf-mute from birth. Not only has he gained by the ear a knowledge of language, equal in total amount to what it takes years for the deaf-mute proper to acquire, but he has learned in the natural way, those things about language which can be learned by no other means so well as by actual oral converse, and some of which can in no other way be learned at all. In fact, he has the main foundation already laid, and laid in nature's own way, for which no perfect artificial equivalent can be devised. This is true of those cases to which you have reference as exhibiting such a marked superiority. Now, in the case of the deaf-mute from birth, there will be many things of fundamental importance in order to facility and correctness in the use of language, which will not be taught him till after his habits of composition are formed and in a measure fixed, if indeed he ever learns them at all. I think, also, there has been a fault in the manner of conducting the education of the deaf-mute, which prevents his acquiring a pure and idiomatic style, by putting him upon efforts in composition for which the way has not been prepared. His aim ought to be to make himself familiar with all the beaten ways of words, and so become able to lay his route for any particular point. But if, knowing no road, he is forced to break out the path for himself, he forms habits inconsistent with such an aim; habits which, once formed, are not likely to be re-formed. On the other hand, the semi-mute, of the description to which we now refer, has learned the fundamental parts of language by imitation and by rote, and goes on to learn still more in a similar way, from books much more than from the instructions of his teacher.

MR. BURNET.

I may add, as much to the point, that most semi-mutes have a keen relish for poetry ; and as large a proportion of them make tolerable rhymes, as of men who hear ; while I never heard or read of a deaf-mute from birth, whether taught to articulate or not, who could distinguish poetry from prose, except from its appearance to the eye in lines. Even Mr. Carlin, who is quite a miracle in that way, makes verses by the eye and to the eye ; and confesses that he does not derive much pleasure from reading poetry.

EDITOR.

If it be true, as I believe it is, that the characteristics of verse, so far as dependent on mechanical construction, are perceived, appreciated and relished, as truly through the felt movements of speech, as through the sounds in the ear, and if the former are even more important in this relation than the latter, then the relish which semi-mutes have for poetry, is no evidence that they retain ideas of sound. Nor is the want of this relish in the case of the deaf from birth, even when taught to articulate, of any significance,—except as affording an additional proof of the exceeding imperfection of the best attainments in artificial articulation. The speech of semi-mutes, you are well aware, is always more or less imperfect, more or less wanting in facility and propriety of utterance, though rarely so far deficient as the artificial-articulation of deaf-mutes from birth. Is it owing to this cause, that their relish is apt to be rather for the simpler forms of verse, the jingle of Scott and Campbell, than for the higher beauties which a cultivated taste enjoys in the blank verse of Milton or Coleridge ? Or, is the explanation to be found partly in this, and partly in the fact that their loss of hearing and imperfection of speech has in a measure disqualified them for going, or at least disinclined them from going, in this matter, much beyond the range to which they had become familiarized in the years of their childhood ? I am not mistaken, am I, in the fact to be accounted for ?

You remember that Mr. Carlin says he has learned, in reading poetry, "to note with accuracy, long and short syllables, accents, and cæsural pauses." (*Annals* for January, p. 14.) He may represent these things to himself by beating with the hand, or something equivalent, either actually or in imagination. But as all this is a thing outside of and parallel with the words, and not for him naturally in the words themselves, we need not wonder at the avowal of his want of pleasure in reading verse.

MR. BURNET.

You have, with much skill and ingenuity, called in question the commonly received doctrine that words are primarily and essentially sounds, and all other forms of words merely suggestive of sounds—that is, to those who first learned words through the ear. I can not now follow you through your arguments, but will observe that they seem to me, in general, only to amount to this, that the sounds become associated, more or less intimately, with various other perceptions, as the vocal movements, the orthography of the words, &c. And I doubt not, in certain circumstances, some of these secondary perceptions may become more prominent than the primary.

But I would ask, when we recognize words in the eight forms you have enumerated, and some others you have omitted,* what is it we recognize? Are we ever conscious of recognizing words, or repeating words, except as a succession of articulated syllables? You may recognize, (though I think I can not,) the phrase, "No admittance," without mentally repeating the syllables, but can you recur to it, and think about it, by the mere form of the written words, without mentally repeating the spoken words? If you can, I fancy it must be like Morphy's or Paulsen's faculty of blind-fold chess playing, a rare exception to the general rule.

* E. g., when we perceive by the touch, words spelled or written by others. [Not having to consider the case of the blind, we had no occasion to mention these.—ED.]

EDITOR.

I did not affirm that I could recognize the phrase "no admittance,"—that is, apprehend its meaning,—without mentally repeating the syllables; for it might be impossible to prevent the suggestion of the spoken form at the sight of the written words. What I said was, that the meaning would be suggested directly by the written words, and before there would be time to repeat mentally the spoken words. Of course, therefore, I do not say that I can recur to them and think about them without mentally repeating them as spoken. But, what is the reason I can not? It is simply an association produced by the habit of connecting one with the other. This same law of habit may connect the meaning with one form as well as with another, with the written as with the spoken word. Even though originally associated with the word as spoken, it may subsequently become associated, directly and immediately, with it as written. The mental law of association is such, that things which are associated with the same thing, may become associated directly with each other. The written word and the meaning, at first severally associated with the spoken word, may thus become associated with one another. But, there are many words, which first came to our knowledge as presented to us in the course of our reading. In such a case, the written word may have the meaning associated with it, not only directly, but originally and primarily. The fact that the written word always suggests the spoken, does by no means prove that such suggestion is necessary in order to the conveyance of the meaning. I believe that the spoken word ordinarily, if not always, suggests to the auditor who has the faculty of speech, the idea of the corresponding oral movements. So it may suggest to a reading man, the visible form of the word. But neither of these suggestions are ordinarily necessary, though they do sometimes contribute essentially, to the suggestion of the meaning. Just so it is, when a written word is presented. It may be itself abundantly adequate to the direct suggestion of the meaning; while, along with this, it suggests other

things, and among them the sound of the word, as concomitants and accessories. It may be difficult to determine in a given case, how far these are mere concomitants, and how far they serve as aids.

MR. BURNET.

As to the born deaf and dumb who, having never heard words, can have no idea of them except as forms or movements, or both, I observe that, even while maintaining that words to them are units, you admit that they are combinations of letters in a certain fixed order. If you only mean that written words are units in the same sense that words of many syllables are units, I admit it. What I would say is, that we who hear, or once heard, repeat words by a number of successive efforts corresponding to the number of syllables,—whereas, deaf-mutes repeat them either by as many successive efforts as there are letters, or much worse still, by as many strokes as go to each letter in writing. I have tested, by careful experiment, that deaf-mutes in general can spell words three times as fast as they can write them, even spelling by the common literatim alphabet. If, as you suppose, they may acquire a mental habit of writing words very rapidly and indistinctly, still I maintain they can equally come to spell words mentally with greater rapidity, because with fewer efforts or movements. As to their finally acquiring the ability to dispense altogether with mental writing or spelling, and thus merely to *see* mentally the words, or sentences even, as we call to mind a row of buildings, for instance,—I suppose it is an abstract possibility; but I have much difficulty in conceiving it as a practical reality. Mental powers, I know, differ as well as mental habits. I can only suppose my own mind to be about an average one; and I find it nearly or quite impossible to call up mentally, the written or printed forms of words, except by mentally writing them letter by letter. Is not this what deaf-mutes do at the beginning, and does not long practice do no more than make the mental process more rapid, not change it essentially? This is a question I will endeavor to settle by in-

quiry and experiment; and will communicate the result, (Providence permitting,) in some future number of the *Annals*.

EDITOR.

In regard to the recognition of whole words as units, the idea advanced was, that the whole word can be recognized or apprehended as one thing, just as really and truly as can the elementary parts of which it is composed. Especial reference was had to the written or printed word as thus recognizable by an instantaneous glance. The idea was opposed to the assumption, that the letters of the written or of the fingered word, or the syllables of the spoken word, are units in any sense in which the whole word is not such.

What you now say of words as consisting each one of a succession of efforts, one effort for each syllable spoken, or each letter on the fingers, or each stroke in writing,—seems to me not exactly correct or to the point. For a spoken syllable consists commonly of a succession of sounds, and each sound requires a separate effort; while in certain successions of finger letters, the letters will be made to flow into each other, by one expert in their use, much as do the sounds composing spoken syllables; so far is this true, that there is really a natural syllabification for words by the manual alphabet, similar to, but not coincident with, that of speech; at any rate, letters on the fingers can be made to flow into each other, so far as to be made by a single effort, as truly as a spoken syllable.

All this, however, matters not. The only fact of importance to us, is one which I do not dispute, namely, that words can be spoken more rapidly than they can be spelled, and can be spelled faster than written. We shall also agree in the inference, that in the interior processes of thought or of simple recollection, words can be imaged more rapidly under the spoken form than the spelled, and under the spelled than under that of the writing motions, if we exclude entirely the fixed visible form. Now, in what I said of the writing motions being made rapidly and indistinctly and finally even vanishing altogether, I was speaking of the process of read-

ing manuscript or print. The supposition was that the habit had been formed such that words so presented to the eye always suggested the spelling or writing motions, my idea being, that this is a mere habit, and not founded on any necessity in the nature of the case. Of course, as you get rid of the motions, the visible form still remains, and unincumbered, so that there is freedom to move as rapidly as the eye can glance from word to word, and the meaning be apprehended by the mind. (See pp. 189, 190.)

As to interior processes, I certainly can not understand how there should be any greater difficulty in merely seeing mentally a word, than any other object having form and shape, or any difficulty except what may have been superinduced by habit. If your own case be in this respect as you say, it must certainly be regarded as quite peculiar. It differs so entirely from what I am clearly conscious of in myself, and also from the consciousness of others of whom I have inquired, that I am almost ready to doubt your testimony, and to question whether you have not in some way imposed upon yourself in this matter. I should as much think it necessary, in order to recall the idea of a house, to build up the image in my mind, brick by brick, as to go through the operation of writing a word, in order to picture to myself its visible form. I am conscious of no such thing; and it requires a special effort for me to go over the motions after having pictured the form. Whether there be in your case, a large preponderance of the organ of eventuality, over that of form, or individuality, or whatever else, I must leave to phrenologists to determine. But, you can, I presume, *see* and perceive an actual word, without tracing the characters stroke by stroke. And can you not then close your eyes, and still behold the word imaged before your mind? And can you not afterwards recall the image in a similar manner? There are many words which are retained in my mind more by such an image than by any other means. The word *Garibaldi*, for instance, I have perhaps never till this moment written, and have read it a hundred times to one that I have heard it spoken. That the image is not dependent in my

mind on the sound, is evident from the fact that if spelled with two *rs*, or two *bs*, or with *e* in the place of *i*, the pronunciation would remain the same; there are very few words indeed, of which the pronunciation alone affords a perfect and certain clue to the spelling. I do not believe the word just named can be spoken in my hearing, without calling up the image of the word in the printed form, under which it is commonly presented to my sense.

Permit me to recapitulate the weak points of some of your arguments, as they appear to me.

You question the ability of the deaf and dumb to think in the fixed forms of words, because, as you say, these are not the forms which they ordinarily use in communication. But they do in fact use writing more or less in expressing ideas, as well as the manual alphabet. Neither of these is the medium they ordinarily use, nor the one most natural to them. Pantomime fills for them more nearly the office of speech to others. Does not your argument rather favor the view of Mr. Jacobs, that pantomime is for them an important auxiliary in their use of words? At least, does it not fail to bind them exclusively, or of necessity, to either of the forms they actually employ?

You think that deaf-mutes must at least go through the writing motions, if not those of the manual alphabet, in mentally apprehending the words as written. For this I can imagine no reason, unless that these are voluntary movements, the fixed forms being merely their product. But you are inconsistent with this, when you say, that speaking and hearing persons, and likewise semi-mutes, apprehend words ordinarily as bare sounds, and not as motions of the organs. For, these motions are the voluntary movements, of which the sounds are only the product.

Sounds, you say, falling on the ear, convey ideas directly to the mind. Why then, I ask, should not the fixed forms which strike the eye, also convey directly the idea or meaning of the word, to the mind?

In your view, there is a certain form of words, which is the primary form for the speaking and hearing person, and

another, which fulfills the same office for the deaf-mute. Whereas, I hold that any form of word in use for any person, may, in itself considered, be for him the primary form, and that for one word one form may be primary, and for another another, as determined by circumstances. If asked, how it is that one form becomes primary rather than another, you would say this primary form is the one used earliest in life and most frequently afterwards. Doubtless, a form having this advantage will become the primary form for the greater number of words, but not necessarily for all. And as, in the case of the deaf-mute, several forms are used at first and constantly, there is no monopoly of advantage for either one.

You hold that the meaning is directly associated only with the primary form of the word; whereas, my view is, that the meaning may become directly associated with a secondary form, so as to be immediately suggested by it to the mind; this I believe to be in accordance with a general law of mental association. You maintain, that the reason why one form of a word suggests another, is that the former is secondary and the latter primary, and that the primary is a necessary medium for the conveyance of the meaning; whereas, in my view, there is no such necessity, but the suggestion of one form by another, is all a matter of habit, and the cause and origin of these habits can in particular cases ordinarily be pointed out.

In inquiries of this nature, there is a great liability to error, from forgetting the fact that habit, though sometimes as invincible as nature herself, is, after all, only a second or acquired nature, and that our own particular habits are not necessarily those of all mankind. It is true that similar circumstances, acting upon similar natures, will give being to similar habits, but different circumstances will as certainly admit of different habits. Errors from this source are to be numbered among the "idols of the den," of which it is very difficult for any man wholly to dispossess himself. You seem to me to have been led by this means into some hasty assumptions.

I ought not to flatter myself that I have nowhere been misled in like manner.

MR. BURNET.

I have now only time to add one more remark. You think we read mentally only as fast as we can indistinctly read aloud. I have found that I can read two hundred and seventy eight-syllable lines, (Campbell's O'Connor's Child,) mentally in three minutes, distinctly repeating every syllable, while to read as fast as I can aloud, takes me more than eight minutes; and my relish of the poem is much less in reading it aloud, than in reading much faster mentally. I suppose, therefore, deaf-mutes can spell mentally faster than they can actually move the fingers.

EDITOR.

Two of my friends and myself have experimented with the reading of Campbell's "O'Connor's Child." Neither of us was able to read it mentally in less than three and a half minutes, but two of us, at least, could read it aloud in five and a half minutes. The poem is not a familiar piece to either of us. In reading mentally, one has not to stop to take breath, as most people do in reading aloud, and there is no obstruction from adhesion of the lips or other organs. Allowing for such hindrances, and supposing a person to have flexible muscles and quick nerves, there may after all be little if any difference, between the rate at which he can read mentally, and that at which he can read aloud in the most hurried and *indistinct* manner. The same may be true of spelling with the manual alphabet. The question as to what it is which determines the rapidity with which we can mentally and in bare imagination repeat a series of voluntary motions, is one of no little interest. I have not yet studied it carefully enough to be willing to venture an opinion. Practically, however, there seems to be no difference of importance between you and me in this matter.

MR. BURNET.

I suppose the complexity of the several *efforts* or movements used in repeating words has more to do with the difficulty of learning than the rapidity of repeating words. I think I can present, by my syllabic alphabet, the word *bread*, or *spring*, as fast as I can present the letter *b* or *s*. From want of practice, it takes more time to recollect the positions than those of the common alphabet. That disadvantage, you know, would disappear with sufficient practice.

Rapidity is not the only advantage of such an alphabet. It is no small one that, in so many cases, a whole word can be kept before the eye as long as you think expedient, to impress its form on the memory as a whole; and that emphasis and accent may be imitated by movements affecting, as in speech, the whole word or syllable at once.

It is indisputable that if writing were free from certain essential disadvantages, it would be preferable to finger-spelling. But as you have proposed no practicable means to remedy those disadvantages,—(and they seem to me wholly irremediable,) your remarks on that point, (p. 181–2,) do not seem to lead to any result.

EDITOR.

Balancing the advantages and disadvantages, it is an important question, how much should writing be employed in the instruction of the deaf and dumb. Also, how can the disadvantages best be obviated, without devising new mechanical aids; and again, can any new mechanical arrangements be introduced with advantage. A simple device has occurred to my mind, as likely to be useful. Suppose a light slate, or a board, of suitable size,—or, better still, something made in the manner of the new india-rubber slates,—to be mounted on a vertical pivot at the bottom, so as to revolve freely. The teacher could then write on it with his face towards the pupils, and could turn the writing towards them, and again away from them, whenever and as often as he pleased. Having both sides writing surfaces, he

could also write on one side, while the other was exposed to view. Great use could, I think, be made of such an apparatus, and with manifold advantages. It would be easy also to arrange an endless belt, upon upright rollers, so that the teacher could stand behind and write upon it, while himself facing the pupils, and the words should pass around to their view just after they were written. -

I shall look with interest for the result of the experiments which you propose to make. I suggested, you remember, a certain class of experiments, on page 236, of Vol. X. Some questions can be settled by experiments on the spot, but others require years for the trial.

Speaking of experiments, allow me to suggest one for you to try on yourself. Look at this word, *mics*, and say what it means. Do you instantaneously recognize it as the same with *miz*, and have the meaning as quickly suggested to your mind? Yet the sound is the same. Hundreds of words can be so metamorphosed, and will you not find by this test, that the visible form of the word, even in your case, plays some part in the suggestion of the meaning?

OBITUARY OF NAHUM BROWN, AN AGED DEAF-MUTE.

[The narrative given in the following sketch, is of more than common interest, in several points of view. We will add here some particulars in relation to the descendants of Mr. Brown.

Mr. Thomas Brown, of West Henniker, N. H., President of the New England Gallaudet Association of Deaf-Mutes, is a son of Nahum. He was one of the early pupils of the Hartford Asylum. His wife is an educated mute. They have had two children, viz., a hearing daughter, who died early, and a deaf-mute son, Thomas L. Brown, who was educated at the American Asylum, and is now an instructor in the Michigan Institution for the Deaf and Dumb.

Another child of Nahum, older than Thomas, and the only

other child so far as we know, was a daughter, born deaf. She was not educated. She married Mr. Bela M. Swett, by whom she had three children.

One of these children is Thomas B. Swett, a deaf-mute, whether so from birth, or in consequence of sores in the head at the age of one year, is not certain, but probably he was born deaf. He was educated at Hartford, and married an educated deaf-mute.

The second child, Wm. B. Swett, was always deaf of one ear, and lost the hearing of the other by measles and mumps, when ten years old. He entered the American Asylum in 1839, being then over fourteen years of age. At that time, he could "still utter many words," but owing, it may be, to his peculiar position, he had lost, if he ever possessed, the ability to converse orally, and very likely he could never hear but imperfectly with either ear. His wife is a deaf-mute. They have no children.

The third child is Nahum G. Swett, who was never deaf.

A brother of the wife of Thomas Brown, (Capt. Austin Smith, of Chilmark, in Martha's Vineyard,) has a deaf-mute son, now about eight years of age, and a deaf-mute daughter, still younger. Neither of the parents are deaf. A sister is also deaf and dumb, and married a hearing man in Martha's Vineyard, who is not deaf, but has five brothers and sisters deaf and dumb. The children by this marriage hear well.

There may be other deaf-mute relatives or connections of the family, besides those we have named.—EDITOR.]

HENNIKER, August, 1859.

SAMUEL PORTER:

DEAR SIR: My dear grandfather is no more; he has left this world never to return. He has gone into the spirit world, where there are no tears to shed, nor sickness nor troubles as are found in this world. He has gone to a place of rest which we very much covet. And I believe he has gone to where Abraham is, to serve Jesus with his ears open and his eyes free. He was born deaf and dumb, and lived to the ripe old

age of eighty-seven years. About three years before he died, his eye-sight began to fail, and a year before, he nearly lost his eye-sight, for he had been very sick, and all his relatives nearly gave him up as hopeless, but he recovered and lived a year longer, being almost helpless, as he could not stand on his legs. We loved him. He left many friends to mourn his death, very much respected by all who knew him. To give you a biography of his life, would fill a book; but I must say, he must be a model for all the deaf and dumb to study and follow. He knew the Sabbath and kept it holy; he knew there was a God, and I have very often seen him speak about Him. I never knew him to speak one false word all my life. Yet he was never educated; all he could do was to write his name and a few other words, and no more.

Here is a sermon delivered by Rev. E. A. F. Eaton, of this place, a great friend to the deaf and dumb, which the undersigned interpreted by the sign-language, as there were in attendance eight of his relatives and children, and three others, all deaf and dumb, making eleven :

“ Isaiah, 64 : 6— *We all do fade as a leaf.*

“ The allusion to a leaf, very affectingly illustrates the frailty of human life. The leaf has its season of beauty and freshness, and for a little season drinks in the pure air of heaven, and then it fades and withers, and falls to the ground and returns to the dust whence it came. What unnumbered myriads of leaves have thus perished, that once danced gaily in the summer breeze! So it is with the children of men; they have their spring and summer and autumn. They come forth as a leaf or as a flower, beautiful and fresh, and spend the morning of their days in gaiety and pleasure. During this period, a sudden blast of wind casts many of them down, and they wither in an hour. Others ripen into manhood; and among these the scythe of death often makes fearful havoc. A father or a mother falls by his pitiless strokes, families are broken up, and the mourners go about the streets. Others continue till they are bowed under the weight of

years, and in a good old age, come to their graves as shocks of corn fully ripe. And thus a whole generation is swept away, and mother earth enfolds them all in her bosom.

“ Verily, we all do fade as a leaf. The young look forward to many days. Many of them are disappointed by being swept into an early grave by a premature frost. But those who live out all their days, O, how short to them does life appear, as they look back upon it! It has faded as a leaf. How does it become us to improve these fleeting days! How important the words of the wise man, Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest! It is a great thing, my friends, to be prepared for the event of death. The work requires our most serious attention. May the afflictions which are now upon you, be so blessed of God, and so improved by each one of you, that death may come to you as a friend, to convey you to a better world, a world of unfading glory.”

Nahum Brown, was born in Salisbury, Mass. In the days of the revolution, the paper money became worthless, and his father, being in debt and fearful of being arrested and sent to jail, ran away to this place, then almost a wilderness, and afterward Nahum, being only a boy, drove a team with yokes of oxen, loaded with household furniture, with his mother and sisters, through the woods. He arrived safe after many days, and helped his father clear a tract of wooded land and build a log cabin; and also helped his father follow the trade of a blacksmith. He grew up a very industrious man, and much beloved and respected by all his neighbors. He married a hearing woman, and settled down, and by great frugality and industry, he had the happiness to find himself free from debt and the owner of a nice large farm; he being an uneducated man.

He was a great early riser, and very strict in all his dealings, and often would come off victor in any disputes that often happened between his neighbors about land bordering on theirs. He kept the best stock of cattle and the best tilled

land. He knew no idleness nor neglect. He always kept his children well instructed in farm and household work, and he took pride in seeing his children grow up to be useful men and women, and now has taken leave of them and gone to a long, long home, far above this world. Nahum Brown died August 20, aged eighty-seven years.

Yours,

WM. B. SWETT.

REPORTS OF INSTITUTIONS FOR THE DEAF AND DUMB.

AMERICAN ASYLUM.

The Forty-third Annual Report of the directors of the American Asylum, at Hartford, was presented to the Asylum, that is, to the corporation so called, May 14th, 1859.

The highest number of pupils in attendance at one time during the year was *two hundred and twenty-one*. The whole number of pupils connected with the Asylum during the year, was greater than in any year previous. There were thirteen classes, inclusive of the High Class. There were special instructors, one for each department, of articulation, drawing and penmanship. One of the deaf-mute instructors, Mr. Melville Ballard, a recent graduate of the institution, entered upon his office during the year.

A change has been made in the arrangement for vacation, so that instead of two yearly vacations, there will hereafter be but one, which will extend from the third Wednesday in July to the third Wednesday in September.

The report is mainly occupied with remarks upon several topics in relation to the existing system of instruction and organization in the institution. The subject of articulation is first taken up; to enlighten those who still contend that this ought to be made the prominent end and instrument of instruction. Next, that feature of nearly all existing institutions for the deaf and dumb, the world over, by which the pupils are brought together into one family, is defended in

view of the objections which have sometimes been offered against it. The third point is the impolicy of multiplying institutions, and so diminishing the number in each below the limit which is found suitable for the most efficient working of an institution for the education of the deaf and dumb. With a course of instruction averaging six years, a number of pupils between two and three hundred, is shown to present obvious advantages. Some remarks of Dr. Howe, in relation to institutions for the blind, are quoted exactly to the point. The difficulty of procuring a sufficiency of experienced teachers, is also mentioned in this connection. These topics are all well and conclusively handled.

"There are at the present time," we quote from the report, "fourteen instructors in the American Asylum,—eleven males and three females. Of the former, eight are graduates of colleges, and three are deaf-mutes who have graduated here. Two of the females are also mutes who were educated in this Institution. The Principal has been connected with it for more than thirty-eight years; one of the assistant teachers thirty-three years; one, twenty-four years; one, twenty-one years; one, seventeen years; one, twelve years; one, seven years; one, six years; two, five years each; two, each four years; one, two years, and one about one year. The teacher of penmanship has been with us five years; of articulation, four years; of drawing, one year. The Steward has had charge of his department four years, while the present Matron has occupied her position for twenty years."

Of the whole number of pupils within the year, 254, there were males, 135, and females, 119; supported by the State of Maine, 43; by New Hampshire, 16; Vermont, 27; Massachusetts, 86; Rhode Island, 12; Connecticut, 42; by friends, 27; and by himself, 1.

The ordinary term of instruction varies from five to seven years; that of the High Class is two years in addition.

The trades pursued were cabinet-making, shoe-making and tailoring.

The expenses of the year appear to have been \$38,749.10

NEW YORK INSTITUTION.

The Fortieth Annual Report of the directors of the New York Institution for the Deaf and Dumb, to the Legislature of the State, is brief, and confined to a simple statement of the doings and events of the year 1858. The number of pupils at the close of the year was *three hundred and five*; of whom two hundred and thirty-four were beneficiaries of the State, and sixteen of the city of New York, and fifteen of the State of New Jersey; four were supported by the Institution, and the remaining thirty-six, in whole or in part, by their friends. Fifty-four were admitted during the year; four died, and forty-nine left the Institution.

The expenditures for the year were \$63,201.18, of which \$2,861.25 were for building and repairs. The property of the Institution had been conveyed to the State, in accordance with an act of the Legislature in 1857. The buildings were, however, not yet quite completed, the \$29,000 appropriated for this purpose, having not yet been paid. For want of suitable accommodations, the trade of book-binding had not yet been resumed, but cabinet-making, tailoring and shoe-making were carried on, and some of the boys were employed in gardening at the proper season.

The pupils were divided into sixteen classes for intellectual instruction. The report of the annual examination is given in an appendix. The progress of all the classes was highly satisfactory, and that of the High Class, deserving of special commendation.

The Rev. Thomas Gallaudet, for fifteen years a valued professor, had resigned his office for the purpose of devoting himself to the church for deaf-mutes, in the city of New York. "Mr. Gallaudet will thus have the credit," in the words of the report, "of being the first to carry out to its full development, the great conception of his excellent father, who was, it is believed, the originator of regular religious services on Sundays, for the deaf and dumb, corresponding to those held in other churches. Such exercises are regularly, dur-

ing the school term, held in our own and other American Institutions."

Two of the deaf-mute teachers had left the institution during the year, Mr. Wells, for a similar position in the Texas Institution, and Mr. Southwick, in that of Iowa. One of the vacancies was temporarily supplied, and the other by the appointment of Miss Anna B. Very.

The system of discipline adopted in the Institution is described in the report of the Committee on Examination, in the following words:

"The conduct of every individual is reported by the teacher, monitor, or other person in temporary charge, and the cases of delinquents thoroughly investigated by the executive head; and in accordance therewith, a series of rewards and penalties has been attached, which encourages to good conduct, and deters from bad. Badges of different grades of honor are distributed to all pupils who have conducted themselves with perfect propriety one week and upwards; while forfeiture of these badges, and other marks of disapprobation, and deprivation of privileges, are attached to the different grades of delinquency.

"No punishment is ever inflicted in anger, or at the time of the occurrence of a transgression, but everything is reported and referred to the head of the establishment. Corporeal punishment is hardly known, and the greatest affection subsists between the pupil and his superiors. As the delinquent is called upon to account for his conduct, it is made the occasion of remonstrance, kind explanation of principles, and paternal advice."

The ordinary course of instruction occupies seven years; that of the High Class three years additional. "The class of the first year" was in two divisions, or sub-classes, one of boys and the other of girls; that of the second year, in two of boys and one of girls; that of the third, in two, each composed of both sexes; the fourth in two, one of boys and one of girls; the fifth, two, of both sexes; the sixth, two, one of boys and one of girls; the seventh, two, one of boys and the other of girls. The separation of the sexes in instruction is

a novel feature in American Institutions for the deaf and dumb.

GEORGIA.

The Tenth Annual Report of the Commissioners of the Georgia Institution for the Deaf and Dumb, to the governor of the State, was presented July 1st, 1859. It includes also a report of the Principal to the Board.

This institution having been reorganized by act of the Legislature, the new organization went into operation last winter. A new code of regulations for the institution was published, which we noticed in a previous number of the Annals. It is described as being in accordance with the principles laid down by Dr. Peet in a report made by him to the Convention at Virginia.

The report represents the Institution as then in a prosperous and promising condition. The Principal was Mr. S. F. Dunlap, who had had an experience of six years as an instructor of the deaf and dumb, and was prosecuting his new duties with energy and efficiency. There were three assistant teachers. The number of pupils was twenty-nine. Efficient steps were to be taken by the Principal, for increasing the number, by visiting various portions of the State, and so procuring the attendance of such as were proper subjects for instruction in the institution. The only trade taught was shoe-making, though some attention was paid to gardening.

MISSOURI.

The Report of the Deaf and Dumb Asylum of the State of Missouri for the years 1857-'58, being the third biennial, comprises reports from the Commissioners, and the Physician and the Superintendent.

The number of pupils at the date of the report was *eighty*; and almost all were supported by the State. There were four assistant instructors, all deaf-mutes. Mr. A. K. Martin, (not a deaf-mute,) and Mr. J. B. McFarland had resigned their offices as instructors,—Mr. Martin to take the superintendence of the Mississippi Institution. They were suc-

ceeded by Mr. James H. McFarland and Mr. Benjamin F. Gilkey.

The institution had been sorely afflicted by sickness and death, having been visited at three periods by epidemic diseases, and lost five pupils by death in 1857, and seven in 1858. Two of these died of consumption, and one by her clothes taking fire from a stove. During the two previous years, there was no death and but little sickness.

A two-story building had been erected at a cost of \$7,400; the lower part for kitchen, wash-room, and kindred purposes; the upper for hospital and bath-rooms. The visitations of disease came, unhappily, before the hospital accommodations were provided. Among the things to be desired, were gas-light, and heating by steam in place of the stoves then in use. There were also no workshops.

Mr. Kerr, the Superintendent, having been many years connected with the Kentucky Institution, notices a marked difference, unfavorable on the side of the Missouri Asylum, in the physical constitution of the pupils. He assigns no reason for this, but says it can not be owing to the climate. The fact is, however, that the city of St. Louis furnishes a considerable proportion of the pupils, and the most of them probably from low circumstances in life. Many of the others also, are probably children of foreign parentage, while many have suffered from the exposures and privations of a pioneer life, either directly themselves, or indirectly through their parents.

There is a page or two on the causes of deafness, and some facts are given, showing the effect of intermarriage between blood-relations.

Several other topics of general interest are also touched upon; but in particular, the pretensions of those celebrated itinerant surgeon-aurists, who claim that they have given hearing to the deaf and dumb, and have so successfully practiced their impositions upon such multitudes of persons, are thoroughly exposed. Mr. Kerr enforces his own statements by a quotation from Mr. Turner, in the Fortieth Report of the American Asylum, and by communications on the subject,

which he obtained directly from Mr. Peet, of New York, Mr. Jacobs, of Kentucky, and Mr. MacIntire, of Indiana.

"But, alas!" says M. Puybonnieux, of Paris, "the deaf will remain always deaf, and the dumb always dumb, and their friends always credulous, and of these infirmities, the last is indeed the most incurable."

LOUISIANA.

We have the Seventh Annual Report of the Institution for the Deaf and Dumb and the Blind, which is located at Baton Rouge, La. The report is for the year 1858. The number of pupils on the catalogue for the year is fifty-six,—forty-two males and twenty-three females. How many of them were mutes, and how many blind, does not appear. In addition to the general Superintendent, there were four instructors in the mute department. One of these was Mr. J. L. Noyes, a teacher of previous experience in the Philadelphia Institution, who must have received his appointment toward the close of the year. Another, newly appointed, was Mr. Elisha L. Thomas, a young liberally educated gentleman.

The expenses of the year for current support, were \$14,590.71. The desirableness of having some specific fund set apart for the maintenance of the institution, is suggested for the consideration of the Legislature. The condition of the finances had been such as to preclude the introduction of trades, for the want of suitable accommodations.

A note attached to the report, and dated July 1859, states that the Legislature made the appropriation asked for, *viz.*, \$21,713.80, of which, \$17,600 was for support for the year, and the balance for repairs of the past and the current years. A small appropriation was also unexpectedly made, for a printing-press and materials, and the pupils were much interested in learning the art of printing.

To this we are able to add some information in a private note from Mr. Brown, dated June 10th, 1859:

"The number of our mute pupils is fifty-six this year. We are prospering as usual. I have recently made an examina-

tion of the city of New Orleans, with a view of finding if there were proper subjects for the institution there, especially among the poor. The city detailed a police officer to accompany me. We passed on foot, through some three or four hundred miles of streets, and found over one hundred blind and mutes, of whom forty were fit subjects for the institution. The total number of our pupils is seventy-one."

HALIFAX, NOVA SCOTIA.

It appears that a School for Deaf-mutes has been in operation at Halifax, N. S., for more than three years. We have the first annual report of the Institution, which is for 1857-8. The catalogue of pupils, *twenty-seven* in all, gives for the date of the first admissions, August, 1856. The school began with *two* pupils, taught by Mr. W. Gray, but the number was increased to *twelve* in the course of the following winter. At that period, application was made to the Legislature, and an appropriation obtained of £300. The directors afterward invited James Scott Hutton, Esq., then second teacher in the Edinburgh Institution, to take charge of their institution as Principal. "He arrived in July, 1857, bringing with him the highest testimonials as to character, ability and attainments, from a variety of sources." The legislative grant being renewed in 1858, and liberal contributions made by the public, the directors proceeded to purchase the whole of the premises they had partially occupied, in Gottingen street,—thus providing "accommodation for the reception of boarders, such as may be sufficient until a building shall be erected, commensurate with the wants of our own population and that of the surrounding colonies." To meet the pecuniary responsibility, a Bazaar was undertaken, under the patronage of Lady Mulgrave, from which was realized £400, enough to pay one-third the cost of the buildings. The Principal, with three pupils, had visited most of the towns in the eastern part of the Province, for the purpose of awakening interest in the Institution, and with gratifying results.

The boarding pupils are under the immediate charge of

the Principal and of a Matron, who reside in the building. A few of the pupils are day-scholars, who make trouble by irregular attendance. Mr. W. Gray is employed as assistant teacher.

From the statements made in regard to the course of instruction, it would appear that the instruments employed are the finger alphabet, writing and natural signs. Not a word is said of articulation. In the devotional exercises, the prayers are sometimes on the fingers, and sometimes, but more frequently, in the language of signs.

Dr. Peet's "Elementary Lessons" is one of the text-books employed. An inventory of the books, plates, &c., brought over by Mr. Hutton, appears to comprise all, or nearly all, the apparatus of this sort in use in the different Institutions in Great Britain.

The total receipts for 1858, (exclusive of the proceeds of the Bazaar,) were about £540, and the current expenses nearly £556. The charge "for ordinary boarders," is from £20 to £30 per annum, according to age, tuition included.

The last census is stated as having reported no less than *three hundred* deaf-mutes in the Province of Nova Scotia alone.

LIVERPOOL, ENGLAND.

We have the Report of the Liverpool School for the Deaf and Dumb, for the year 1858. Mr. David Buxton is the Principal of this institution. It is sustained entirely by voluntary contributions. The gift of fifty pounds constitutes a "patron;" of ten pounds, a member for life; and one guinea per annum a member for the year. Other contributions are made in the shape of legacies and occasional donations. Members are entitled to recommend to the school destitute children, for gratuitous instruction. The terms for boarders vary, according to age, from £10 to £14 per annum. No child can be admitted before seven, or after fourteen years of age. Private pupils are received into Mr. Buxton's family as Parlor Boarders. The current expenses for 1858, were

£1,361. We add some extracts which we have culled from the Report.

“The Liverpool School for the Deaf and Dumb has been in existence about thirty-five years. Nearly four hundred pupils—*one-third of them within the last seven years*—have been admitted to enjoy the advantages of education.”

“During the past year, twenty-three new pupils have been admitted; and after deducting those who have left the Institution within the same period, the School will re-open after the Christmas vacation with an aggregate of eighty; of whom about fifty are resident in the Institution, and the remainder are Day Scholars.”

“All of them have continued to enjoy their usual health; and it is a fact, only to be mentioned with gratitude, that no death has taken place within the Institution since the year 1847.”

“The present building was opened in 1840, for the accommodation of 48 pupils, 27 of whom resided in the house.”

“During the past year, the Committee have had under their consideration the question of extending and improving the present building. But to effect this most desirable object, an outlay of at least £1,000 will be required; and this sum they now appeal to the subscribers and the public to enable them to raise.

“In the kindred Institutions of Manchester, Birmingham and Glasgow,—at Bristol, Newcastle, Swansea and elsewhere, new or enlarged buildings have also been found necessary; and the Committee advert to these facts as proofs that Institutions for the Deaf and Dumb have become more extensively appreciated, increasingly resorted to, and that they are successfully engaged in fulfilling the designs of their promoters.”

GLASGOW, SCOTLAND.

The Thirty-eighth Annual Report of the Glasgow Institution for the Deaf and Dumb, is for the year ending in June, 1859. Mr. Duncan Anderson, whom some of us had the pleasure of seeing on this side of the ocean a few years since,

continues to fill the office of Principal; and there are three assistant teachers. The number of pupils for the current year was *eighty-four*, and greater than at any previous time. The buildings were crowded to the utmost, and needed to be enlarged; or better still, the institution might with advantage be removed altogether from the midst of the city to some healthful situation in the country. The health of the inmates had been uniformly good.

“The Directors have more than once referred to the good conduct and well doing of the pupils after leaving the Institution. They continue to have the best account of every one of them, whose history affords a delightful testimony to their early training. And, to show how much previous religious instruction has been prized, the directors are gratified to learn that the Sabbath-day meeting for worship, which has been for a number of years maintained in one of the rooms of the Andersonian University, continues to be appreciated. This meeting is attended by between thirty and forty of the former pupils of the Institution. It has always been conducted by a person who, in Mr. Anderson’s estimation, has been thoroughly qualified for the duty. At present it is under the charge of a Mr. Weir, who begins the exercises by reading a psalm, he then engages in prayer, afterwards gives an exposition of a text, and closes by prayer. The directors conceive that few things can be more interesting than to witness the silent worship of these children of calamity.”

The Appendix gives a report of the annual examination, June, 1859, which is a public anniversary, for hearing the yearly report, delivering speeches, and witnessing an examination or exhibition of the pupils. The Appendix gives a great number of compositions of the pupils at different stages of their education.

The Institution is sustained by the contributions of annual subscribers, who constitute the Society, together with legacies and other donations. The age of admission is from seven to fourteen years. The Principal is allowed to receive “Parlor Boarders.” The expenditure for current support for the year, appears to have been about £2,500.

MISCELLANEOUS.

NOTE FROM MR. IJAMS.

IOWA CITY, Sept. 1st, 1859.

MR. EDITOR: In a note, page 158 of the *Annals* for July, 1859, Mr. Carlin unnecessarily and unjustly intimates that it is my opinion that chemistry and other sciences should not be taught in schools for the deaf and dumb.

I regret that he has honored my poor article, in the April number, with such a superficial reading, and hope that he may find time for its reperusal; when he will learn that I am in favor of the *rudiments first*, and the higher walks of science and literature afterward.

Yours, &c.,

WM. E. IJAMS.

"THE GALLAUDET GUIDE AND DEAF MUTE'S COMPANION."

As was stated in the report of proceedings of the Managers of the New England Gallaudet Association of Deaf-Mutes, they decided to carry out their long cherished design of setting on foot a newspaper for the deaf and dumb, and they have issued a prospectus for a monthly journal, under the title at the head of this paragraph,—to commence with January, 1860. "It will be about twenty inches long by fifteen inches wide," that is, each page of the folio we presume, and will contain "sixteen or twenty columns of reading matter, devoted to general news, religion, literature, mechanic arts, sciences, &c., but more particularly to news matters and things pertaining to the deaf and dumb." The heading is to be adorned with the likenesses of Gallaudet and Clerc. It is to be under the editorial charge of Mr. Wm. M. Chamberlain, of South Reading, Mass. The price to subscribers is fifty cents a year, which may be remitted to Charles Barrett, Esq., care of Hon. James Clark, No. 6, Joy's Building, Boston, Mass. It is to be furnished without charge to members of the Gallaudet Association.

It gives us pleasure to make the above announcement. The choice of editor is a fortunate one. Mr. Chamberlain has

the right kind of talent for a newspaper editor. He not only holds the pen of a ready writer, but has that versatile faculty and general knowledge, and also that good sense and idea of the fitness of things, which qualify him for the work. So long as the paper shall be under his control, we are confident it will be both a benefit and a credit to the deaf-mute community.

The members of the Gallaudet Association will understand that such of them as shall wish to continue their subscription to the *ANNALS*, will please send directly to us. We have never expected to suit them all but imperfectly; the design of our publication not allowing us to give more space than we have done, to reading for their especial use. Yet, the communications from deaf-mutes which we have been obliged to decline, are very few. We congratulate them on having now a paper of their own.

The managers and other patrons of the proposed paper, will excuse us if we recommend to them, that having chosen an editor who is capable enough to judge what is best, and good-natured enough to be willing to gratify all their reasonable wishes, they had better leave it to him to do his own work in his own way and according to his own discretion, instead of interfering by dictation and fault-finding, or taking offence without cause.

HOW TO TEACH NUMERATION AND NOTATION.

The reading and writing of large numbers, or numeration and notation in arithmetic, often prove not a little perplexing to young learners; and how to find the best way of relieving their difficulty, is sometimes hardly less perplexing to the teacher. The thing also when learned, does not always stay learned. We know of no method better than the following, which we have found indeed to operate to a charm.

There is ordinarily no special difficulty for the three or four, or even more, of the lowest places. We will suppose the pupils to be already familiar with numbers up to at least one thousand, so as to be able to express them correctly in figures or words. In advancing to large numbers, we take,

first, numeration, or the converting of figures into words, and proceed as follows:

Point off the given number into periods of three figures each; having previously taught the order of the names for the periods, *units, thousands, millions, billions, &c.*, both direct and inverse. Suppose the number be 625,043,007,508. Write above, at the end of the periods to which they belong, the letters, *b, m, th.* Then set the figures of the several periods in columnar form, and affix the names of the periods,—or omit the latter at discretion,—thus:

625 billions
043 millions
007 thousand
508 units.

Then erase the ciphers on the left, or leave them to be neglected. If a period consists entirely of ciphers, write them also in their place, and erase or draw a line through them and the name of the period. The pupil is then made to deal with each group precisely as if it stood alone, for a number no higher than hundreds,—and thus applying his previous knowledge, is able to express the figures in words without difficulty.

So in notation, or the converting of the words into figures, let the pupil first set the names of the periods in order in columnar form, and he will easily prefix to each name the three figures required, and from that will of course be able to write the number in proper form correctly.

This method not only facilitates the operations, but has the additional merit of making more clear, and more easily apprehended, the meaning or value of the expressions.

EDITOR'S TABLE.

Our correspondents are respectfully informed that there is room on our table for their favors. An avalanche of communications would not frighten us, but might stir us up to greater promptitude.

Mr. J. J. Flournoy has desired to disclaim most positively,

all ambitious views, or other unworthy motives, such as have been imputed to him, in reference to his project for a commonwealth of deaf-mutes.

NOTICES OF PUBLICATIONS.

PROCEEDINGS OF THE FIFTH CONVENTION OF AMERICAN INSTRUCTORS OF THE DEAF AND DUMB; held at the Institution for the Deaf and Dumb, Jacksonville, Ill., August 11th, 12th and 13th, 1858.

The publication has been got up in good style, and makes a portly volume of 377 pages. As we gave a sketch and notice of the proceedings, just after the Convention was held, we have no occasion now for further remark, except to say of the volume, that it is replete with matter of permanent value, on matters pertaining to the education of the deaf and dumb. The edition has been distributed among the different Institutions represented, to be disposed of by them at their discretion.

THE SERMON delivered upon the occasion of St. Ann's Church for Deaf-Mutes commencing its services at the Church in Eighteenth street, near Fifth Avenue, Seventh Sunday after Trinity, August 7th, 1859, by the Rev. Thomas Gallaudet, Rector. New York, 1859.

The article by Mr. Gallaudet on the preceding pages, continuing his sketches of the progress of the interesting enterprise to which he has devoted himself, gives an account of the occasion on which this appropriate discourse was delivered, founded on the striking words of our Saviour, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

THE MICROSCOPIST'S COMPANION; a popular Manual of Practical Microscopy. By John King, M. D. Cincinnati: Robert Clarke & Co., 1859. 8vo., pp. 306.

This volume is designed for the aid of all who have occasion to use the microscope, that wonderful instrument which has of late years been so greatly improved and applied to so many important practical purposes. One who proposes to

purchase, will here find the various kinds in use particularly described, with information as to their cost, and directions as to the mode of using the instrument, "the several methods of collecting, examining, and preserving animalcules and other objects, the mode of preparing cells, pursuing micro-chemical investigations," etc. The work is illustrated with one hundred and fourteen cuts, and the author appears to be a perfect master of his subject, and to have done his work thoroughly.

THE BOSTON MEDICAL AND SURGICAL JOURNAL. Edited by W. W. Morland, M. D., and Francis Minot, M. D.

This work, designed for members of the medical profession, and issued in weekly numbers, is now in the sixty-first volume, and continues worthy of its long established reputation. The number for July 14th, has an article by John Bell, M. D., of New York, on the Effects of the Consanguinity of Parents upon the Mental Constitution of the offspring. He reviews the investigations of Dr. Bemiss, of Louisville, Ky., and others, on this subject, and pronounces their data insufficient, and questions the soundness of their conclusions, and disputes the correctness of the opinion commonly held on this subject. Dr. Bell gives, by way of positive argument, the results of twelve such marriages in a certain village of six hundred inhabitants, and adds some general considerations. In the number for July 28th, the editor defends the other side, in some brief remarks, and refers to "a very interesting and highly scientific article" in the *British Quarterly Review*, republished in *Littell's Living Age*, (No. 790, July 16th, 1859,) entitled "Physical and Moral Heritage," in which this question comes in among others. In the *Medical and Surgical Journal* of August 17th, Dr. Bemiss appears, defending himself against the ingenious and plausible strictures of Dr. Bell, and maintains that his inquiries were conducted in a thorough and cautious manner, and that the deductions were legitimately drawn.

THE COLLEGE JOURNAL OF MEDICAL SCIENCE.

This is a monthly, under the editorship of the "Faculty of the Eclectic College of Medicine at Cincinnati, Ohio." The editors are learned, able, and enterprising. Their aim

is, eschewing all bigotry and narrow prejudice, to get the truth from whatever quarter. The Journal is furnished at \$1.00 a year, and each number contains 48 pages of matter on professional subjects.

MARRIAGES.

Dec. 19th, 1858, Mr. HENRY C. NEEDHAM, educated at the American Asylum, was married to Miss NANCY A. BARNHART, of Potsdam, N. Y., a graduate of the New York Inst.

Aug. 13th, 1856, Mr. JONATHAN ALLARD to Miss FANNY LAMPHIER, both educated at the American Asylum. They live in Boston and have a deaf-mute son.

May 11th, 1859, Mr. SHERBURNE L. CORNING to Miss SARAH HADLEY, both educated at the American Asylum. They live in Manchester, N. H.

DEATHS.

Died of consumption, June 29th, 1859, ACKLEY WARE, educated at the American Asylum, aged 50 years. He had married Miss Emeline T. Fisher, also a former Hartford pupil.

Of consumption, July, 1859, PHEBE DENNIS, wife of Horatio White, of Fall River, Mass. She was educated at the Hartford Asylum, and died aged 42 years.

Killed by a railroad train, while walking on the track near Danbury, Ct., Aug. 10, 1859, FRANKLIN SCOVEL, a pedler of salve, aged 60 years. He was educated at the American Asylum, which he entered in 1818. He was married to a deaf-mute.

LAWSON H. GREEN, aged 7 years, a deaf-mute, (not educated,) and a brother of Wm. H. Greene, (a deaf-mute, educated at the American Asylum,) was found drowned in the Cobbossee Contee, in Gardiner, Me., on the 29th of June last. He was first missed about 8 o'clock in the night on the 28th, but his body was not discovered until light in the morning. He had been bathing in the earlier part of the day with some companions, but it is not known how he fell into the water. He was a bright, intelligent boy, and his death is much lamented by his relatives.

AMERICAN ANNALS

OF THE

DEAF AND DUMB,

EDITED BY

SAMUEL PORTER,

UNDER THE DIRECTION OF

W. W. TURNER, OF CONNECTICUT, H. P. PEET, OF NEW YORK,

C. STONE, OF OHIO,

EXECUTIVE COMMITTEE.

VOL. XII.

HARTFORD:

PUBLISHED BY THE CONVENTION OF

AMERICAN INSTRUCTORS OF THE DEAF AND DUMB.

1860.

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AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XII., NO. I.

JANUARY, 1860.

THE TRUE METHOD OF EDUCATING THE DEAF AND DUMB; CONFIRMED BY LONG EXPERIENCE. BY THE ABBE DE L'EPEE. TRANSLATED FROM THE FRENCH AND LATIN.

[This work of De l'Épée's is the final record of his own method of procedure, by the founder of the system of instruction, which, as subsequently modified and improved, has been adopted in the institutions for the deaf and dumb in this country. The original, *La Véritable Manière d'instruire les Sourds et Muets, confirmée par une longue expérience*, was published at Paris, in 1784. This was as late as twenty-five years after the author entered upon the benevolent undertaking which has made his name memorable forever, and about five years before he rested from all earthly labors. This translation came out in a 12 mo. volume, in London, in 1801. It appears to have been prepared by a competent hand, though by whom is unknown to us. The translator, in his preface, informs us that he had taken part in the establishment of the London Asylum. The translation is faithful to the original, except that, as the principles and processes set forth by the author had exclusive reference to the French language, they were either varied in the translation, or occasionally omitted, as their adaptation to the English tongue would require; also, one or two supposed inadvertences of the author, in deviation from the common divisions of grammar, were corrected. The reprint in the Annals will occupy not far from two numbers. ED. ANNALS.]

PREFACE OF THE AUTHOR.

THE work which I now present to the public is, properly speaking, a second edition of that which appeared in 1776,
VOL. XII.

2 *The True Method of Educating the Deaf and Dumb,*

under the title of *Institution* of the Deaf and Dumb by the way of Methodical Signs*, which is entirely sold off.

Religion and humanity inspire in me so great an interest for a truly deplorable class of beings, who, although of the same species as ourselves, are reduced, in some sort, to the condition of brutes, as long as no attempts are made to rescue them from the shades of thick darkness with which they are encompassed, that I consider it as an indispensable obligation upon me to bring all my exertions to their relief.

It is in order to fulfill this which I conceive my essential duty, that I am about to expose the means by which I have capacitated many of them to perform public exercises, wherein children, that had been once regarded as demi-automatons, have given incontestible proofs of intelligence, superior to what most young persons of the same age evince.

We shall show in the clearest manner how to proceed in order to convey by the window what cannot be introduced at the door, that is, to insinuate into the minds of the Deaf and Dumb by the channel of the eye what cannot penetrate thither by that of the ear.

May the exposition of these means fall into the hands of all, whose compassion shall be sufficiently excited at the view of their sad and deplorable state, to create the generous and Christian resolution of undertaking their instruction; which is a task by no means so difficult and so painful as it is usually thought.

Much contained in the former edition of this work will be found to be retrenched in the present; for which reason it does not bear the same title. The retrenchment proceeds not, however, from any material defect perceived by myself, or pointed out by others in the preceding edition. I would very readily publish the work now, precisely as it appeared in 1776, if I were now in the same position as when it came out under the title of 'Methodical Institution;' but circumstances being entirely changed since that period, what was then necessary is become totally useless at present.

* [Better translated, *Education*, or *Instruction*. The title in the original is, *Institution des Sourds et Muets, par la voie des Signes Methodiques*. ED. ANNALS.]

When I charged myself with the tuition of two Deaf and Dumb twin sisters, for whom no preceptor could be found, after the decease of father Vanin, doctor of divinity, (which was the first of my engaging in such instruction,) I was ignorant that there was a teacher then in Paris, who had been several years employed in that office, and who had formed disciples. Yet he had acquired some reputation by eulogiums which the Academy had bestowed upon his success, and his method by which the Deaf and Dumb were brought to utter more or less distinctly, was considered as a resource meriting just applause.

He was not, however, the author of this method: it had been practiced above an hundred years before, by Wallis in England, Bonet in Spain, and Amman, a Swiss physician, in Holland, who had all given the world excellent publications upon the subject: but he had profited by their labors, and his abilities, in this respect, deserve the estimation and approbation they had obtained.

Neither the course of my studies, nor of my occupations, having given occasion to my acquaintance with the works of those illustrious authors, I had not the least idea that could lead me to think it practicable, much less to undertake to make my two pupils speak. The only object I had in view was, to teach them to think with order, and to combine their ideas. This, I conceived, I might effect by the help of representative signs reduced into a method, of which I composed a kind of Grammar.

Of this, Mr. Perreire, the teacher of the Deaf and Dumb alluded to, and his ablest disciple, neither of whom I had any knowledge of, were soon informed. They looked upon the execution of the project as impossible, and deemed the idea which I had conceived and was endeavoring to carry into execution, as more calculated to obstruct than to facilitate the progress of my pupils.

This censure acquiring a certain degree of credit from the reputation of Mr. Perreire, I was under the necessity of combating the prejudices of the public mind against my Method of tuition, when I was induced to print it for the benefit of

the Deaf and Dumb, both of the present and future generation, regarding myself to be in a manner charged by Providence to render this unfortunate class all the service in my power.

I therefore attacked the false principle of these gentlemen's argument, and even took upon me to show, that although the system made use of by Mr. Perreire for the tuition of his pupils, denominated Dactylology, that is, the science of the movement and position of the fingers, could by degrees conduct the Deaf to learn to speak, it was nevertheless absolutely incapable of teaching them to make a legitimate use of their faculty of thinking.

Mr. Perreire caused it to be inserted in the public papers that he would answer these allegations of mine as soon as his leisure would permit; but, notwithstanding he survived this engagement several years, he never performed it; and, indeed, in my opinion, never seriously had an intention of performing it. His ablest disciple remained in equal silence. All that the first edition contained upon this head, being now unnecessary, as will doubtless be easily admitted, would therefore very uselessly swell the present edition.

2. But I had to combat other and more formidable adversaries; I mean, a number of theologians, of (rational) philosophers, academicians of different countries, who maintained the impossibility of subjecting metaphysical ideas to representative signs, and, consequently, the necessity of their ever remaining above the intelligence of the Deaf and Dumb.

It required considerable time, much reasoning, public exercises upon abstract matters, and those even in a variety of languages, daily lessons attended by the learned of all parts of Europe, and especially clear and precise explications given by the Deaf and Dumb on the sudden, without any preparation, upon the metaphysic of every regular verb, in order to convince every reasonable person, 1. That, as there is no word but what signifies something, neither is there anything, how independent soever of the senses, but what can be clearly explained by an analysis composed of such simple words as, in the last resort, have no need of explanation.

2. That this analysis can be offered indifferently, by articulation or by writing, to persons whose ears are duly organized, since, whether on hearing or on reading the simple words that compose it, they call to mind the signs made to them from infancy, without which signs they would no more have understood the words originally pronounced to them or read by them, than if those words had been pronounced or read in German, Greek, or Hebrew.

3. That the same analysis can be offered to the Deaf and Dumb only by writing, but that its effect is equally infallible, because on reading the simple words that compose it they call to mind as readily as we do the significations taught them of these words, which are become as familiar to them as to us by the words being in continual use between them and us.

If there are still any of the learned disposed to contest or to doubt these principles, not having yet been present at our operations, I here invite them to honour us with their attendance: but I cannot think it right to load the second edition of the work with all we have said in the first, to combat an opinion which has been since very generally renounced.

Thus it has been thought proper to suppress above one half of our former publication, and to substitute such new means as have been found in eight year's experience to be beneficial for the instruction of the Deaf and Dumb.

This new method will contain three parts.

In the first I shall explain by what degrees to proceed in order to form the minds of the Deaf and Dumb so as to render them capable of perfecting their education themselves, by the perusal of good books.

Having collected from the works of Bonet and Amman, combined with my own reflexions, the steps to be taken in order to teach the Deaf and Dumb to *speak*; in the second part, I shall repeat, almost word for word, what I have said upon the subject in the 'Methodical Institution,' such repetition being absolutely necessary for the information of all who may undertake to instruct them to articulate.

The subject of the Third Part is a serious dispute that

arose between the teacher of the Deaf and Dumb at Leipsick, and the teacher at Vienna, in Austria, jointly with myself.

The learned of all countries, I trust, will be gratified by a sight of the pieces of this literary contest, carried on by both sides in Latin, as well as the judgment given thereon, after ample discussion of the subject, by the Academical Society of Zurick, in Switzerland; to whom I had referred the decision of the controversy, that the Lipsian teacher might not have to complain that his judges were Frenchmen. The Academies or literary Societies of Leipsick itself, of Vienna, of Upsal, and of Petersburg, have in like manner been consulted, but have granted no answer.

The pieces composing this Third Part, very materially concern the good of the Deaf and Dumb, as being fully calculated to determine in perpetuity which of the two methods, the Lipsian or the Parisian, ought to be embraced by those who undertake their instruction.

PART FIRST.

THE tuition of persons who are Deaf and Dumb is not a work of so much difficulty as is commonly supposed. We have only to introduce into their minds by the eye what has been introduced into our own by the ear. These are two avenues at all times open, each presenting a path which leads to the same point, provided we deviate neither to the right nor the left, in whichsoever of the two we are engaged.

CHAPTER I.—THE MANNER IN WHICH THE INSTRUCTION OF THE DEAF AND DUMB IS TO COMMENCE.

It is not by the mere pronunciation of words, in any language, that we are taught their signification: The words *door*, *window*, &c. &c., in our own, might have been repeated to us hundreds of times, in vain; we should never have attached an idea to them, had not the objects designated by these names been shewn to us at the same time. A sign of the hand or of the eye has been the sole mean by which we learned to unite

the idea of these objects with the sounds that struck our ear. Whenever we heard these sounds, the same ideas arose in our minds, because we recollected the signs made to us when they were pronounced.

Exactly similar must be our measures with the Deaf and Dumb. Their tuition commences with teaching them a manual alphabet, such as boys at school make use of to hold conversation at one end of a form with their companions at the other. The various figures of these letters strike forcibly the eyes of Deaf and Dumb persons, who no more confound them, than we confound the various sounds that strike our ears.

We next write (I say *we*, because in the operations with my Deaf and Dumb pupils, I frequently have assistance) in large characters with a white crayon, upon a black table, these two words, *the door*, and we shew them the door. They immediately apply their manual alphabet five or six times to each of the letters composing the word *door* (they spell it with their fingers) and impress on their memory the number of letters and arrangement of them; this done, they efface the word, and taking the crayon themselves, write it down in characters, no matter whether well or ill formed: afterwards they will write it, as often as you shew them the same object.

It will be the same with respect to everything else pointed out to them, the name being previously written down; which being first on the table, in large characters, may afterwards be inscribed in characters of ordinary size, upon different cards; and these being given to them, they amuse themselves in examining one another's proficiency, and ridicule those that blunder. Experience has manifested that a Deaf and Dumb person possessing any mental powers will acquire by this method upwards of eighty words in less than three days.

Take some cards having suitable inscriptions, and deliver them one by one to your pupil; he will carry his hand successively to every part of his body conformably to the name on the card delivered to him. Mix and shuffle the cards, as you please; he will make no mistake; or if you chuse to write down any of these names on the table, you will see him, in like manner, distinguish with his finger every object whose

name is so offered him; and thus clearly prove that he comprehends the meaning of every one.

By this process the pupil will obtain, in a very few days, a knowledge of all the words which express the different parts of our frame, from head to foot, as well as of those that express the various objects which surround us, on being properly pointed out to him as you write their names down on the table, or on cards put into his hands.

We are not however, even in this early stage, to confine ourselves to this single species of instruction, amusing as it is to our pupils. The very first or second day we guide their hands to make them write down, or we write down for them ourselves, the present tense of the indicative of the verb *to carry*.

Several Deaf and Dumb pupils being round a table, I place my new scholar on my right hand. I put the forefinger of my left hand on the word *I*, and we explain it by signs in this manner: showing myself with the forefinger of my right, I give two or three gentle taps on my breast. I then lay my left forefinger on the word *carry*, and taking up a large quarto volume, I carry it under my arm, in the skirts of my gown*, on my shoulder, on my head, and on my back, walking all the while with the mien of a person bearing a load. None of these motions escape his observation.

I return to the table; and in order to explain the second person, I lay my left forefinger on the word *thou*, and carrying my right to my pupils breast, I give him a few gentle taps, making him notice that I look at *him*, and that he is likewise to look at me. I next lay my finger on the word *carriest*, the second person, and having delivered him the quarto volume, I make signs for him to perform what he has just seen me perform: he laughs, takes the volume, and executes his commission extremely well.

The third person singular is next to be explained: I lay my left forefinger upon the word *he*, and, with my right, point to some one beside me or behind me, making it noticed that I do not look at him (because I speak *of* him but not *to* him).

* In France the priests used to go in clerical habits as their ordinary dress.

I give him also, or cause to be given him, without looking at him, the quarto volume: he carries it in the several ways already described, and lays it down again on the table. I then draw an horizontal line under the three persons of the singular, because the explication of them is finished.

We proceed to those of the Plural. I place my left forefinger on the word *we*, and I carry my right, first to myself, then to all who are round the table, and lastly, a second time to myself by way of manifesting that I omit no one; upon which we all take hold of the table, and carry it.

The second person plural follows. Laying my left forefinger on the word *you*, with my right I point to the person who is next to me on my left hand, and to all round the table in succession, including him next me on my right; but instead of showing myself, I retire a few paces: they then carry the table, and I cause it to be noticed that I am at my ease, without any burthen.

We are now come to the third person plural. Having returned to the table, I lay my left forefinger upon the word *they*, and with my right I point to all round the table, beginning with him at my left hand, and stopping at him on the right of my pupil, whom I then take aside; we remain at our ease while the others hold and carry the table.

It is unnecessary to say how much our new student is delighted with this operation. Nevertheless we have to obviate a small difficulty. I set him to go through all he has seen me do with regard to the persons of the singular and plural. He begins; and falls into an error at the outset, although he cannot be said to be in fault. Having his left forefinger upon *I*, he carries his right to my breast, thinking that my name was *I*, as he had seen me several times designate myself by that word.

To correct this mistake, I immediately desire five or six of those who just now made parts of the *we*, the *you*, and the *they* to join us; each of these, as soon as he is opposite the table, points first to himself, having a finger upon *I*, next to one whom he looks at, and to whom he turns, having a finger upon *thou*, and lastly to a third, whom he does not look at, and

to whom he does not turn, having a finger upon *he*: our student forthwith learns to denominate himself *I*, as other people do; and no other difficulty remains.

Thus, in order that our pupil may lose no time, we hold a language with him that signifies something at the very beginning. He must of necessity comprehend us, if not as destitute of intellect as a horse or a mule; and he will henceforward understand what he writes, when upon the model of the verb *to carry*, he is made to conjugate *I draw, thou drawest, &c. I drag, thou draggest, &c.*

In short, he will understand, in a day or two, every phrase composed of only one of the six persons of the present of a verb transitive with its objective noun, such as these: *I draw the table; thou draggest the chair; he offers an arm chair; you push the door; they shut the window*; because all these words express actions, of which the signs are caught in an instant, and because the eyes of the spectators testify that these operations are present.

It is yet too early to enter into a detailed explanation of verbs. What we have shown with the present of the indicative of *carry* is only a sort of anticipation, extremely useful indeed, because it furnishes better means of developing the faculties of Deaf and Dumb persons than the customary mode of beginning with the declension of nouns substantive and adjective, and pronouns; and it is besides more amusing to them, on account of the number of little phrases they acquire by it, which is a consideration of no small weight in the tuition of persons in their condition, who must be allured to study by the pleasure arising to them in their application. Although we confine ourselves to this prelude, our pupils, partly by the help of the masters and mistresses with whom they board, partly by their amusements when together, transmit to memory, by little and little, other tenses of this first verb; and thus, without knowing it, lay a valuable foundation which we shall shortly build upon.

CHAPTER II.—THE MANNER IN WHICH THE INSTRUCTION OF THE DEAF AND DUMB IS CONTINUED.

By the foregoing method our pupils will soon have acquired the idea of a number of nouns substantive. They see a *the* written before each of them. It is therefore right to give them an example of declension, and to get them to make exercises upon it.

This operation is by no means so entertaining as the two preceding. But the Deaf and Dumb person we are teaching having already conceived some degree of respect and attachment for his tutor, is easily induced to undertake, and to execute as well as he is able, whatever is offered for his instruction.

ARTICLE THE FIRST.—*Concerning the Declension of Nouns.*

To teach the Declension of Nouns we are to make our pupil notice their different Articles, Cases, Numbers and Genders, furnishing him at the same time with signs which distinguish each of these properties that apply to nouns.

SECTION I.—Of Articles, and the Signs corresponding to them.

Upon this head we proceed as follows. We make our pupil observe the joints of our fingers, hands, wrist, elbow, &c., &c. and we term them Articles. We then inform him, by writing on the table, that *the, of, of the*, connect words as our joints do our bones (grammarians will pardon me if this definition does not accord with theirs;) after this the right forefinger two or three times bent in the form of a hook becomes the systematical sign for an article.*

The Gender is explained by putting our hand to our hat, for the masculine, and to the ear, the part to which a female's head-dress extends, for the feminine.

* The French Article having a variation for the Plural, the Abbé de l'Epée has established a double sign, superfluous in the translation, such variation being unknown to the English Article.

French Articles moreover serve as Pronouns in the objective cases of both numbers, attached to verbs; there being nothing analogous to this in English, the Abbé's explications on the subject, under the head of Pronouns, are also necessarily omitted.

The Apostrophe is shewn by making an apostrophe in the air with the forefinger of the right hand.*

Of, of the are articles of the second case. Here we must add to the sign for the article, the sign for second, &c. as also the sign for singular or plural, for masculine or feminine. We must take care to observe that *of, from, by*, of the ablative, are not articles but propositions, having each its peculiar sign according to the use for which it is employed.

SECTION II.—Of Cases, Numbers, and Genders, and the Signs corresponding to them.

In learning declensions the pupil sees clearly the distinction of cases in both numbers. We must have recourse to our dactylology to learn him the terms *Nominative, Genitive, Dative, &c.* We need not trouble ourselves at present to give him the etymology of these terms: but we give to each an appropriate sign. *First, Second, Third* degree, &c., by which we descend from the first case called *Nominative* to the sixth called *Ablative*, are signs much more intelligible than any others we could apply to those terms, even after giving a definition of them. We shall show (Art. 6.) how *first, second, third, &c.* are distinguished from *one, two, three, &c.*

The following is a sign for the term *case*: we twirl two fingers round each other while declining; that is, while descending from the first to the sixth.

The elevation of the right thumb designates the singular; the motion of several fingers the plural.

We take care to make our pupils remark that the noun singular is made plural, for the most part, by adding to it an *s*.

The two genders are distinguished by a movement of the hand to the place of the hat, or the cap, as before described.

ARTICLE THE SECOND.—*Difference of Nouns Substantive and Adjective, and Signs corresponding to them.*

In order to make the difference of these two kinds of nouns understood, we take nine cards or nine small pieces of paper.

* The practice of Elision is more extensive and less arbitrary in French than in English; an early acquaintance with the Apostrophe is therefore more essential in the former tongue.

On one of these we write down the noun substantive *Peter*, and place it on our left: on each of the others we inscribe a noun adjective, as *great, little, rich, poor, weak, learned, ignorant*, and place them on our right.

Peter enters, and we see that he is a great personage; we take the card having *great* upon it, and place it on his name. He came in a carriage, and is richly appareled; therefore we take the card having *rich* upon it, and likewise put it over the name. We do the same with the two cards having *strong* and *learned* upon them; for Peter appears to be *strong*, and we are told that he is *learned*.

Peter which is the noun substantive, lies under these four qualities (*stat sub*) and such is the true notion of a noun substantive; to which we superadd the qualities that we deem appropriate. The noun adjective is that which expresses some quality added to the substantive. The left hand under the right is the sign for the noun substantive, and the right under the left for the adjective.

Nouns adjective being joined equally to substantives masculine and feminine, both singular and plural, without any variation, the substantive with which they are associated determines their gender, number, and case; so that our pupil will decline without trouble whatever adjectives are given him with their relative substantives.*

ARTICLE THE THIRD.—*Of Nouns Adjective terminating in able and ible, and of the Signs corresponding to them.*

Nouns Adjective that terminate in *able* and *ible*, and are derived from verbs, signify a quality which ought [to be] or which may be attributed to a subject.

In the former case we add to the sign representing the quality, a sign representative of necessity; and one representative of possibility in the latter case.

When these nouns adjective are rendered in Latin by the future of the participle passive terminating in *andus-a-um, endus-a-um*, they signify a quality which ought to be attributed

* This is an observation adapted to the simplicity of the English language, instead of observations somewhat different applied in this place to the less simple structure of the French.

to the subject in question; and the following are the signs on this occasion.—A first sign signifies the action expressed by the verb, as *to love*, *to adore*, *to respect*; a second sign indicates that it is an adjective; a third sign gives us to understand that this adjective must of necessity be attributed to the subject of the phrase. For example: *to adore* is the action of a verb; *adored* is the adjective of it; but *adorable* is a noun adjective which must necessarily be attributed to God, the subject of the phrase.

When these adjectives are turned into Latin by words terminating in *bilis-is-e*, they generally signify a quality which may, and not which must necessarily, be attributed to its subject; then a first sign expresses the action of the verb: For example, *to elect*; a second announces the adjective *elected*; but a third which represents a mere possibility, gives the word *eligible*.

To express necessity or indispensability, we strike the end of our forefinger frequently and forcibly upon the table; an action natural to every person asserting a thing to be his right. To express possibility, we turn our head to the right, an *yes*, and to the left, a *no*; which of the two will take place we can not tell; we shall know only by the event.

When these nouns adjective in *able* are not derived from a verb, but from a noun substantive, as *charitable*, they denote neither necessity nor possibility; but merely a quality inherent to the subject of which we speak.

ARTICLE THE FOURTH.—*Of Nouns Adjective in the Positive, Comparative, Superlative, and Excessive Degrees, and of the Signs corresponding to them.*

Nouns Adjective are positive, as *great*; comparative, as *greater*; superlative, as *very great*; or excessive, as *too great*.

To express *great*, I carry my hand to a certain height, and make the established sign for an adjective. If I would signify *greater*, I elevate my hand, after detaining it a little while at the preceding height, a degree above that height; thus I denote the comparative. When I have to signify *very great*, I make two successive pauses; one at the height assigned to the positive, another at the height assigned to the comparative;

after which, I make a further elevation. And in the last place, for the excessive, I make an ultimate sign announcing my discontent and impatience at this fourth degree of greatness.

Having to express by signs this phrase, 'Peter is greater than I,' I show Peter, and with my right hand make the sign for *great*, the positive, at which I stop; then, after a short interval, I carry it to a degree higher; this expresses *greater*. I express *than* by lowering my left hand and showing myself with it, while my right is elevated and shows *Peter*.

The operation will be just the reverse to express 'Peter is less than I.' In that case I show *Peter* with my right hand, and make the sign for the adjective *little*; after a short pause I bring it a degree lower, which signifies *less*. I express *than* by holding up my left hand, and showing myself with it, while my right is lowered and shows *Peter*. The comparison of Equality, 'he is *as* strong *as* you,' may be represented by crooking the four fingers of both hands, and putting them together two or three times in this position. See, also, under the head of Conjunctions, another mode of representing *as*.

ARTICLE THE FIFTH.—*Of Substantives formed from Adjectives, termed Abstract Qualities, and of the Signs agreeing to them.*

Names of qualities, as *good*, *great*, *wise*, *learned*, infer necessarily some noun substantive, expressed or understood, to which they are applied: but if we consider the qualities only which are expressed, without reference to any noun substantive, then these qualities being subject to have other qualities applied to them, become themselves nouns substantive; as *goodness*, *greatness*, *wisdom*, *learning*.

Our mode of expressing this sort of adjectives, is this: If we would dictate the word *greatness*, for instance, we make first the sign for *great*, which is an adjective; then we subjoin the sign for a substantive, which announces that this adjective is substantified, or made a substantive, and can itself receive other adjectives. I give several examples, after which our pupil will commit no mistake, either in reading a book, or in writing as we dictate to him.

ARTICLE THE SIXTH.—*Of Nouns of Number, and of their corresponding Signs.*

Nouns of number or numeral nouns are divided into Cardinal and Ordinal. They have each a distinct sign. To signify *three*, we hold up three fingers perpendicularly; but to signify *third* we hold them down and advance them horizontally right before us, in order of procession or battle, which indicates that *third* is in a line with the others, and specifies its place. For a Cardinal Number it is necessary to make merely the first sign: but for an Ordinal Number the second sign is subjoined to the first. We need not however remark to our pupil that it is an adjective, as the thing speaks for itself.

By holding up as many fingers from one to nine as we have occasion to express tens, and subjoining the sign for a *cypher*, which is the same as for the letter *o*, we have *ten*, *twenty*, *thirty*, &c. up to *ninety*. An hundred is signified by the Roman figure C: a thousand by M. A very perfect idea of these numbers may be given by providing a parcel of beads strung upon packthread, for our pupil to count out tens, hundreds, and thousands.

CHAPTER III.—ON THE TENSES OF THE INDICATIVE OF THE VERB
TO BE.

When our pupil is sufficiently acquainted with the difference between Nouns Adjective and Nouns Substantive, we show him that we make use of the verb *I am*, *thou art*, *he is*, &c. to unite the one with the other when they agree, and, by the addition of a negative, to separate them when they disagree. We give him several examples of it, and make him learn by heart all the tenses of the Indicative of this verb, in order to increase the stock of phrases he may acquire before a complete knowledge of verbs and the other parts of speech enable him to comprehend every thing necessary for his instruction.

The sign for this verb is perfectly natural. By dropping [*en posant*] the two hands we shew what the position of a person is whether standing, sitting, kneeling, &c.

CHAPTER IV.—OF PRONOUNS.

To express a Pronoun by signs we draw with a crayon a circle on the table, in which we place a snuff-box, then push it out of the circle, and substitute something.

A Pronoun is a word used instead of another Noun. The common sign for all Pronouns is the action just described, though each has its particular sign, according to its particular signification.

ARTICLE THE FIRST.—*Of Personal, Conjunctive, and Possessive Pronouns, and of the Signs appropriate to them.*

The Pronouns *I, me, my*, have their distinct signs; without which it would be impossible for Deaf and Dumb persons ever to write fluently, *currente calamo*, any thing dictated by systematical signs.

It must have been observed that public speakers, when speaking of themselves, make a kind of half circle by drawing the hand towards their breast as they exclaim *I think, I desire, &c.* This action we adopt as the sign for *I*: but when we say, such a thing belongs to me or is *mine*, we lay one hand upon our breast, as if we were taking a solemn oath, and press gently against it twice or thrice. This is what we all naturally do, when upon the partition of something we say to any body, this is for you, and this is for *me*: although both these Pronouns are Personal, yet the second speaking of one's self attracts more the eyes of the spectator.

My, mine, are Possessive Pronouns and in reality Adjectives. They are expressed by showing ourselves with one hand, and with the other the noun substantive, that is, the thing we assert as ours. We subjoin the sign for an Adjective; as well as signs for the proper number and gender.

From this explication it may easily be understood how to express by signs all other Pronouns, whether Personal, Conjunctive, or Possessive.

Thou, thee, indicate the second person, or person to whom we are addressing ourselves; they are Personal Pronouns. By adding to the first pronominal sign, signs for Conjunctive

or Possessive, and for the proper Number and Gender, we shall have signs nowise obscure for *thee*, *thine*.

He, *she*, indicate the third person, or person of whom we are speaking: they are Personal Pronouns. By adding to the first pronominal sign, signs for Conjunctive or Possessive, for Number and for Gender, as the case requires, we shall have clear signs for *him*, *his*, *her*, *hers*.

The Pronouns *him*, *her*, *self*, which are Personal, serve also as Conjunctive Pronouns: 'I will give *him*, or *her*;' 'we ought to love *ourselves* with a well regulated love.' It is the same with *you* and *us*; we will give *you*: you shall give *us*. In the first phrase *we* is personal, and *you* conjunctive; in the second, *you* is the personal and *us* the conjunctive.

They, *them*, are Personal Pronouns of the third person plural. *Them* is Conjunctive, as in this phrase; *I will give them*, signifying I will give to *them*.*

The Possessive Pronouns *my*, *our*, *thy*, *your*, *his*, *her*, *their*, admitting of no variation, are the same both when the thing loved, possessed, &c. by many is single;† as in this example; *the Parisians love their king and their archbishop*; and when there are several objects loved, possessed, &c., by many, as in the following, *the Parisians love their curates*.

We may nevertheless distinguish this difference by signs. In the first case we indicate the many of whom we speak by waving our hand before them; we then make the sign for Possessive, and add that for Singular; in the latter case after the sign for Possessive we add that for Plural.

*The common definition of Conjunctive Pronouns in this: they are such as are joined to and connected with the verb, whether governing it as its subject or nominative case, or governed by it as its object or end in the accusative or dative. The Abbé de l'Épée has considered these two predicaments as wholly different, applying the term of *Conjunctive* to those in the latter only denominating those in the former *Personal*, and treating them as separate classes; a distinction upon which he is more diffuse than the nature of English construction requires, or will even admit with propriety to be translated.

†The different construction of the two languages has given to the translation of this passage, (adapted necessarily to English Grammar) an inverse sense of the observations applied to the French.

ARTICLE THE SECOND.—*Of Demonstrative Pronouns, and of their appropriate Signs.*

Demonstrative Pronouns are signified by approaching the end of one's finger close to the object to which they relate; or, by pointing to the object without approaching it.

This signifies *this thing*; *that* signifies *that thing*, but when they are both found in the same phrase, *this* signifies simply, this thing which I show first; and *that* signifies, *that other* thing which I show second. Sometimes indeed they mean quite the contrary, because *this* refers usually to the proximate or latter term, *that* to the remote or preceding term.

ARTICLE THE THIRD.—*Of Interrogative and Relative Pronouns, and their appropriate Signs.*

The Interrogative or Relative Pronouns, *who*, *which*, *what*, *that*, have their distinct signs.

They are Interrogative when preceded by a Q, signifying Question, or when followed by a point of interrogation.

Then the word *who* signifies *which person*? I look at every one present, and ask by an interrogative gesture, such as we all naturally fall into on similar occasions, *which* is he or she who has done or said, &c.

Which signifies *which thing*? we look at every thing at once, and ask by an interrogative gesture, which is the thing (present or absent) upon which the answer is to fall. *What* also signifies *what thing*?

When *which* announces the necessity of choosing out of two or more objects spoken of, we must inspect them all in order to determine our answer.

When these pronouns are only relative, we lay our right forefinger upon them, and then immediately carry it to the noun substantive, or the pronoun standing for it, to which they refer.

When *that* is merely a conjunction placed between two verbs, it is represented by hooking the two forefingers together in the manner of a clasp. We then inform our pupils that this conjunction governs, (that is, requires after it,) sometimes the indicative, sometimes the subjunctive; and of course pro-

ceed to furnish them the means of determining which of these two modes they should employ in transcribing what we dictate by signs.

That between two verbs governs the subjunctive, when the action expressed by the former of the two has an influence of whatever kind upon the action to be expressed by the latter ; as in the following example, *I desire that you learn your lesson*: Here it is evident that my will has an influence, as a cause, upon the action of your learning your lesson. But it governs the indicative when the action expressed by the first of the two verbs nowise influences the action to be expressed by the second, as in this other example, *Peter says that you learn your lesson*. The action of Peter's telling me you learn, nowise influences the action of your learning ; it is but a simple declaration of it.

Therefore, when dictating to our scholar, if the second verb ought to be in the subjunctive, as in the former of these two examples, we make the sign denoting conjunction for *that* ; the proper pronominal sign for *you* ; and for *learn*, 1, the general sign for a verb ; 2, the sign for *present* ; 3, the sign denoting subjunctive mode, which we shall describe in its proper place. But if the second verb ought to be in the indicative, agreeably to the second example, by making no sign after *that* for *present*, the scholar will immediately understand, as there is no sign for indicative mode, that the verb ought to be in that mode.

ARTICLE THE FOURTH.—*Of certain words called Improper Pronouns, and of the Signs agreeing to them.*

The words *some*, *many*, *all*, occur every moment in our lessons and our dictamens. We take the following means to explain them by signs.

Having a purse of counters, we take out one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, *one by one*, and we count them every time ; then we take out a small number, one by one, without counting : this is what we call *some*.

After this operation, we take out a handful, and we call that *many* or *much*.

Lastly we empty the whole into a hat, or another purse, and call that *all*. We do not find it necessary to repeat this operation.

We also meet with *alone, only, nothing, none, each*, at every turn.

Alone, only, terms of exclusion or singleness, are thus expressed: I send one of my scholars to a corner of the room, while I and the rest are round the table, and I make a sign with my hand expressive of his separation from us; he is *alone*; and such is the sign established for this adjective.

Only has much the same signification: 'I want bread *alone*,' 'I want bread *only*,' have no obvious difference: therefore the same sign will do. When *only* is used adverbially, the sign for an adjective adverbified, as explained in the chapter of adverbs, may be superadded.

To express by signs the word *nothing*, we put several things into a hat; we take them out again one by one to the last, and we show our pupil that there is not a single thing left. We then inform him that the words 'there is not a single thing in the hat,' 'there is *nothing* in the hat,' signify precisely the same.

The sign for *nothing* is known to everybody. We take the top of our two fore teeth between our fingers, and draw them away with velocity. All Deaf and Dumb persons understand this sign, even before they have anything to do with our instructions.

If we wish to say *none*, we make the sign for *nothing*, to which we add the sign for an adjective.

Each is represented in this manner. There are fifty scholars present: we call upon them one after another to answer by signs to some question. This successive action of all, without exception, is the sign for *each*.

But, having been equally satisfied with all, I have given to *each one*, after his explication, four chestnuts. This is the sign for *each*.

If our readers should be surprised at the meanness of our exemplifications, I entreat them to call to mind that those whom we are instructing are Deaf and Dumb.

CHAPTER FIFTH.—OF VERBS.

Our pupils, as we have seen, have got by heart the different tenses of the verb *to carry*, but remain ignorant of their import. We have now to initiate them in the whole metaphysick of Verbs; without a knowledge of which, their education would be extremely defective.

This appears a difficult enterprize, and yet the execution of it is very simple.

Verbs are composed of Persons, Numbers, Tenses and Modes. The Present of the Indicative of the verb *carry*, has already furnished us with signs for the different Persons and Numbers; all that is further necessary is to aid in some small degree, the language of signs natural to Deaf and Dumb persons from infancy, by making the application of them serve to designate Tenses and Modes.

ARTICLE THE FIRST.—*Of the application of Signs to the Tenses of Verbs.*

The pupil, though Deaf and Dumb, had like us, an idea of the past, the present, and the future, before he was placed under our tuition, and was at no loss for signs to manifest the difference.

Did he mean to express a present action? He made a sign prompted by nature, which we all make in the same case without being conscious of it, and which consists in appealing to the eyes of the spectators to witness the presence of our operation; but if the action did not take place in his sight, he laid his two hands flat upon the table, bearing upon it gently, as we are all apt to do on similar occasions: and these are the signs he learns again in our lessons, by which to indicate the Present of a verb.

Did he design to signify that an action is past? He tossed his hand carelessly two or three times over his shoulder: these signs we adopt to characterize the past tenses of a verb.

And lastly, when it was his intent to announce a future action, he projected his right hand: here again is a sign we give him to represent the Future of a verb.

It is now time to call in art to the assistance of nature.

Having previously taught him to write out the names of the seven days of the week, one directly under the other, we desire him to set them down in that order, and we then put on each side of his writing what follows before and after the same words under different heads.

PRESENT.

To-day—Sunday—I arrange nothing.

IMPERFECT.

Yesterday—Monday—I was arranging my books.

PERFECT.

Day before yesterday—Tuesday—I arranged my chamber.

PAST PERFECT.

Three days ago—Wednesday—I had arranged my closet.

FUTURE.

To-morrow—Thursday—I shall arrange my papers.

FUTURE.

Day after to-morrow—Friday—I shall arrange my drawers.

FUTURE.

Three days hence—Saturday—I shall arrange my cupboards.

Yesterday, day before yesterday, three days ago, are explained by the number of times we have slept since the day of which we speak.

To-morrow, day after to-morrow, three days hence, are explained by the number of times we are to sleep till the day in question arrive.

We next teach our pupil to lay a restriction upon his motions. To express a thing past, he used to throw his arm backwards and forwards towards his shoulder, without rule: we tell him, he must throw it only once for the imperfect, twice for the perfect, and three times for the past perfect; which in truth is analogous to what is signified, the past perfect announcing an action longer past than the perfect; and the latter being in the same predicament with regard to the imperfect.

We take particular care to make our pupil observe the variation of the terminations of verbs in their different tenses,

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pointing out each of these variations with his finger. We make him remark the different tenses of the indicative; we put them all down, in order, upon a horizontal line, with their respective titles; the table on which they are written being divided for the purpose into equal squares, that are to be permanent.

We show him, that of these tenses there are several entitled perfect; as

1st Perfect,	2d Perfect,	3d Perfect,	4th Perfect,
I loved.	I have loved.	I did love.	I had loved.

The signs that ought to express them present themselves naturally: after having carried the hand to the shoulder, the general sign for a perfect, we made the sign for first, or second, or third, or fourth, by the method given for nouns of number, and so indicate which perfect we mention, and which our pupil is to write, if we are dictating to him: and we find that he is never deceived.

We do not leave him in ignorance of the use of these different perfects, some of which express a definite, some an indefinite time past; and others a definite or indefinite time past, anterior to another time that is past.

ARTICLE THE SECOND.—*Of the Application of Signs to the Modes of Verbs.*

The *Mode* means the manner of conjugating a verb. These modes are the Indicative, the Imperative, the Subjunctive, and the Infinitive; to which we join the Participle, because it has a present, a past, and a future, as other modes have.

To avoid multiplying signs unnecessarily, we give none to the Indicative, it being sufficient that no sign indicates another mode, to know that the verb we are considering is in this.

The pupil has remarked a certain sign of the hand and the eye being always made to him, and which he has occasionally made himself, to express a command; we preserve this sign to indicate the Imperative. Instead of this, however, the two hands joined together, as to indicate the Supplicative, if declaratory of entreaty.

We very frequently in discourse meet with two verbs joined together by the particle *that*, the first of which expresses a

mode of being or acting that has an influence direct or indirect upon the latter. The first announces in some degree a cause, of which the latter will express the effect. This connection of cause and effect, which is expressed in English by the conjunction *that*, and in other languages by terms respectively correspondent, has given rise to a mode, that is, manner of conjugating, different from the mode used to express simple affirmation.

But it is proper to observe, that the verb which precedes *that*, always announces an absolute or a conditional futurity, as the following examples will evince: 'In order to acquit yourself well on the day of your public exercise, *it would be necessary that you learned;*' or, '*it will be necessary that you learn;*' or, '*it would have been necessary that you had learned* thoroughly the themes delivered to you.' It is evident in all three examples, that the action of learning is announced as either being or having been necessary to precede the good effect which it will produce, or would produce, or might have produced, supposing the accomplishment of the condition.

It is easy to indicate signs conformable to the above statement, to be made use of in dictating or expressing the grammatical persons of this mode; example: *I desire that you write;* to dictate the word *that* the general sign for a conjunction must be made; for the word *you*, the pronominal personal sign; and for the word *write* (*scribas*): 1, the general sign agreeing to all parts of the verb *to write*; 2, the sign for present tense: 3, the two forefingers hooked like a clasp, which being immediately after the sign for present tense, no longer signifies a simple *conjunction*, but a *Conjunctive Mode*.

There are three other tenses or times not of the subjunctive, called by Restaut the Future Past, the Conditional Present, the Conditional Past, which we nevertheless put under the subjunctive, in order that we may conform in parsing, to use a scholastic term, to the distribution of the Latin grammar, which places them there; *amarem* signifying equally in that language, *I would love* and *I would have loved*. Having remarked that they are not really of this mode in our language, we characterize them by appropriate signs.

We take this method to explain them. I write upon the table, 'I move from the window and I go to the door; when I shall be at the door, *I shall have given* to the person who stands between them this snuff-box, which I have in my hand.' When I set out, the donation is future; it becomes present, when I give; but is past when I get to the door. We therefore make the sign that corresponds to the action of giving, then the sign for future, and then the sign for past; suppressing the one for present as superfluous, because common sense alone dictates, that between the future and the past, there must have been a present.

We give the sign for a future imperfect tense, to what Restaut terms the conditional present; with the following reason:

Having ordered a pupil to learn his lesson, I told him that I should return in two hours time, to examine him; and I promised to give him a book, provided he were perfect in it. I return accordingly with the book in my hand, and show it to those who are by, telling them that I shall give it to him if he is perfect in his lesson. Upon examining him it proves that he has not learnt it. I show him the book, and then put it into my pocket with an air, telling him he shall not have it, because he has been idle. The will which I had to give is repressed by want of the condition; and it appears to me, that the cause of restraint, which is anterior to my expression, ought to have the sign of the imperfect.

For the same reason we give the sign of a future past perfect to the tense called by Restaut past conditional, (I should have given,) because in like manner there was an eventual or conditional futurity, when I set out with the intent of giving if I found the condition fulfilled; and, in effect, if it had been so, the donation would be already in the past perfect, when I spoke of it, after performing other actions subsequent to the idleness of my pupil, which prevented me from giving him the book that I had promised him conditionally.

The pupil often sees the action signified by a verb, expressed without any designation of the person who acts or who ought to act: the action of searching after, without discovering, the person or persons who act or who ought to act,

becomes the sign of the Infinitive, or, more properly, the indefinite, which has no person before it, neither of the singular nor of the plural, and is indicated by the particle *to*.

By doing as if I drew out a thread or little bit of stuff from each side of my coat, I express the nature of a participle, which takes part of a verb (*partem capit*) and part of a noun. It is really a noun adjective, because it expresses a quality that can be attributed to a noun substantive; while at the same time, it has the same government as the verb from which it is formed, and of which it expresses the action.

The word Conjugation, signifies the assemblage or series of all the persons, numbers, tenses, and modes of a verb. Languages differ very much with respect to the number and variety of the conjugations of their verbs. The English having but one regular conjugation, may be acquired by Deaf and Dumb persons with greater facility than the French or any other language.

ARTICLE THE THIRD.—*Of Active, Passive, Neuter, and Reciprocal Verbs.*

The Verb Active is that which represents the grammatical person of a verb as acting without. The Verb Passive is that which represents one of these persons not as acting, but as receiving the action of another. In order to make Deaf and Dumb scholars sensible of this difference, we carry one of them in a chair. Our action is obvious, and we make them remark it. The scholar, who is carried, does not move; his arms, hands, legs, and feet are suspended, and remain as if they were paralytic: by these two signs, we distinguish these two species of verbs.

As to Verbs Neuter and Reciprocal, their explication by signs is more difficult. We give it here, in order that teachers may have recourse to it, when their pupils have attained a sufficient degree of scholarship to seize the grammatical application; but we pass it over at first, and confine ourselves within limits which we shall presently lay down, with those who are yet in the rudiments of speech.

The word *Neuter* signifies, *neither the one nor the other*.

A neuter verb therefore is neither active nor passive. It is not active, because it does not represent a person acting without, and whose operation is carried to a foreign object. It is not passive, because it does not represent a person as submitting to an operation from a foreign power. It only represents a situation, a state, a quality, an habitude, or an interior operation, as *I sleep, I breakfast, I dine, I sup, I tremble, &c., &c.,*

These verbs have each their particular sign, conformable to their signification: for an exposition of them, we must refer to the Dictionary for the use of Deaf and Dumb people, as this is not the proper place to give it.

The common sign for all such verbs consists in representing them as being neither active nor passive, by making the signs for negation on both sides, thereby announcing that the operation neither goes without from the person, nor is suffered by the person from an extraneous power, but passes, and is confined within the person.

Let us give an example. If I want to explain by signs the words *I tremble*, I must make; 1, the sign for *I* (the first person singular;) 2, the motion of a person that trembles; 3, the sign for the present of a verb; 4, the sign for a negation on both sides, *not active, not passive*. (I think it proper to repeat here what I have observed elsewhere, that all these signs are executed in an instant.)

Reflective* verbs are such as express an action, which terminates in the person who acts, so that the same being both subject and object, they take after them the conjunctive pronouns *myself, &c., ourselves, &c.*, corresponding to the personal or nominative before; as, 'I hurt myself,'—'thou reposit thyself,'—'he amuses himself,'—'we suffer ourselves to be too easily dejected.'

The particular signs for each of these verbs will be found in the Dictionary of Verbs for the use of the Deaf and Dumb.

*The original, deviating from the grammarians of the French language, and from the plain nature of the thing, calls these *Reciprocal* verbs, omitting all explanation of those which come properly under the appellation of *Reciprocal*. Common English grammar has so little to do with either *reflective* or *reciprocal* verbs that it even disregards the terms.

The signs common to all, consist in the signs we have given to the personal and conjunctive pronouns in both numbers.

With the common class of Deaf and Dumb scholars, as we do not think of making grammarians of them on a sudden, we call all verbs which express an action or operation, whether internal or external, whether mental or corporeal, in a word every operation which is not purely passive, from not being produced in us or upon us by an extraneous power, active verbs.

ARTICLE THE FOURTH.—*Of the Regimen of Verbs.*

This is an article very likely to confuse the minds of Deaf and Dumb persons, and requires the particular attention of teachers, in dictating and expounding their lessons.*

There are two sorts of regimen, namely, the regimen direct, and the regimen indirect.

A noun or pronoun is under direct regimen when it sustains and terminates the action expressed by the verb, and suffices, along with the agent or nominative and verb, to make up an entire phrase. Thus, in the phrase, *I respect virtue*, the pronoun personal *I* is the nominative or agent, *respect* the verb, and *virtue* the regimen, that is, the noun substantive, which sustains and terminates the action expressed by the verb. It is just the same in this other phrase, *I detest vice*.

In these two examples, *virtue* and *vice*, which come under the direct regimen of the verbs preceding them, are in the accusative, that is, fourth grammatical case; because every verb active requires the noun substantive, by which the action is sustained and terminated, to be in the accusative.

The indirect regimen presents greater difficulty. A noun or pronoun is governed indirectly, when it does not immediately sustain the action signified by the verb. It is a secondary idea which is added to the primary one; but the phrase would be entire without it.

This second regimen or indirect government is never in the accusative, because the action signified by the verb is not sus-

* Much of this article, being inapplicable to the English language, is retrenched in the translation.

tained by it directly: *I present you the book*. Therefore, to the sign for the conjunctive pronoun *you*, must be added the sign for the dative, that is, third case, the designation of which by the preposition *to* is suppressed in common language, but which we do not suppress in dictating or expounding by signs. In the explication of this phrase we make it, *I present to you the book*, not omitting the particle *to*.

CHAPTER VI.—OF ADVERBS.

Verbs as well as Nouns Substantive receive Adjectives, but in a manner peculiarly adapted to them. These Adjectives are called Adverbs, because they are put before or after verbs, to increase or to lessen the signification. For example, I say, *I have struck*; but if I add *forcibly*, this adjective increases the signification of the verb. If, on the contrary, I add *feebly*, this last adjective lessens its signification. This species of adjective is indeclinable, having no case, number, nor gender.

We represent it by signs in this way. If *greatly* is to be expressed, we elevate the right hand a convenient height, then place it over the left hand, which is the sign for adjective, to signify *great*: but to adverbify this adjective, we transport our right hand to our side, because an adverb is placed *beside* a verb, to modify it, as our right hand is now placed against our side. This third sign joined to the two preceding, signifies *greatly*. This example will suffice for all other adverbs derived from nouns adjective.

CHAPTER VII.—OF PREPOSITIONS.

Prepositions are so called, because they are put before the words they govern.

Each preposition has its peculiar sign, conformable to its signification: but the general sign agreeing to all, is made by bending the fingers of the left hand, and drawing this hand thus from left to right upon the line we are reading or writing, because we then meet with the prepositions *before* we find the word to which they relate, or, rather, which they govern.

Conceiving that for this article the general sign is not

enough, we proceed to give separate signs for the prepositions which occur most frequently.

With is expressed in signs, by holding both hands bent opposite one another, and showing that there are two or more things together between: the two hands are then in the figure of a ().

Afore, after: we write down the word *noon*: all the hours of the morning are *afore*; all the hours which follow it are *after*: it is in the middle between them.

Before, behind: Everything that I can see directly facing me is *before* me: everything I can not see without turning my head round is *behind* me.

In, into, have different signs. *Into* [*dans*] expresses entrance or penetration; we shut all the fingers of the left hand, and thrust the right forefinger between, or, we put a hand *itno* one of our pockets. *In* [*en*] notes the place or state of a thing; 'he works *in* doors:' we keep the right forefinger perpendicularly over the table, and put it upon different places successively without stopping at any one.

Against: We move the two forefingers *against* one another several times, as if they were going to assault each other, to indicate contrariety. When this preposition signifies contiguity, as '*against* the wall,' we approach our hand to the object denoted.

Since, announces the commencement and continuance of a thing. We show the time at which the thing commenced, and run the hand along till it comes to us, or to the time at which the thing ended. As an adverb, this word signifies *seeing that*, which is easily rendered by signs.

During marks the duration of time: 'I have worked *during* eight hours,' means 'I have employed eight hours at work.'

We therefore make 1, the sign for hour, (with the meaning of which word our pupil is well acquainted, by seeing the graduation of hours on the dial plates of clocks, the sound of whose bells, we tell him, strikes upon our ear just as the little hammer of an alarum watch strikes upon his fingers); 2, by running our hand round the dial plate, we show that these

hours advance ; 3, we stop at the eighth ; 4, we conclude with the sign for a preposition.

Between, amongst : To explain by signs the former, our left hand being in an horizontal position, we separate with the right hand the first finger from the second, the second from the third, and the third from the fourth.

Amongst signifies literally *in the midst*. We represent a great people, in the midst of whom there are great and small, rich and poor, learned and ignorant, lame, blind, &c. &c.

Through : We express a sign for this preposition very simply, by passing the right forefinger through the circle formed by the left forefinger and thumb.

For is sometimes a preposition, sometimes a conjunction. It announces destination, which we express by putting the right forefinger to our forehead, the seat of the mind, and transferring it immediately to the object, which is the subject of the phrase.

Nigh, near : To express by signs the first of these we place our hand within a small distance of our side : to express *near*, we diminish the distance.

Without : an exclusive preposition, said of what does not accompany some person or thing. We therefore explain, ‘I shall go *without* you’ by, ‘*I shall go, you not ;*’ ‘he is *without* money’ by ‘*he, money, not ;*’ ‘you are without strength’ by, ‘*you, strength, not.*’

According : This word signifies *as* : ‘*according* to Saint Paul ;’ i. e. ‘*as* Saint Paul said before, I say after him :’ ‘*according* to my ability ;’ i. e. ‘*as* my ability will permit me.’

Upon, under : I put my hand upon the table, and make a movement like that of rubbing out a word : this signifies *upon*. I do the same under the table : it signifies *under*.

I am far from presuming that every one of these signs is just and apposite. I shall deem myself under singular obligation to any of my readers who will please to communicate to me others more expressive.

CHAPTER VIII.—OF CONJUNCTIONS.

Conjunctions are so named, because they serve to join (*conjungunt*) one verb to another verb, as in this example, 'I desire *that* you study,' and the second part of a phrase to the first, as in this example, 'I shall give you a book *when* you learn your lessons well.' The general sign is, the junction of the two fore-fingers crooked.

We proceed to particular signs for those of most frequent use.

As, followed by *as* with an adjective between, signifies *like, equally, in the same degree*: example; '*he is as strong as you*;' which signifies '*he is strong, like you; he is so equally; he is so in the same degree.*' It is represented by signs in this manner: both hands being upon the table, I first look at one separately, then at the other separately, then put them close to each other, and view their resemblance when together.

Meanwhile, meantime: Words which both signify *during this time*. The sign for *during* and for *this* are already given: we have only to add a sign for *time*. We represent it as hours that incessantly fly away: *fugit irreparabile tempus*.

Nevertheless has the same meaning as *notwithstanding*. An example will make its purport plain: 'You assign many reasons to make me believe that the thing is false, *nevertheless*, as I have seen the contrary with my own eyes, I persist in thinking and asserting that it is true.' *Nevertheless* therefore signifies, 'all that you tell me is in my mind *less than nothing* towards making me believe this thing to be false.' The sign for *less* is executed by putting the end of the thumb upon the articulation which connects the little finger and the hand, and running it up to the extremity of this finger. *Than nothing*: we have given signs for before.

Therefore is a word which announces exigence. We hit the table forcibly several times with the end of the right fore-finger, and add the sign for an Adverb; but of an adverb which connects what we are going to say with what we have before said.

Then signifies *at that hour, at the hour that*. The hour is

expressed in a definite or indefinite manner, according to the sense of the phrase.

Why is interrogative, and signifies *with what view? for what reason?* but coming in the course of a phrase, it signifies, 'tis with this view, 'tis *for this or that reason*. The word *reason* is not here taken for the faculty of reasoning, but for the legitimate use we have made of it previous to the pronouncing of a judgment.

Because: This word signifies, 'Read, or hear, what is about to follow, and you will there find the reason of what you have just read or heard.' The sign is executed by running the hand along the words which follow the *because*.

For implies nearly the same thing as *because*, with this difference: *for* seems to create a moment's suspension, and to announce a proof which will require more attention. The way of executing a sign for it, is showing with the left fore-finger that part of the phrase which precedes the *for*, and, with the right, that part which comes after it, adding a third movement, that of moving away the fore-finger from the forehead and eyes to denote that attention is demanded.

But signifies something that stops. 'I was advancing,' or, 'would advance; in the meantime something stops me.' The sign is natural to every body, being prompted by discretion, or surprise, or admiration.

Although commonly signifies 'whatever may have happened, or now takes place, or shall hereafter happen;—whatever may have been done or said, or is now done or said, or shall hereafter be done or said, all that has not prevented me, does not prevent me, or will not prevent me from,'—&c.

It is very easy to express this conjunction in our mute language, by the sign for *what that*, interrogative or dubitative, with the additional sign for the past, the present, or the future, as the phrase requires. (In every language this Conjunction answers to the words *notwithstanding all*, &c.)

Provided that, conjunctively used, implies a condition which may be either dependent or independent of the will; as in these two examples: 'I will love you, *provided that* you behave well:' 'we will go abroad to-morrow, *provided that* the weather

be fair.' In both instances it signifies the same as the *if* dubitative, and may be expressed by the same sign, which is known to every body: both hands are a little elevated, and held right opposite each other; they are balanced by a future *yes*, and a future *no*; there is no telling upon which to determine.

This sign might very well be dictated to our pupils, by rendering it *after having seen that*.

When is often interrogative, signifying *in what time?* The manner of expressing it by signs is first to turn the head back, then to cast our eyes over ourselves: and, in the third place, to cast them upon objects more or less remote: by this we indicate past, present, future: next, we ask, by an interrogative gesture, 'which of the three?' and [for *when*, not interrogative,] we put our finger on the one of which we speak.

Or:—we present two things, and say, 'Take the one *or* the other, but not both: look at them and choose.'

Where signifies 'in what place?' The two first of these words have been discussed; we make the sign for them, and then show different places.

Nor:—by making the sign for negation with both hands at the same time, we have a sign for the word *nor*.

I solicit the same indulgence with regard to this seventh article that I have done with regard to the sixth. It is very possible that in the principle of some of these signs I may be wrong; and still more possible that I may not have always selected the best and most significant. I hope for communications from every person who shall observe any thing to amend. I shall endeavor to profit by their remarks, in improving my mode of teaching the Deaf and Dumb; the promotion of whose good has been my sole motive for undertaking the present publication. Information of what may be defective in it, will enable me to be of still further service to them.

CHAPTER IX.—HOW DEAF AND DUMB SCHOLARS GIVE AN ACCOUNT OF ALL THE FOREGOING EXPLICATIONS.

That persons who are Deaf and Dumb should seize all the grammatical differences we have expounded, and retain with exactness the multiplicity of corresponsive signs, is not easily credited: nay, it is asked whether the thing be even possible.

Yes; doubtless it is so; and when a thing is done, the possibility of it is no longer a question: *ab actu ad posse valet consecutio*.

Now thousands of every rank and profession who have attended our public exercises or our ordinary lessons have been, and others daily are, eye-witnesses of the fact.

We have a large sheet of pasteboard, which contains on one side the names of the eight parts of speech, expressing to which of them belongs the word we think fit to refer to the scholar. The other side of the board explains why the word referred to him belongs to the part of speech in which he has placed it.

We here present a copy of this board.

FIRST TABLE.—*Expressing to what Part of Speech any particular Word belongs.*

1. It is in the *First*; in the *Second*; in the *Third*, *Person*.
2. “ of the *Singular*; of the *Plural*.
3. “ of the *Present*; of the *Imperfect*; of the *Perfect*; of the *Past Perfect*; of the *Future*.
4. “ of the *Indicative*; of the *Imperative*; of the *Subjunctive*.
5. “ of ———, which is a Verb *Active*; *Passive*; *Neuter*, (that is to say, neither Active nor Passive.)
6. “ of *Regular*; of *Irregular Conjugation*.
7. “ the *Present*; the *Perfect* of the *Infinitive* $\left\{ \begin{array}{l} \text{Active} \\ \text{Passive} \end{array} \right\}$ of ———, which is a Verb, &c.
8. “ the *Present*; the *Perfect* of the *Participle Active* of ———, which is a Verb, &c., line 6.
9. Is the *Present*; the *Perfect* of the *Participle Passive* of ———, which is a Verb, &c., line 6.
10. It is the *Nom.* the *Gen.* the *Dat.* the *Accus.* the *Vocat.* the *Ablat.* $\left\{ \begin{array}{l} \text{Singular.} \\ \text{Plural.} \end{array} \right.$
11. Of ———, which is a Noun *Substantive Masculine*; *Feminine*.
12. It is the *Nominat.* *Genit.* *Dat.* *Accusat.* *Vocat.* *Ablat.* $\left\{ \begin{array}{l} \text{Sing. Mascul.} \\ \text{Plural; Fem.} \end{array} \right.$
13. Of ———, which is a Noun *Adjective*.
14. It is the *Nominat.* *Genit.* *Dat.* *Accusat.* *Vocat.* *Ablative.* $\left\{ \begin{array}{l} \text{Singular.} \\ \text{Plural.} \end{array} \right.$
15. Of ———, which is a *Pronoun Personal*; *Interrogative*; *Relative*; *Demonstrative*.
16. It is a *Particle*, or a little word that connects phrases.
17. It is the *Comparative* of ———, which is $\left\{ \begin{array}{l} \text{a Noun Adjective.} \\ \text{an Adverb.} \end{array} \right.$
18. *Superlative* of ———, which is $\left\{ \begin{array}{l} \text{a Noun Adjective.} \\ \text{an Adverb.} \end{array} \right.$

19. It is an *Adverb*, that is to say, an *Adjective* which is joined to a *Verb*, and which has no *Case*, *Gender* nor *Number*.
20. It is a *Conjunction*, that is to say, an indeclinable *Particle*, which serves to connect the different parts of a phrase.
21. It is a *Preposition*, that is to say, an indeclinable *Particle*, which stands before the words it governs.

Suppose the words, 'we had understood,' are presented to a Deaf and Dumb scholar, to be resolved by this table; he will point out in No. 1, *First Person*; in No. 2, *Plural*; in No. 3, *Past Perfect*; in No. 4, *Indicative*; in No. 5, *Verb Active*; and in No. 6, *Irregular Conjugation*.

He will then turn to the Table on the other side, which expresses why such a word belongs to such a part of speech.

SECOND TABLE.—Expressing why any particular Word belongs to such a Part of Speech.

1. It is (this word) in the *First Person*—Because it is myself that I speak of.
2. It is in the *Second Person*—Because it is to him or her that I speak.
3. It is in the *Third Person*—Because it is of him or her that I speak.
4. It is in the *Singular*—Because I speak of a single person, or of a single thing.
5. It is in the *Plural*—Because I speak of several persons, or of several things.
6. It is in the *Present Tense*—Because I speak of a thing present.
7. It is in the *Imperfect*—Because I speak of a thing recently past, or represented as such by the arrangement of the discourse.
8. It is in the *Perfect*—Because I speak of a thing past.
9. It is in the *Past Perfect*—Because I speak of a thing which is past antecedently to another thing which is also past.
10. It is in the *Future*—Because I speak of a future thing.
11. It is in the *Indicative*—Because I speak directly, and without the connection of one *Verb* with another.
12. It is in the *Imperative*—Because I speak of a command or a prayer.
13. It is in the *Subjunctive*—Because I speak indirectly, and join one *Verb* with another *Verb*.
14. It is in the *Active Voice*—Because I speak of a subject that acts.
15. It is in the *Passive*—Because I do not speak of a subject that acts, but of a subject that is acted upon.
16. It is in the *Infinitive*—Because I speak without any designation of *Person* or *Number*.
17. It is in the *Present* of the *Infinitive*—Because (see line 6); It is in the *Perfect* of the *Infinitive*—Because (see line 8).
18. It is called a *Participle*—Because it takes part of a *Verb* and part of a *Noun*. It has the government of a verb, but is applied to *Nouns Substantive* like an *Adjective*.
19. It is the *Present* of the *Participle*—Because (see line 6); It is the *Perfect* of the *Participle*—Because (see line 8).
20. It is *Active*—Because (see line 14).
21. It is in the *Nominative*—Because it begins the phrase and refers to a *Verb* which is to speak of it.

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22. It is in the *Genitive*—Because it is the second of two Nouns Substantive, and depending upon or belonging to the first.
23. It is in the *Dative*—Because *to, to the* characterize the Dative.
24. It is in the *Accusative*—Because it is ruled by a verb, or by a preposition governing the Accusative.
25. It is in the *Vocative*—Because I address myself to him or her.
26. It is in the *Ablative*—Because it comes after a Verb Passive, or a Preposition governing the Ablative.

The Deaf and Dumb scholar being to give a further solution by this second Table, of the words, 'we had understood,' which he has been desired to parse, will point out No. 1, No. 5, No. 9, No. 11, and No. 14.

After seeing this operation, will it still be doubted, whether the Deaf and Dumb scholar has seized the grammatical difference of the word submitted him from all the other words belonging to the same verb? But he is able to do the same with every other person, number, tense, mode, and conjugation whatsoever.

This operation has effectually convinced academicians, and other learned men of various countries, that the Deaf and Dumb perfectly understand the metaphysic of verbs, and are capable of education as well as those who hear and speak. Even answers given in public exercises to two hundred questions in three different languages, (which makes the whole amount to six hundred,) particularly on the thirteenth of August last;* in presence of the Pope's Nuncio, and several of his illustrious and dignified brethren of the church are not deemed by the learned equally convincing, because they might have been the effect of memory, independent of intelligence.

CHAPTER X.—OF THE FECUNDITY OF METHODICAL SIGNS OUT OF THE SIGN FOR THE INFINITIVE OF A VERB.

The same operation or disposition of the mind, of the heart, of the body, &c., can be expressed by a verb, by a noun substantive, by a noun adjective, and sometimes by an adverb.

Since the operation or disposition is the same, there must necessarily be the same radical sign, to which are joined other signs to indicate in verbs, the difference of their persons, their numbers, their tenses, and their modes, and in nouns, whether substantive or adjective, that of their cases, their numbers

* Apparently in the year 1783.

and their genders; and to characterize nouns adjective substantified or adverbified.

This radical sign is the sign for the Infinitive of the Verb. I take for example the verb *to love* in all its parts, whether active or passive, with all the words derived from or related to it, such as *friendship, love, loved, lovely, loveliness, friend, lovelily, friendly, friendlily, lover, amateur, &c.**

All these words have the same radical sign, which is that for the present of the infinitive of the verb *to love*. It is executed by looking at the object in question, and pressing the right hand strongly upon the mouth while the left is laid upon the heart: then carrying the right with fresh vivacity to the heart conjointly with the left, and concluding with the sign for the infinitive.

The pupil, to whom I am dictating a lesson or a letter, must not mistake in the choice of any one of these words, which are upwards of two hundred and forty in number, comprising all the persons, numbers, tenses, and modes of the verb active and passive, the cases, numbers, and genders, of the nouns substantive and adjective, and the adverbs.

If a part of a verb is to be dictated, I first make the sign for the Personal Pronoun, which carries along with it that for Number; then the Radical Sign; and, according to what is requisite, the signs for Tense and Mode. When active, there is no need to notice the voice; but when passive, the sign must necessarily be made, as explained in page 38.

If I want to dictate *friendship*, I make the radical sign, accompanied by the sign for substantive, which will be enough to make it understood that such is the noun substantive I require.

If *love* is the noun I want, I make the same signs as for friendship, only giving a greater degree of vivacity to my action on the mouth and on the heart, because love is more ar-

* These words are all derived, in the French, grammatically as well as metaphysically from one root, the verb *aimer, to love*: as it appears in the succeeding chapters, that the author's system of the ramification of signs is so extensive as to comprehend both metaphysical and etymological affinities, the variety of roots from which the English of the same words is deduced produces no difference, except that of rendering the exemplifications more pointed.

dent than friendship, even in a religious sense, the sense in which we always employ it.

The word *beloved* is an adjective, agreeing both to masculine and feminine. The sign for Adjective subjoined to the radical sign will suffice.

Is *amiable* the word? I make the radical sign, then the sign, for an Adjective, but of one terminating in *able* formed from a verb: to this I must subjoin the sign for possible or for necessary, as before laid down.

By substantifying this adjective, as in page 17, we have *amiableness*.

The term *friend* is correlative: it implies two persons having a friendship for each other. Supposing I am one of the two myself, I show myself and make the radical sign; then with the end of my finger either point out the person who is my friend, or indicate his name. Having made the radical sign a second time, I turn the end of my finger towards myself, to show that the friendship of that person is directed to me, as mine is directed to him.

Is *amiably* to be expressed? I make the radical sign, and the sign for Adverb (possible or necessary according to the sense of the phrase;) I add a sign announcing that there is no contestation; after that I put my hand upon my right side, to make it understood that it is an adjective adverbified, as we have mentioned in page 43.

Have I to dictate *amicable*? I make the radical sign, and, with a good humored smile I give a child a few taps on the ear in a friendly manner. In subjoining to these signs the sign for Adverb, the word *amicably* will be formed.

An *amateur* is a person conversant with painting, sculpture, &c., and fond of seeing productions in those arts. I show the objects of fondness, and make the radical sign.

We have here exemplified what is equally applicable to the infinitives of all verbs, and to the words derived from or related to them.

CHAPTER XI.—HOW SPIRITUAL OPERATIONS, WHICH ARE THE OBJECT OF LOGIC, MAY BE EXPLAINED TO THE DEAF AND DUMB.

After what has been offered in the two preceding chapters, it will easily be admitted that there is no danger of the Deaf and Dumb confounding any of the parts of speech. It is sufficient for me to give, by signs, to every word its proper signification, and they assign it of themselves its proper place; (which, by the way, is what very many, whose education has been deficient, cannot do.) So that nothing is beyond the reach of their capacity, which we propose to them with clearness and method.

To explain to them the spiritual operations which are the chief subjects of Logic, I take the following measures.

I look attentively at the various rows of my library, and at the busts and the globes on the top; and I engage my pupil to fix his eyes upon them also. Afterwards I shut my eyes, and no longer beholding any of these objects externally, I trace out however the height and the width of them, their different shapes and their positions. I remark, and press upon the observation of my pupil, that it is no longer the eyes of my body which perceive them, but that I behold them in another way, as if there were two apertures in the middle of my forehead, through which these objects were full pictured in my head, my eyes being shut. This I call, 'seeing with the eyes of the mind.' No Deaf and Dumb persons will fail to put this to the proof in themselves, upon the spot: and they will all take pleasure in multiplying and diversifying exemplifications.

I am at Paris, in my own house, giving lessons; but I transport myself in imagination to Versailles, (the place of my nativity,) where I once took three of my eldest female pupils to spend a week. They transport themselves thither in fancy as readily as I do; they never call to mind the stay they made there without pleasing sensations.

In idea, I mount the castle, and I trace out, as well as I can, the grand stair-case, and the outer rooms: the females immediately proceed with the picture, particularly that of the gallery, which overpowered them with admiration to such a

degree, that they all three changed colour when they entered it.

We then, in idea, range the park. They walk from grove to grove, and in their description do not leave out the different water-pieces, the sight of which surprised them strangely.

I observe to them, it is not the eyes of their body which now see these various objects; that their body has not changed places; that it is fronting the table upon which we write; but that these objects are presented by the eyes of the mind as if still actually visible: and I then say, that the internal painting which is the source of their present entertainment is what we call 'an idea, or the representation of an object in the mind.'

You have just now in your mind, I say to them, the idea of the castle of Versailles, the idea of its apartments, of its groves, &c., all these things are material and sensible; you have seen them with your eyes; that which now represents them to you internally we call your imagination.

You have seen that it took two hours and a half to transport you from Paris to Versailles, and several entire days to bring you from Lyons to Paris. Your body cannot travel faster. But as speedily as you please, your mind is rambling in the gardens of Versailles, or walking on the banks of the Rhone, while this same body is seated on a chair, or traversing the streets of Paris. This we term *thinking*: you *think* of the beauty of Versailles: you *think* of the river which runs through Lyons.

You say within yourselves, the park of Versailles is beautiful; this is what we call *judgment*. It contains two ideas; you have the idea of the park, and the idea of beauty; you unite them to each other by an internal *yes*: this is what we call an *affirmative judgment*. On the contrary, you say within yourselves, that the tower at St. Martin's gate is not handsome: here again are two ideas, the idea of the tower and the idea of handsomeness: but you separate them by an internal *no*: this is what we call a *negative judgment*; and when you write down what you have thought within yourselves, it forms what we call an *affirmative proposition*, or a *negative proposition*.

I ask, if you are willing to return to Versailles, where you

appeared to be very much delighted, and reside there constantly. You answer me, that you should like extremely to do so, provided I go and reside there too. I ask you, why you put in this condition; and you answer, that it is because there is nobody at Versailles who instructs the Deaf and Dumb: now this is what we call *Reasoning*. It contains several ideas which you compare one with another, in this manner: 'Versailles is a beautiful place; I am charmed with Versailles: I should like to live there: but I should find no instruction at Versailles for the Deaf and Dumb; I am fonder of instruction than of the beauty of Versailles: therefore I do not wish to live there, unless he who instructs us live there too.'

Thought and Love, we tell our pupils, are not the same thing. You often think of things which you do not love; which, on the contrary, you hate. You think of idleness, of disobedience, of gluttony, when you observe them in some young person; and yet you love none of them. That which thinks within us is called our *mind*; that which loves is called our *heart*; and the union of the two is called our *soul*.

The idea of a soul which thinks and reasons, presents itself to our mind without form and without colour; we call this idea a simple *conception*.

Thus you have a body and a soul: a body which eats, drinks, sleeps, moves, and rests; a soul which thinks, judges, and reasons. Your soul cannot eat, nor drink, &c. Your body cannot think, nor judge, nor reason.

These operations, as our readers perceive, are in truth perfectly simple; and the Deaf and Dumb seize them with equal facility and avidity.

CHAPTER XII.—HOW DEAF AND DUMB PERSONS ARE INSTRUCTED IN THE FIRST TRUTHS OF RELIGION.

When the difference of soul and body is once clearly ascertained, as in the preceding chapter, and the Deaf and Dumb are become sensible of the superiority and nobleness which thereby distinguish them from brutes, that can neither reason nor think, their souls stand eager to follow wherever we lead

the way: they take their flight up to heaven, descend again to earth, and plunge into the abyss, with as much promptitude as our own.

They have seen with their own eyes that a house does not build itself, nor a watch construct itself; they have admired this little machine and have observed, without the least suggestion from others, that the inventor of it must have had a great deal of ingenuity.

But when we show them on an artificial sphere, the periodical motions of the earth and the planets round the sun, and afterwards let them see the execution of these in miniature, in Passemont's scientific machinery, their souls are then expanded and elevated with sentiments of delight and admiration, to which all our expressions are inadequate: their surprise soon borders upon extacy when, ascending to the fixed stars, we state their distance from the earth, and remoteness from each other.

They now begin to comprehend that a machine so prodigiously immense, containing so many exquisite beauties vying for superiority, can be the effect of infinite power alone. They see and know the use of artisans' tools in the fabrication of their works: it is unnecessary to make any observations to them concerning the impossibility of such tools being employed in the fabrication of the universe.

If we write down, that he who made all these things has no body, nor figure, nor colour, so as to come under our senses: scarcely do they deign to cast their eyes over the proposition, because their own good sense alone tells them that it is impossible to conceive eyes, ears, hands, and feet for him. This is what we call being a *pure spirit*, whose operations are not impeded or retarded as ours are by the heaviness of our bodies.

It is now time to announce that he whose works transport them with astonishment, is the God before whom we prostrate ourselves, a Spirit eternal, independent, immutable, infinite, present every where, beholding all things, who can do all things, who has created all things, who governs all things. There is no necessity for hasty strides here; if our steps are slow, our patience is amply compensated by a view of the

gradations of respect towards God displayed in the heart of our pupils, which, in general, are in exact proportion to the progression of their knowledge of him.

Let us give a specimen of our mode of proceeding in the explication of the divine attributes.

You have not been in this world always, we say to our pupils; you did not exist thirty years ago; you came into the world like other infants, whose birth you hear of daily; your father was before you; your grandfather was his elder; your great grandfather and great-great grandfather were elder still; each of them had a beginning in his turn; it was God who formed them in the breast of their mothers; it was then only that they began to exist: just so it has been with all the other men who have been born and have died since the beginning of the world. But he who forms all others, cannot have been formed by another elder than he: therefore he has had no beginning.

This is not all. Your fathers, grandfathers, great grandfathers, and great-great grand fathers are all dead. You also will die when God so pleases. They have had an end in this world; you likewise will when you die. Their bodies have been put into the earth when their souls separated from them: yours will also be put into it when you are dead. But God will not die; he will never have an end: he has always been, and he always will be; this is what we mean by the word *eternal*.

The independence and other perfections of God are explained in the same manner, *à magis noto ad minus notum*. We do not aim at philosophical or theological demonstration; our design is merely to make ourselves understood, and by our simplicity we succeed.

Hitherto, when the name of God was inscribed, the pupils lifted up their hand and pointed to the sky, a sign which they acknowledged to be void of meaning to them: but it is necessary to be conscious of having a soul, and that the curtain which conceals it from itself should be drawn, before it can discover the indelible seal of the divinity imprinted on it by nature. Now, indeed, they comprehend that adoration and

thanksgiving are due to him. What is performed in our temples is no more a mere spectacle in their eyes, as it used to be ; they comprehend that we there ask, and they join with us in asking, whatever is most necessary for the good of our bodies and our souls.

CHAPTER XIII.—METHOD OF INITIATING THE DEAF AND DUMB EVEN IN THE MYSTERIES OF OUR RELIGION.

By the method we are about to lay down, it is practicable to teach the Deaf and Dumb even the mysteries of our religion.

You exist, we say to them, you think, and you love. Your existence is not your thought : brutes exist, and do not think. Neither is it your love.

Nor yet is your thought your love, because you sometimes think of things which you do not love : neither is it your existence. Finally, your love is neither your existence nor your thought.

Here then are three things in you distinct from each other, that is, the one is not the other. You can think of one without thinking of the others : yet these three things are inseparable, and constitute one self which exists, thinks, and loves ; it is a kind of image or semblance of what is in God : it is what the great Bishop Bossuet termed a created trinity.

In God there are three persons, the Father, the Son, and the Holy Ghost. The Father is not the Son ; neither is he the Holy Ghost.

The Son is not the Father ; neither is he the Holy Ghost.

Lastly, the Holy Ghost is not the Father ; nor yet the Son.

These three persons are distinct from each other, that is to say, the one is not the other. You can think of one without thinking of the others : yet they are inseparable, and make but one God, a single spirit, eternal, independent, immutable, &c. This is what we are to believe, because it is what our faith teaches us ; and after showing this doctrine in the Scriptures, to such of the Deaf and Dumb who are past their childhood, they repeat emphatically every Sunday at morning service, the symbol of St. Athanasius, and implicitly believe

all the articles he exposes touching the mystery of the Holy Trinity.

The comparison of the soul and the body, which is one man, *unus est homo*, as it is said in this creed, serves to make them understand how God and man is only one Jesus Christ, *unus est Christus*; and throws a light on the sacred truths which necessarily result from this ineffable union. We eat, we drink, we sleep, we move, by our body; we think, we judge, we reason, by our soul. Jesus Christ, as God, is eternal, independent, immutable, &c. Jesus Christ, as man, was conceived, was born, has suffered, and has died.

(In the public exercise of the 13th August, before mentioned, eight Deaf and Dumb persons resolved eighty-six questions, in three different languages, concerning the three principal mysteries of our religion.)

The mystery of the Eucharist is likewise expounded in an appropriate manner.

The Deaf and Dumb see with their eyes that five or six drops of water, poured into a liquor of vivid red, turn it instantly to milk white. We remind them of what they have read in the Old Testament of the rod of Moses being changed into a serpent, and the waters of a large river into blood; also of what they have read in the Gospel, of Jesus Christ by his power changing the water into wine at the marriage of Cana.

We tell them that a change still more miraculous is operated upon our altars, by virtue of the all-powerful words of Jesus Christ, pronounced in his name by the priest. Bread and wine are there changed into the body and blood of Christ. It is Jesus Christ himself that has said so: the church teaches us so; we are bound to believe it, although we comprehend it not.

In 1773, some of our Deaf and Dumb scholars went through a public exercise upon the sacrament of the Eucharist, of which the programma announced, along with other matters, that they would give four proofs of the real presence of the body and blood of Jesus Christ under the eucharistic forms, and answer the principal objections that might be brought forward against this article of our faith.

From the examples furnished by this chapter, the possibility of making Deaf and Dumb persons comprehend the mysteries of our religion, will, I presume, be admitted; and even the likelihood of their understanding them better than such as have learned them out of their catechism only.

CHAPTER XIV.—THAT THERE IS NO METAPHYSICAL IDEA OF WHICH A VERY CLEAR EXPLANATION MAY NOT BE GIVEN BY THE MEANS OF ANALYSIS, AND THE HELP OF METHODICAL SIGNS.

There is no word but what signifies something; and there is no thing but what can be very clearly signified by one or by many words, whether it be a thing depending on the senses, or a thing totally independent of them.


There is no word, in any language, of which the signification may not become intelligible by analysis, in making use of other words to the extent that may be necessary to render obvious what was not comprehended before.

These other words may be spoken to any one whose ears are properly organized. If they are not understood when spoken, we explain them by further words: and if these last are not yet sufficiently intelligible, we search for others that are more so: in short, no word remains of which we are obliged to say, that its signification is impossible to be explained.

Our procedure with the Deaf and Dumb is precisely the same: we continue writing till we attain words comprehended by signs, which illustrate what was obscure. Instances of being forced to have recourse to a second operation are rare; if they were frequent, it would prove that my ideas were not very clear, and that my expressions were ill chosen.

I have given a specimen of these explications in my Methodical Instruction; I conceive it will not be amiss to give the same example here, accompanied with a few reflections.

There is perhaps no word more difficult to explain by signs than this, *I believe*.—I effect the explanation of it in the following manner. Having written upon the table *I believe*, I draw four lines in different directions, thus:

I believe, 

- I say *yes* with the mind. I think *yes*
- I say *yes* with the heart. I love to think *yes*.
- I say *yes* with the mouth.
- I do not see with my eyes.

Which signifies, my mind consents, my heart adheres, my mouth professes, but I see not with my eyes. I then take up what is written upon these four lines, and carry it to the word *I believe*, to make it understood that the whole is there comprised.

If, after this explication, I have occasion to dictate the word *I believe*, by methodical signs, I first make the sign for the singular of the personal pronoun, as we have shown in its place: I next put my right fore-finger to my forehead, the concave part of it being deemed the seat of the mind, that is, the faculty of thinking, and I make the sign for *yes*: after that, I make the same sign for *yes*, putting my finger to that part which is commonly considered as the seat of what is called the heart, in the mental economy, that is of our faculty of loving, (we have several times explained that these two faculties are spiritual, and occupy no space, in reality:) I proceed to make the same sign for *yes* upon my mouth, moving my lips: lastly, I put my hand upon my eyes, and, making the sign for *no*, show that I do not see. There only remains the sign for the present to be made, and then I write down *I believe*; but, when written, it is better understood by my pupils than by the generality of those who hear. It is perhaps superfluous to repeat, that all these signs are executed in the twinkling of an eye.

After what I have just stated, and what I have before explained concerning the management of the radical sign, it is easy to understand how to dictate all the persons, numbers, tenses, and modes of the verb *to believe*, whether active or passive.

With regard to words standing in relationship, *faith* is the noun substantive, *belief* is the substantified participle: *credible* and *incredible* are two adjectives in *ible* (see page 13,) *incredibly* is the second of these adjectives adverbified.

The *faithful* man, in a theological sense, is he who has been baptized and believes; the *infidel*, he who has not been bap-

tized: this concrete, put into the abstract, makes *infidelity*. The *unbeliever* is he who has been baptized, but believes not: by substantifying it, we have *unbelief*.

Credibilis-is-e, is a word in use amongst the best Latin writers, and signifies *credible*, but cannot with propriety be substantified, *credibilitas* not being authorized. The French, though their theologians and philosophers have established *credibilité*, do not acknowledge *credible*. The English have naturalized *credible* the adjective, and have substantified it into *credibility*.

Such is the use of analysis joined to that of methodical signs, on which I beg leave to produce the judgment of a person in the first rank of literature.

“The Professor for educating Deaf and Dumb persons at Paris, has contrived,” says the Abbé de Condillac, “a methodical art, extremely simple and easy, for the language of signs, by which he gives his pupils ideas of every species; ideas, I do not hesitate to say, more exact, more precise, than those commonly acquired by the medium of the ear. As we are left to judge of the signification of words, in our infancy, by the circumstances wherein we hear them uttered, it often happens that we take hold of their sense but by halves, and we content ourselves with this by halves all our life. But such is not the case with the Deaf and Dumb instructed by * * *. His method of giving them ideas which do not fall under the senses is entirely by analysing, and making them analyze along with him. He thus conducts them from sensible to abstract ideas by simple and methodical analyses, and we may judge what advantage his language of action possesses over the articulate sounds of our school-mistresses and preceptors.

“I have thought it incumbent upon me to seize an opportunity of paying a tribute of justice to the talents of this . . . citizen, to whom I am not personally known, I believe, although I have been at his academy, have seen his scholars, and have obtained from himself a knowledge of his system.” (Abbé de Condillac’s *Course of Instructions, &c.*, vol. ii. part 1, chap. 1.)

I add, in my turn, that I have thought it incumbent upon

me to report this testimony in favour of a method which, it were to be much wished, might be adopted by all who take upon them the instruction of the Deaf and Dumb.

CHAPTER XV.—HOW THE DEAF AND DUMB MAY BE BROUGHT TO UNDERSTAND, IN SOME MEASURE, WHAT IT IS TO HEAR, AURIBUS AUDIRE.

In attempting to explain this article to the Deaf and Dumb, I go to work as follows.

I direct a large pan to be brought, and order it to be filled with water. The water being perfectly settled, I take an ivory ball, or something similar, and drop it perpendicularly in. I make my pupil observe the undulation produced in the water, which would be much greater in a pond or in a river: but the Deaf and Dumb having seen this undulatory motion in both, call it to mind very easily. Then I write down as follows: "I drop the ball into the water; the water being displaced, runs up and strikes the edge of the pan." Not a word of this is unintelligible to my pupils.

Next I take up a screen, or something similar, and flapping it in my hand, the curtains flutter, and leaves of paper fly about. I blow upon the hands of one of my pupils with my mouth; and I call all that *air*. Then I write down further; "The room is full of *air*, as the pan is full of water: I strike upon the table, the air is displaced and strikes against the walls of the room, in the same manner as the water is displaced and strikes against the edges of the pan."

I now take out my alarum watch, and setting it properly, I make each of my pupils feel the little hammer which strikes against his finger with great rapidity. I then tell him that we have all a little hammer in the ear; that the air being displaced in making its way towards the walls of the room, meets with our ear, which it enters, and causes the little hammer there to move in the same way that I make the corner of my handkerchief move with my breath. (This is the language I hold with them, and I think it right not to alter it here.) After this, I get a person who hears to stand with his face against the wall, and his back towards me, requesting him to

turn round and come forward as soon as he hears me strike upon the table. I strike; and the rest is executed as agreed upon. I show that the air met with his ear, and having entered it, caused his little hammer to move, the sensation of which made him turn round and come forward.

I afterwards send the same person into another room: I strike, and he comes back directly. I declare that the same operation has taken place in his ear, and served him for a signal to come back. It is thus we show that sound is propagated by means of undulating air; (we explain also why this propagation is slower than that of light.) As to what really takes place in the interior of the ear, anatomists will please to recollect that we are addressing ourselves to persons who are Deaf and Dumb, consequently that physical exactness is out of the case.

We now inform our students that if they do not hear, it is because they have not in their ears this hammer, or else because it is too much enveloped for the motion of the air to make an impression, or, lastly, because, if it does move and strike, the part upon which it acts is in a manner paralytic.

The explications I have given at various times on this subject, have produced very different effects upon different pupils, some being highly gratified at knowing what it is to hear, others profoundly dejected at not having the hammer in their ears, or at its being enveloped. The first two that attended this lecture, having given an account of it at home, could not suppress their chagrin, upon learning that the house-cat and canary-bird had both the little hammer in their ears.

From the above it will be easy to guess the notion which the Deaf and Dumb form respecting our faculty of hearing.

When all my scholars are in my study, their whole attention engrossed by a picture which they have not seen before, if I stamp on the floor, every one, without exception, whatever their number, immediately turns round: the pulsation they feel at their feet being a sufficient notice that I desire them to look towards me.

A few minutes after, I let them know that twenty persons are in my antechamber, who cannot perceive me, nor I them,

whom nevertheless I shall cause to enter that they may have the pleasure of looking at the same picture. I call them aloud, and they enter immediately. The Deaf and Dumb comprehend that these persons have experienced a vibration in the ear something similar to what they themselves felt at the feet when I stamped upon the floor.

The faculty of hearing, therefore, appears to them, an internal disposition of our ears rendering us capable of sensations there of which their own ears are incapable, because the door is shut so as to prevent the air from penetrating, or because they are without the little hammer to strike, or without the drum which it is to strike upon: and as they perceive that the stamping of the foot on the floor produces more or less motion at their feet, in proportion to the force of the stroke, so they conceive that the motion produced in our ears is more or less felt in proportion to the degree of violence with which the air enters: they have nearly the same idea of it as of a wind blowing with more or less strength.

But as we can give no distinct idea of the difference of colours to a person born blind, neither can we give the Deaf and Dumb a distinct idea of the difference of sounds produced in our ears by the different articulation of letters.

CHAPTER XVI.—REFLECTIONS RESPECTING A METHOD AND A DICTIONARY FOR THE USE OF THE DEAF AND DUMB.

In saying that a language is natural to us, is meant that we learned it in our infancy, without reflection and without study. From the age of five or six we knew enough of it to understand what was said to us, and to give answers to those who interrogated us. In the course of time, and by the development of our reason, we acquired more words, and we accustomed ourselves to make use of them. But so long as we had learned them merely by rote, we could not with propriety be said to know the language: and a multitude of faults which we continually fell into, both in speaking and writing, plainly attested our ignorance.

We should never have been freed from the trammels of this ignorance, without the help of a Method teaching us to dis-

criminate the persons, numbers, tenses and modes of verbs ; to know their regimen ; to distinguish the cases, numbers and genders of substantives, adjectives, and pronouns ; and lastly, to discern the difference between adverbs, prepositions and conjunctions.

Nor was this all. We could not have done without a good Dictionary, ascertaining the exact purport of every word, to teach us to use them in a sense strictly consonant to the subject we were treating.

When we set about learning a foreign language, we stood in need of a Method to teach us with respect to this language what the English method had taught us with respect to our own. We also stood in need of good Dictionaries to guide us in the choice of words when translating our own into the new language, or the new into our own. Without this double assistance, we could have attained but a very imperfect knowledge of the new language we wished to acquire.

The natural language of the Deaf and Dumb is the language of signs ; nature and their different wants are their only tutors in it ; and they have no other language as long as they have no other instructors.

It is of little consequence what the language is which we propose to teach them ; they are strangers to all languages equally ; even that of their native country offers nothing more than the language of any other country to facilitate the undertaking. But whatever the language we are desirous they should learn, they stand in need of a Method to know the rules of it, and a good Dictionary to explain the exact meaning of the words.

A sense of this double necessity induces most persons who visit our academy, particularly foreigners, to ask me if I have not composed a Method for the use of the Deaf and Dumb. Upon my answering in the affirmative, they are, many of them, anxious to know where to procure it, in order to take it into their own country : (the first edition is totally sold off, and the bookseller has made application for a second.) Their next question is, whether I have not composed a Dictionary also ? To this I could answer, that the Deaf and Dumb under

my tuition have no need of a written or a printed one, since in all my lessons I am a living dictionary which explains every thing necessary for the understanding of the words that occur in the subject treated of; and that this assistance is fully sufficient, as would be that of any other preceptor to any other pupil who in translating should always refer to him, instead of turning over the leaves of a dictionary, and so have nothing more to do than to put the phrases in proper order.

That this kind of dictionary does suffice, is abundantly proved by the operations of my scholars, since upon signs which express neither letters nor words, but only ideas, they write whatever I please to dictate; certainly indeed they would not be able to do this, unless the words which they ought to choose, and the ideas signified by those words were stored in their minds.

But having had subsequently to form masters that were to return to their own country, in a short time, it was not practicable to make them as ready at signs as my pupils, who, supplying my place, served them as living dictionaries: (I appeal to the gentlemen themselves for the truth of this.)—With a view of qualifying these persons the more effectually for instructors, I was induced to think of compiling a Dictionary for the use of the Deaf and Dumb.

When the idea first presented itself to my mind, the difficulties attending the execution of it appeared to me, I confess, in some respects insuperable. I saw with what promptitude signs could be made corresponding to every word whose signification we wanted to express; it appeared to me that the description of these signs would require a detail which would form an immense work. After contemplating the matter more coolly, however, I conceived that the whole design might be comprised in three or four volumes in quarto, which was not so very formidable; and further reflections have thoroughly convinced me that the work would not be nearly so voluminous nor so difficult as I had figured to myself at first sight, since every thing not necessary for the instruction of the Deaf and Dumb may be retrenched.

In the first place, several men of literature have made no

scruple to acknowledge to me that there are upwards of three thousand words in the language, of whose signification they are ignorant. For my own part, I am ignorant of the signification of a still greater number: these, I presume, it will not be required of me to learn, on purpose to explain them in a dictionary for the use of the Deaf and Dumb.

2. Nor shall I insert the names of the component parts of our frame, nor of objects continually before our eyes: it is sufficient to show them.

3. No names of quadrupeds, birds, fishes, insects, of trees, fruits, flowers, herbs, vegetables, nor of instruments and works of arts, trades, &c., will be found there.

The Deaf and Dumb can learn the significations of all these names but as we ourselves have learned them. In vain might they have been repeated to us hundreds and hundreds of times; if the different objects had not been shown to us natural or painted, in sculpture or engraved, we should no more have attached distinct ideas to the names than if they had been uttered in a strange tongue; the word *horse* would no more have given us a distinct idea of this animal than the Latin word *equus*, or the French word *cheval*, or the German word *pferd*.

Words only, therefore, will not do for the Deaf and Dumb: we must show them the objects themselves, or representations of them. For this reason all rooms destined for the tuition of the Deaf and Dumb, ought to be provided with pictures or well-executed prints of objects which it is most interesting to be acquainted with: it is thus we give our pupils a knowledge of them.

4. Our Dictionary of Verbs is already finished and in the hands of our pupils; and we have got half through our vocabulary of Nouns; but after what we have set forth in Chapter X, that of Verbs permits us to suppress all nouns substantive and adjective derived from infinitives. Teachers will have the goodness to pay attention to this when they are to explain to their pupils by signs these nouns substantive and adjective.

5. In this Dictionary there will be no new signs for compound words as to *outdo*, to *foretell*, &c. &c., nor for those

which express complex ideas, as *frequent*, *copy*, &c. &c., nor metaphysical, as *believe*, *ambition*, &c. &c., but we shall give there, in the analysis, the simple ideas united in each of these words, which must be decomposed in the language of signs as they are by analysis; the object being to combine known signs, not to invent new. Thus, for example, to *outdo* signifies to do more than another; to *foretell*, to tell the future; to *frequent* signifies to go often to the same place; to *copy*, to write what we find in a book or on paper; to *believe* signifies to say *yes* with the mind, with the heart, and with the mouth, and *no* with the eyes; *ambition*, the ardent desire of something great.

After these explanations, it is obvious that no new signs should be sought after, but that we may content ourselves with making good use of such as are known by uniting or combining them one with another.

It is the same with a very great portion of words in every language whatsoever. To make them understood by the Deaf and Dumb, it is by no means necessary to invent new signs; it will answer every purpose to give analytic explanations, short and precise, so as to bring to their minds words, the signification of which they have hundreds of times comprehended by signs. The dictionary adapted to their use will contain far more explanations, therefore, than signs.

6. This work being calculated solely for them, and for facilitating the operations of such as may undertake their tuition, no one ought to be surprised at the omission of words, of whose explanation they have no need; such as words expressing the names of objects which it suffices to show; and words, the knowledge of which would be as useless to them as it is to the very great portion of men (many tolerably learned too) that live and die without ever understanding their signification.

Thus a Dictionary for the use of the Deaf and Dumb will be reduced to the compass of a single pocket volume. It is not yet finished, but I am in hopes it will be soon.* In the

* [This design was never fulfilled. The translator states in his preface, that after diligent search, he had been able to find no manuscript of the work in Paris. The Abbé Sicard, in the Introduction to his Theory of Signs, informs us that the

mean time, I recommend the use of Richelet's Portable Dictionary, edited by Wailly, to which I am to acknowledge myself indebted for many of my explications.

REMARKS BY THE EDITOR.

We have given thus far the work of De l'Épée to the conclusion of Part First. On a close comparison with the original, we have discovered, in a very few instances, errors of translation, which we have taken the liberty to correct, without indicating the alteration. We have made these changes only when justice to the original seemed to require it. We have to add yet one or two corrections, which we omitted to make before the sheets went to press.

In describing the signs for substantive and adjective, (p. 13,) it reads, "The left hand under the right is the sign for the noun substantive, and the right under the left for the adjective,"—instead of, *upon* the left, as it should be. "La main gauche, qui est dessous, est le signe du nom substantif, et la main droite qu'on vient appliquer sur elle, est le signe général de tout adjectif." Probably a slip of the pen or the type. The sign for the adjective will be recognized as the one we now employ. The sign now in use for substantive,—placing the right hand upon the left and then under it, is more clearly distinguished from the sign for adjective, than the form given by the Abbé, and thus avoids the liability to confound one with the other.

On p. 21, the translation makes the Abbé give the sign for *each* in two different ways, with an appearance of contradiction or vacillation, which is quite unsatisfactory. Not so the original. After describing the way in which he explains to his pupils the word *chaque*, the French for *each*, the Abbé proceeds to do the same with *chacun*, which is a compound from *chaque* and *un*. I gave, he says, *à chaque un*, four chestnuts: here you have the sign for *chacun*, by dividing the word into two: *voilà le signe de chacun, en coupant ce mot en deux*.

manuscript was committed to him by the author. He gives us a specimen of it to show its inadequacy to the purpose for which it was designed. ED. ANNALS.]

On p. 23, where the translation reads, "To express a thing past, he used to throw his arm backwards and forwards towards his shoulder, without rule," it would have been better to say simply, *at random*, instead of "backwards and forwards without rule."

The translator, (p. 31,) substitutes the prepositions *into* and *in*, for *dans* and *en*, which have no precise equivalents in English. He alters also the explanation of the words to suit. But the signs described, though appropriate for *dans* and *en*, are not so for *into* and *in*.

These blemishes are, however, exceptions to the general carefulness and pains-taking, which characterize the translation as a whole.

The work of De l'Épée is to be viewed with much allowance, as that of a pioneer who has laid open a new region. It would seem as if the signs for some words were not precisely fixed in his own mind, as he sometimes gives, instead of a general sign, only the explanation of a particular example. We are to presume that in these cases, he means to indicate some general sign such as would naturally be employed in describing the particular instance introduced. Where he simply defines a word by other words, he seems to do it with the understanding that the signs for these are given elsewhere; as they are in some cases, though not invariably. On the word *nevertheless*, (*néanmoins*) he is wide of the mark in his analysis. (p. 33.) It must mean in French, as in English, *not the less on that account*. In regard to the sign for *nothing*, (p. 21,) which it would appear did not originate among the deaf and dumb, we think he must be mistaken in his explanation of the sign. The sign referred to, is, we presume, one which has been handed down to us and which is used to express negation in a forcible manner, and is commonly made in explaining the word *deny*. It is a forcible withdrawing of the end of the thumb from the teeth, as if after biting off a piece of the thumb, or rather of the thumb-nail, accompanied with a shake of the head; and is the precise equivalent we apprehend, of the phrase, *not a bit*.

It is, however, no part of our design to criticise the work of De l'Epée. This has been well done by Dr. Peet in his Report on the History of the Art of Instructing the Deaf and Dumb, included in the Proceedings of the Fifth Convention.

For such particulars as are known of the history of De l'Epée, the reader is referred to the Report of Dr. Peet, and to a biographical sketch by the late Mr. Rae, in Vol. I., No. 2, of the *Annals*.

NOTICES.

The Committee appointed by the Fifth Convention of American Instructors of the Deaf and Dumb, to make arrangements of time and place for the next Convention, would give notice, that difficulties have arisen in the way of providing a suitable place for holding a Convention the present year, 1860, as was intended, and the Committee have judged it expedient that the Convention be deferred till another year. They confidently expect to make arrangements for a Sixth Convention, to be held in the summer of 1861, of which seasonable notice will be issued.

HARVEY P. PEET,	} Committee.
SAMUEL PORTER,	
EDWARD PEET,	

NEW ENGLAND GALLAUDET ASSOCIATION OF DEAF MUTES.—The next Convention of this Association will meet at Hartford, Conn., on Wednesday, September 12, 1860. Persons desiring to attend will confer a favor on the Committee of Arrangements by arriving in Hartford, on Tuesday, (11th,) thereby enabling them to complete the arrangements for comfort and convenience without interfering with the business of Wednesday.

The Committee hope for a full attendance and pledge themselves to do all in their power to make the occasion a profitable one to all.

In behalf of the Committee,

WM. MARTIN CHAMBERLAIN, Chairman.

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THE TRUE METHOD OF EDUCATING THE DEAF AND DUMB; CONFIRMED BY LONG EXPERIENCE. BY THE ABBE DE L'EEPEE. TRANSLATED FROM THE FRENCH AND LATIN.

[Continued from Number 1.]

PART SECOND.

PRELIMINARY OBSERVATIONS.

To teach Deaf and Dumb persons to speak, is an enterprise which does not require great talents, but much patience. After reading with attention what I am about to offer upon this matter, every father or mother, master, or mistress, may hope to succeed in the attempt, provided they be not discouraged by the difficulties they will infallibly experience on the part of their pupil at first; difficulties they must expect; but, above all things, let them avoid betraying the least symptom of impatience, for it would instantly disconcert him, while yet a novice in this art, and make him abandon a course of instruction, whose value he cannot estimate, and whose first lessons present nothing agreeable.

In my "Methodical Institution," printed in 1776, I disclaimed all pretensions to be considered as the inventor of this branch of instruction, acknowledging that when I formerly took upon

me the education of two Deaf and Dumb twin sisters, it did not enter my mind to take any steps towards teaching them to speak. Nevertheless, I had not forgotten that in a conversation, when I was about the age of sixteen, with my tutor of philosophy, who was an excellent metaphysician, he had proved to me, upon incontestible principles, that there is no more natural connection between metaphysical ideas and the articulate sounds which strike the ear, than between these same ideas and the written characters which strike the eye.

I perfectly recollected that, as a consummate philosopher, he drew this direct conclusion from his premises, namely, that it would be as possible to instruct the Deaf and Dumb by written characters, always accompanied by sensible signs, as to instruct other men by words delivered orally, along with gestures indicative of their signification. (At that moment, I little thought Providence was laying the foundation of the vocation to which I was destined.)

Moreover I conceived myself that it was only by mere arbitrary agreement amongst people of the same country, that the words and writing of any nation signified something; and that it must every where have been signs which had given to words as well as to writing, and to writing as well as to words, the virtue of recalling to the mind the ideas of things which had been shown by some sign of the eye or of the hand as their names were first pronounced or written, written or pronounced.

Full of these ideas, deduced from the clearest metaphysical truths, I began the education of my two pupils. I soon saw that a Deaf and Dumb person, under the guidance of a good master, is an attentive spectator who delivers to himself (*tradidit ipse spectator*) the number and arrangement of the letters of a word presented to him, and that he retains them better than other children to whom they are not yet become familiar by daily reiterated use.

Experience likewise showed me that a Deaf and Dumb person, endowed with a moderate share of capacity, learns, in the space of three days from the commencement of his instruction, about eighty words, which he does not forget, and of which it is not necessary to repeat to him the explanation. So perfectly

are the number and arrangement of the letters of all these words fixed in his memory, that if an error is committed in orthography in writing any of them he notices it directly.

Charmed with the facility which I discovered of instructing the Deaf and Dumb by writing and the intervention of methodical signs, I bestowed no thought upon the means of untying their tongues. One day a stranger came to our public lesson, and offering me a Spanish book, said that it would be a real service to the owner if I would purchase it: I answered, that, as I did not understand the language, it would be totally useless to me: but opening it casually, what should I see but the manual alphabet of the Spaniards, neatly executed in copper-plate? I wanted no further inducement; I paid the messenger his demand, and kept the book.

I then became impatient for the conclusion of the lesson; and what was my surprise when turning to the first page of my book, I found this title, *Arte para enseñar à hablar los Mudos*? I had no difficulty to guess that this signified *The Art of Teaching the Dumb to speak*; and I immediately resolved to make myself master of Spanish, that I might be able to render my pupils so great a service.

As I was forward to make mention of this work of Bonnet, upon which great eulogiums had been bestowed in Spain, I had not been long in possession of it, when a gentleman who heard me speaking about it informed me that Amman, a Swiss physician in Holland, had published a very good work in Latin, upon the same subject, with the title of *Dissertatio de loquelâ Surdorum et Mutorum*, which I should find in the library of a friend of mine.

I procured it without delay; and conducted by the light of these two excellent guides I soon discovered how to proceed in order to cure, in part at least, one of the two infirmities of my scholars. And here I am to render the justice which is due to those two great authors. The merit of the invention is refused to Bonnet, because history mentions certain persons prior to him who had taught Deaf and Dumb people to speak: and Amman is accused of being a plagiarist and a mere copier of former writers.

For my own part, I entertain a lively sense of gratefulness towards them both, as my masters; and find no difficulty in believing that Amman invented this art in Holland, Bonnet in Spain, Wallis in England, and other learned men in other countries, without having seen one another's works; and even further, that every skillful anatomist might become the inventor of this art in his turn, by meditating a few days on the motions which take place in his organs of speech and the parts which are contiguous, while considering himself with attention in a glass as he pronounces strongly every separate letter, without previously reading any book upon the subject; which I would fain think ought to be deemed sufficient justification of these two authors.

So simple is my method, that I have now and then offered to wager with men of learning, that I would make them proficient in it in the space of half an hour. After putting this to the test, some of them have confessed that had they accepted the wager they should have lost. Is it not very possible therefore for somebody in France, or elsewhere, to take the same route, which is only following nature step by step, without any acquaintance with my book? And would it not be an injustice to cavil with him about the invention, or to accuse him of plagiarism? Amman has given a very proper answer to those who have brought forward this accusation against him.

It has ever been held lawful to profit by the knowledge of those who have written before us; but a plagiarist is a despicable wretch, who endeavours to obtain honour from the knowledge of another as if it emanated from himself; a baseness which we ought to be very scrupulous in imputing to men of eminent abilities.

I shall not enter into the detailed explications which our two scientific authors have given upon the theory as well as the practice of the subject they have treated. Their works are two torches which have lighted my footsteps; but I have taken the route which appeared to me the shortest and easiest in the application of their principles.

CHAPTER I.—HOW WE MAY SUCCEED IN TEACHING THE DEAF AND DUMB TO PRONOUNCE VOWELS AND SIMPLE SYLLABLES.

When I am about to teach a Deaf and Dumb person to pronounce, I begin with making him wash his hands thoroughly clean. This done, I trace an *a* upon the table; and taking his hand, I introduce his fourth or little finger, as far as the second articulation, into my mouth; after which I pronounce strongly an *a*, making him observe that my tongue lies still, without rising to touch his finger.*

I next write upon the table an *e*, which I likewise pronounce strongly several times, with my pupil's finger again in my mouth, and make him remark that my tongue rises and pushes his finger towards my palate; then, withdrawing his finger, I pronounce anew the same letter, and make him observe that my tongue dilates and approaches the eye-teeth, and that my mouth is not so open. I shall show him hereafter how to pronounce our different *es*.

After these two operations, I put my finger into my pupil's mouth, making him understand that he is to do with his tongue what I have done with mine. The pronunciation of *a* commonly suffers no difficulty. That of *e* succeeds also, for the most part; but there are some pupils to whom the mechanism of it must be shown over again, two or three times, taking care to testify no impatience at their unskillfulness.

When the pupil has pronounced these two first letters, I write down and show an *i*; and having again put his finger into my mouth, I pronounce it strongly. I make him observe, 1, that my tongue rises more, and pushes his finger against my palate as if to fix it there; 2, that my tongue dilates more, as if it were going to issue between the side teeth; 3, that I make a kind of smile, which is very perceptible to the eye.

Withdrawing his finger from my mouth, and putting mine into his, I engage him to do what I have just done; but this

* [The reader will please observe that the sounds represented here are those of the French language, viz.: the vowel *a* like *a* in *father*; *e* like *a* in *fate*; *i* like *e* in *mete*; *o* like *o* in *mote*; and *u*, a sound not heard in English. The consonant sounds do not vary essentially from the English, except the nasal *n*, and the *ch*, which is like the English *sh*. ED ANNALS.]

operation rarely succeeds the first time, or even the first day, although repeatedly attempted; and some Deaf and Dumb persons can never be brought to execute it but in a very imperfect manner. Their *i* has too close a resemblance to their *e*. I pass over, at present, the *y* pronounced like *i*.

There is no further occasion for the fingers to be introduced into the mouth. In forming a sort of *o* with my lips, and making a little grimace, I pronounce an *o*; and my pupil pronounces it directly without difficulty.

Doing next with my mouth as if I were blowing a candle or a fire, I pronounce an *u*. The Deaf and Dumb are apt to pronounce *ou*. To correct this, I make the pupil feel upon the back of his hand that the breath which issues from my mouth in pronouncing *ou* is warm, but that the breath produced by pronouncing *u* is cold.

The letter *h* creates a sort of sigh in the pronunciation of vowels which it precedes and sometimes is not sounded at all; the pupil will learn by use when to give and when to suppress this aspiration.

It will not be amiss, before I proceed, to mention an imprudent expedient which I adopted when I first set about teaching the Deaf and Dumb to speak, that other instructors may be warned not to fall into the same. Having attentively studied and clearly understood the principles of my two masters, Bonnet and Amman, I undertook to explain and teach them to my scholars, by the method of question and answer; thus very indiscreetly entering into a long and intricate route. I was throwing away my time and my instructions; whereas I should have done nothing but operate.

To form an instructor for this art, we need only apprise any one of what naturally takes place in himself in pronouncing letters and syllables; because he has articulated them from infancy without adverting to the mechanism of their utterance. We have no need, in addition to this, to lay down principles to learn him what he is to do in order to speak, since he does so of himself every instant; and what he experiences in himself is quite sufficient to instruct him in what he is to endeavour to bring about in the organs of his pupils.

The case is the same with the Deaf and Dumb. It is idle to involve them in a detail of principles; it is fatiguing them to no purpose. Under the conduct of an intelligent master, who operates himself and makes them operate, they need nothing but hands and eyes to perceive and to feel what takes place in others in speaking, and, consequently, to know what is to be effected in themselves to utter sounds like the rest of mankind.

I thought this episode very pertinent to prevent such as may be touched with compassion for the Deaf and Dumb from imagining, that superior abilities are necessary to teach them to speak.

Nor ought I to omit another important article, which will require the attention of those engaged in their tuition. It sometimes happens in our first lessons on this art, that our pupils, having disposed their organs as they see ours disposed for the pronounciation of a particular letter, remain nevertheless without utterance, because they make no internal motion to expel air from their lungs. As this failure might easily provoke one to lose patience, we must be upon our guard.

In order to remedy it, I place my pupil's hand upon my throat, upon the part called the apple,* and make him feel the palpable difference there when I only dispose my organs to pronounce a letter, and when I actually do pronounce it. This difference is also very sensible in the flanks, at least on the utterance of peculiar letters, *q* and *p* for instance, when pronounced strongly. I also make him experience on the back of his hand, by the concussion of air, the difference when I pronounce and when I do not pronounce. Lastly, placing his finger in my mouth so as to touch neither my tongue nor my palate, I make him perceive this difference again very sensibly.

If all this should be unsuccessful with a pupil, nothing remains but to squeeze his little finger pretty sharply, which will soon draw some sound out of his mouth by way of lamentation.

To return to our pronounciation.

*Pomum Adami.

I write upon the table *pa, pe, pi, po, pu*; beginning with these syllables for the following reason, because in every art we should begin with what is easiest, and proceed by degrees to what is most difficult. I shew my pupil that I swell out my cheeks, and press my lips together strongly; then, expelling air from my mouth with some degree of violence, I pronounce *pa*; this he imitates immediately. The generality of the Deaf and Dumb pronounce this syllable before they come under our instruction, because the motions made in uttering it being purely external, they notice them, and accustom themselves through imitation to perform them.

But having learned to pronounce *e, i, o, u*, by the first operation of which I have given an account, they say, *pa, pe, pi, po, pu*, off hand; the *pi* alone is often obscure, and continues more or less so for a length of time.

I write *ba, be, bi, bo, bu*, because *b* is only the softening of *p*. To make the pupil understand this difference, I put my hand upon his hand or shoulder and squeeze it strongly, making him observe that my lips in like manner, press against each other strongly when I say *pa*. After that, I squeeze his hand or shoulder more gently, making him observe the gentler compressure of my lips in pronouncing *ba*. He commonly seizes the difference, pronounces *ba* directly, and then *be, bi, bo, bu*.

After *b* and *p*, the consonant easiest to be pronounced is *t*. Therefore I now write *ta, te, ti, to, tu*, and pronounce *ta*. At the same time, I cause my pupil to remark that I place the tip of my tongue between my upper and lower teeth, as also that I make a slight ejaculation with my tongue, which it is easy for him to feel by approaching the end of his little finger. There is scarce any pupil who fails to pronounce *ta* immediately, and then *te, ti, to, tu*.

I next write *da, de, di, do, du*, because *d* is only a softer *t*; and in order to render the difference sensible, I strike the palm of my left hand with the fore-finger of my right, first forcibly, then feebly: this variation gives us *da, de, di, do, du*.

After the foregoing letters, the one most easily pronounced is *f*.

I write *fa, fe, fi, fo, fu*, and pronounce *fa* strongly. I make my pupil observe that I place my upper teeth upon my under lip, and make him feel upon the back of his hand the emission of breath caused by the pronunciation of this syllable. If he has ever so little ability he pronounces it directly.

Va, ve, vi, vo, vu, which is but the softening of the preceding, suffers some difficulty; a little patience, however, is sure to conquer it.

All we have hitherto attempted is mere play, and with a very small share of attention and capacity on the part of the Deaf and Dumb scholars, it does not take them an hour to learn and execute the whole with tolerable clearness: this already gives them thirteen letters (including the *h* and the *y*) which is the full half of our alphabet. What follows is more difficult, and requires more of the scholars' attention; accordingly success is by no means equally prompt.

I write *sa, se, si, so, su*, and pronounce *sa* strongly. Then I take my pupil's hand, and having placed it in an horizontal position three or four inches below my chin, I make him observe, 1, that in strongly pronouncing an *s* I blow upon the back of his hand very sensibly, although my head, and consequently my mouth, are not inclined so as to blow in that direction; 2, that this takes place because the end of my tongue, almost touching the upper incisive teeth, leaves a very small outlet for the air, which I emit forcibly, and so prevents it from issuing in a straight direction; while, on the other hand, this air forcibly expelled not being able to return back, is obliged to descend perpendicularly upon the back of the hand under my chin, where the impression of it is sensibly felt; 3, that my tongue presses pretty strongly the upper eye teeth.

It often happens that a pupil, after giving attention to what he saw me do, putting his hand under his chin and straight pronounces *sa*, then *si, so, su*. We inform him that *c* followed by *e* or *i* is pronounced as if it were *se, si*, and that even before an *a*, an *o*, or an *u*, it is pronounced *sa, so, su*, when a cedilla or little comma is placed under the *ç*.

Za, ze, zi, zo, zu, is the softening of *sa, se, si so, su*, some

Deaf and Dumb persons are brought into the pronunciation of it at the very first attempt; others not till after several attempts.

Sa, se, si, so, su, conducts us to *cha, che, chi, cho, chu*, which presents greater difficulty. I write it down, and pronounce *cha* strongly, making my pupil observe the grimace we all naturally fall into when uttering this syllable with vehemence, as is frequently done to scare a cat: then putting his finger into my mouth, I make him remark 1, the strong impulsion I give the air in pronouncing this syllable as well as in the pronunciation of *sa*; 2, that the middle of my tongue almost touches my palate; 3, that the tongue dilates and strikes, as it were, the eye-teeth; 4, that it leaves a sufficient vent for the air to issue in a straight direction, without being forced perpendicularly downward as when I pronounce the letter *s*. The pupil readily perceives this difference, because, in holding his hand opposite my mouth, he feels that the air strikes directly against it when I pronounce the syllable *cha*.

I then put my finger into his mouth, and engaging him to do as I have done he pronounces *cha*, and afterwards *che, chi, cho, chu*; but, for a time, he always reverts to *sa, se, si, so, su*, unless he employs his finger to direct the operations of his tongue: practice alone will enable him to do without this help.

Ja, je, ji, jo, ju, is the softening of *cha, che, chi, cho, chu*, and is taught, like the other softenings, by different degrees of compression: much, as in all the rest, depending upon practice and attention.

Now comes something to exercise the patience. I write upon the table

Ca,	...	...	co,	cu.
Ka,	ke,	ki,	ko,	ku.
Qua,	que,	qui,	quo.	

This done I pronounce strongly *ca*.

Gently applying the hand of my pupil to my neck, I put it in the situation of a man's hand taking hold of my throat to strangle me. I make him feel that in strongly pronouncing this syllable my throat is very palpably inflated; and then show him that my tongue draws itself back, after fixing

strongly to my palate so as to leave no vent to the interior air until forced downward to give the pronunciation of this syllable. I make him also observe the sort of effort which takes place at the same time in the flanks. After this I apply my hand to his throat in the same manner as I had applied his hand to my throat, and engage him to essay to do what he has seen me do.

Very few of the Deaf and Dumb succeed in the attempt at first; in which case it becomes necessary to repeat the operation, and make them observe the effect of the pronunciation of this syllable in the throat of their companions; as also the manner in which the tongue cleaves to the palate in preparing to pronounce it. It is necessary to rehearse all this three or four days together with some pupils; but let me earnestly recommend, above all things, the utmost caution not to dishearten them.

Whenever they appear wearied or dispirited with a letter, we should pass on to another: an hour after, perhaps, they will utter on a sudden the one abandoned; then they should be required to repeat it over and over. Sometimes it also happens that in endeavouring to make them pronounce a syllable which we show them, *hic et nunc*, they pronounce another untaught. I have met with pupils, for example, who whilst I was attempting to make them pronounce *cha* for the first time, pronounced *qua* of themselves; in such case it is advisable to write down *qua*, *que*, *qui*, *quo*, and get them to pronounce it several times running; for this is so much labor saved.

The younger of the Deaf and Dumb find it difficult, for a long time, to pronounce *ca* without using their finger to dispose their tongue as it ought to be for the pronunciation of the letter *e*: this operation easily leads them to attach it to their palate as much as is necessary to pronounce the syllable *ca*; but the pronunciation of this once effected, it is speedily followed by the pronunciation of all the other syllables arranged in the above three lines.

Ga, *gue*, *gui*, *go*, *gu*, are softenings of *qua*, *que*, *qui*, &c., but we take care to notice that when *g* is found alone with *e* or *i* it is in many words pronounced like *je* or *ji*: we also remark that in the words *gabion*, *galley*, the pronunciation of *g*

is hard, the tongue being then drawn back towards the throat nearly as much as in pronouncing *qua*, and the expulsion of the air almost as strong; 2, that in the pronunciation of *guard*, *guest*, there is more softness, the tongue being less drawn back and the expulsion of the air less strong; lastly, that in the syllable *gneur* the tongue is hardly drawn back at all, and the expression of the air still weaker: this third pronunciation of the *g*, with an *n*, should proceed from the nose, and the tongue be carried to the upper front teeth, as we shall explain when we treat of *n*.

We do not teach the letter *x* apart; we content ourselves with shewing that sometimes it has the sound of *qs*, at others that of *gz*. We are to explain hereafter how we teach our scholars to join these two consonants together.

Being unwilling to separate any of those which are hard in themselves, from those more soft which are correlative, the four consonants called liquids *l*, *m*, *n*, *r*, are all that remain.

I now write *la*, *le*, *li*, *lo*, *lu*, and pronounce *la*. * I make the pupil observe 1, that my tongue curls back and strikes my palate with its point; 2, that it dilates very sensibly to pronounce letter *l* of this syllable, and then instantly contracts to pronounce the *a*. This operation is not unlike the action of a cat in drinking. The Deaf and Dumb have no great difficulty to attain the pronunciation.

Upon writing *me*, *ma*, *mi*, *mo*, *mu*, and pronouncing *ma*, I make it observed that the position of my lips is apparently the same as for the pronunciation of *b* and *p*; but, 1, that the compression of the lips against each other is not so strong as that of *p* and is even weaker than that of *b*; 2, that in pronouncing this letter my lips do not perceptibly move forward; 3, that the prolation of this letter ought to issue by the nose.

I therefore place the back of my pupil's hand upon my mouth to make him feel the weakness of the compression of my lips, which merely approach one another without any action productive of utterance; I then take his two fore-fingers, and place one on each side of my nostrils to make him feel the motion which arises there by the prolation of this letter being made to issue from the nose.

This second softening of *p*, and emission of air from the

nostrils proves a difficult task to some of the Deaf and Dumb; but is nevertheless accomplished with patience, making them essay to produce in themselves by the means I have just described, what they experienced upon me when I pronounced this letter. Some persons learned in these matters, have said that the letter *m* is a *p* which issues by the nose, and the letter *n*, a *t* which issues by the same channel: it is certain, at least, that the letter *n* can be pronounced distinctly by observing the same position as for *t*. It is however more commodious to carry the end of the tongue behind the upper fore teeth, pressing strongly against them; and this position facilitates a good deal the issue of the respiration by the nose: this is what I make my pupil remark, pronouncing *na* myself while his two fingers are against my two nostrils, and causing him afterwards to pronounce *na, ne, ni, no, nu*.

Amman considers the letter *r* as the most difficult of all, scrupling not to say, *sola littera r potestati meæ non subjacet*. When my common attempts to bring my pupils to pronounce this letter fail with any of them, I then proceed to put some water in my mouth, and go through the process of gargling; I get my pupils to do the same after me, upon which they readily say, *ra, re, ri, ro, ru*. I therefore recommend this resource in case of need; there are some pupils, indeed, who fall into tears when desired to go through the operation; so that as to these, we must be content to give them a sight of what takes place in our own throat or in some other person's in pronouncing this letter.

If however this should prove fruitless, there is no occasion to despair: for even those who cannot effect the pronunciation of *ra*, commonly pronounce the syllable *pra* very well, when arrived at that part of our instruction; and this conducts them to pronounce the former, in which they had hitherto failed, as it is then very easy to make them distinguish in themselves the difference of what passes on their lips for the pronunciation of the *p*, from what passes in their throat for the pronunciation of the *r*.

That we may not perplex our pupils with too many difficulties, we do not explain minutely the variations of the position

of the tongue in pronouncing our different *es*, but confine ourselves to observe merely the difference in the aperture of the mouth, which, for the present, is quite enough. Although the grimace we make in pronouncing *e* mute and the diphthong *eu* deserves particular attention.

It is not always easy to make them seize the difference between the grimace produced by this last, and that made in pronouncing *ou*; the latter contracts the windpipe and mouth, the former dilates them: in pronouncing *eu*, the under lip is in some small degree pendant: we observe to our pupils that in blowing upon one's hands in winter to warm them we say *eu*.

CHAPTER II.—NECESSARY OBSERVATIONS RESPECTING THE READING AND PRONUNCIATION OF THE DEAF AND DUMB.

We had learned to pronounce the different words of our language before we ever learned to read. We went through the former of these studies without perceiving it; and all the persons with whom we lived were our preceptors in it without thinking about it. Persons, foolishly esteemed adepts, have initiated us in the latter of these arts; but they are entitled to very little thanks for our success, as they took no small pains to prevent it. In making us spell a *t*, an *o*, an *i*, an *e*, an *n*, and a *t*, they set us an hundred miles off *tê*; yet *tê* was what they then made us say. Was it possible to contrive any thing more absurd? In short, we have learned to read, because our ductility was superior to our masters' understanding; for after spelling all those letters, how, in common sense, could they tell us to forget them all and pronounce *tê*?

ARTICLE THE FIRST.—*In what Manner the Deaf and Dumb are taught to give the same Pronunciation to Syllables differently Written.*

It is not with Deaf and Dumb as with other children. From pronunciation to reading, is but one step for them; or, to speak more accurately, they learn both at once. We are therefore careful to inculcate that we do not speak as we write. It is a defect in our language; but we have not power to amend it: we write for the eye and speak for the ear.

We set down different syllables one under another in the following order :

tê	lê	mê
tes	les	mes
tais	lais	mais
tois	lois	mois
toient	loient	moient,

and inform our pupils that we pronounce them all alike, in this manner, *tê, tê, tê, tê, tê ; lê, lê, lê, lê, lê ; mê, mê, mê, mê, mê* : we then make them pronounce each of these syllables in the same manner : they comprehend us, and we find that they never mistake.

We take the same method with all other syllables that are pronounced alike and differently written : and our pupils become so thoroughly versed in the principle and practice, that upon dictating to them by the motion of the lips, unaccompanied by any sign, as we shall explain hereafter, they write quite differently from what they see us pronounce. For example, we pronounce *leu mouà deu mè*, and they write *le mois de Mai*, (*the month of May*) ; I pronounce *l'ò deu fontène*, and they write *l'eau de fontaine*, (*spring water*) ; I pronounce *j'é deu la peine*, and they write *j'ai de la peine*, (*I am in pain*,) &c., &c. .

ARTICLE THE SECOND.—Of Syllables composed of two Consonants and a Vowel.

Our lessons having been as yet confined to syllables of single indivisible pronunciation, we have fresh difficulties to encounter when we come to those beginning with two consonants, and, consequently, requiring two different dispositions of the organ prior to the prolation of the vowel which they precede.

Thus we write *pra, pre, pri, pro, pru* ; but our pupils are sure to say *peura, peure, peuri, peuro, peuru* : we correct this fault by showing them that they make two emissions of voice, whereas we make only one. I apply two fingers of their right hand upon my mouth, and two fingers of their left upon my windpipe, upon which I pronounce very deliberately, as they

did, *peura, peure, peuri*, &c., counting one, two, with my fingers, at each syllable respectively; I then let them know that this is wrong, and that they are to do otherwise.

I tell them by signs that these two syllables which we have separated, must be united and coalesce so as to make but a single syllable. Their fingers being still upon my mouth and windpipe, I pronounce with precipitation *pra*, and, in like manner, *pre, pri, pro, pru*; showing them at each that I make but one emission of voice. They become sensible of this; they try to do the same, and generally in a little time succeed.

If they should not succeed in a little time, we must be extremely cautious however, as I have already remarked, not to dishearten them. No man of quick temper, subject to starts of impatience, is fit for the office of their teacher.

The operation last explained, will easily suggest the mode of proceeding to make them pronounce all other syllables beginning with a consonant followed by an *r*. With regard to those followed by an *l*, as *pla, ple, pli, plo, plu*, we must make them feel the plication of the tongue towards the palate to give the pronunciation of the *l* conjunctively with that of the *p*.

ARTICLE THE THIRD.—*Of Syllables ending in n.*

In syllables that terminate in *n*, as *tran, pan, san*, we tell our pupils, the voice must be thrown into the nose; and we apply their two fore-fingers to our nostrils, one upon each side, gently touching it: we then pronounce *tra, pa, sa*, and cause them to remark that no motion takes place in our nostrils. After that we pronounce *tran, pan, san*, and make them remark the very sensible motion experienced there. We now put our fingers upon their nostrils, and desire them first to pronounce *tra, pa, sa*; then direct them to throw their voice into their nostrils as they felt ours was, to utter *tran, pan, san*. Some take a good deal of exercising before they perform this operation: others perform it immediately. It is some assistance towards it to make them feel that when they pronounce *tra, pa, sa*, the air emitted from their mouth is warm, and that it is otherwise when, their mouth being shut, the air issues only by the nostrils.

ARTICLE THE FOURTH.—*Of Words ending in al, in el, and in il.*

We show the Deaf and Dumb that in pronouncing the words *natal, rebel, pupil*, we leave our tongue in the position required by the labial alphabet for the prolation of the letter *l*, without letting it fall to give egress to the air: to demonstrate which, we close our mouth with our hand. We then do the same to our pupils in the pronunciation of all syllables of the same species, whatever consonants they end with: by stopping the mouth so as to prevent the egress of air, these consonants receive their sound from the vowel which precedes them, and to which they are immediately united.

COROLLARY of the three foregoing Articles.

We have yet to mention another species of syllable terminated by two consonants, each of which gives a distinct sound, as *cons* in *constant*, *trans* in *transport*. We have only to apply to this species the three operations above described. By teaching the pupil to throw the voice into the nose, we cause him to pronounce *con*, as explained in Article III. By teaching him the coalition of two consonants, we bring him to pronounce *cons*, as in Article II. And by putting our hand upon his mouth so as to arrest the organs in the disposition required for the prolation of the letter *s*, we prevent him from uttering *consequen*, as mentioned in Article IV.

Such is, at present, the *ne plus ultra* of my ministry in the reading and pronunciation of my Deaf and Dumb pupils. I have opened their mouth and untied their tongue. I have enabled them to utter, more or less distinctly, syllables of all sorts. I may say, in short, that they can read, and that every thing is completed on my side. It remains with their fathers and mothers and persons having the superintendence of them, to give them practice, whether by taking that care upon themselves, or by employing some simple reading-master, who, after attending our elementary operations, shall very punctually make them go through a lesson daily. The object now is, to give flexibility to their organs by continual exercise. They should also be constrained into speech by having their wants attended to only as they utter them. If this line is not pur-

sued, so much the worse for the Deaf and Dumb and for those interested about them : as for me, it is not possible that I can do more.

Before I had to instruct the multitude of Deaf and Dumb that have been successively pressed upon me, my own application of the rules here laid down proved so effective, as to enable Lewis Francis Gabriel de Clement de la Pujade to pronounce, in public, a Latin discourse of five pages and a half ; and, in the ensuing year, to lay down a Definition of Philosophy, detail proofs of its accuracy, and defend it in regular disputation, answering, in all scholastic forms, the objections offered against it by Francis Elizabeth John de Didier, one of his fellow students : (the arguments were communicated.) I also enabled another Deaf and Dumb scholar to repeat aloud to his mistress the twenty-eight chapters of the Gospel according to St. Matthew, and to recite the Morning Service along with her every Sunday. These two examples must be sufficient.

It would not be practicable for me to do as much at present, for this reason : the lesson given to a Deaf and Dumb scholar on the art of speaking is necessarily personal and serves for him alone. Now, having sixty scholars to instruct, if I allotted only ten minutes to each, for the purpose of pronunciation and reading, it would take me up ten whole hours. And where is the man whose constitution is able to undergo this continually ? And then, how could I continue to carry on the mental part of their education, that part which is the principal object of my concern ?

The number of Deaf and Dumb children in a seminary, cannot be brought to read and pronounce, with accurate distinctness, without masters devoted solely to this branch of instruction, to exercise them in it daily. People of high talents are by no means wanted for the office ; whoever brings to it good nature and zeal, and will faithfully put in practice what we have exposed, is amply qualified. The employment being purely mechanical, men of talents are rather to be feared than desired, as they would soon revolt at it. But in stooping to the level of common schoolmasters, we shall have a better chance of finding such as will give into it with good will and

assiduity ; provided, what is indeed essential to secure success, that the avocation form a permanent livelihood for them.

Should any father or mother, or master or mistress of a Deaf and Dumb child in the country, be at a loss to understand the foregoing explications, delivered with all the perspicuity I could, as to the manner of teaching Deaf and Dumb children to pronounce, I have to recommend to them as follows :

At the age of four or five, when the child is before them or between their knees, let them often raise his face towards theirs ; then, bribing his attention with something, let them strongly and deliberately pronounce (but not bawl) *pa*, *pe*. It will not be long before they obtain these two syllables. Afterwards let them say *pa*, *pe*, *pi*, joining by degrees, *po*, and *pu*.

Having succeeded, they will next take *ta*, *te*, *ti*, *to*, *tu*, gradually as before ; and so proceed to *fa*, *fe*, *fi*, *fo*, *fu*, always pronouncing *strongly* and deliberately, and letting success be constantly attended by rewards. They will only be careful not to pass from a first syllable to a second, nor from a second to a third, before the preceding one has been well pronounced. I see very young Deaf and Dumb children every day who are taught in this and in no other way. By the word *strongly*, which I have made use of on this occasion, I mean nothing more than laying a long stress upon the syllable pronounced. Next, let these fathers and mothers, masters and mistresses, carry this method (of which I am necessarily to suppose them in possession) to some one of greater learning than themselves ; and showing him the second part of the work, which is not long, they will request him to read it, and to instruct them how to proceed.*

* As these two chapters offer nothing but a simple translation of instructions immediately calculated for the pronunciation of French, it is left to those engaged in the tuition of the Deaf and Dumb to adapt them for the articulation of English. The elements being given, the rest is not very difficult ; for, as the Abbé de l'Epée observes, in the succeeding chapter, (though perhaps in a manner somewhat too unqualified,) the principles of the labial alphabets of all the European nations bear a close affinity.

CHAPTER III.—THE MANNER IN WHICH THE DEAF AND DUMB ARE TAUGHT TO UNDERSTAND BY THE EYE, MERELY FROM THE MOTION OF THE LIPS, WITHOUT ANY MANUAL SIGN BEING MADE TO THEM.

The Deaf and Dumb have learned to pronounce letters by considering with attention the various modifications of our organs, as we distinctly pronounced each, comprehending that they were to modify theirs after the example we were setting them. We were the living picture which they endeavored to copy ; when by our assistance they succeeded, they experienced in their organs a very sensible impression, which they could not confound with the impression produced by a different modification of those organs.

It was impossible not to see with their eyes, and not to feel in their organs, that the *pa*, the *ta*, and the *fa* created movements quite diverse from each other. Thus when they perceived these diversities of movement on the mouth of any person with whom they were living, they were as well apprized thereby whether this person pronounced a *pa*, a *ta*, or a *fa*, as we could be by the diversity of sounds striking our ear.

But we are not to imagine that the hard consonants only, such as *p*, *t*, *f*, *g*, *s*, *ch*, produce modifications sensible to the eye, in pronouncing. They produce the most striking, I admit ; but it is certain that the other vowels and consonants also have their distinct characteristics perceptible to the sight, as our instructions (Chap. I. of this Second Part) concerning the method to be pursued for teaching the Deaf and Dumb to pronounce them, evince. It will not be amiss, however, to call in a testimony likely to carry still greater weight, the testimony of experience.

Of the two alphabets we teach our pupils, the manual and the labial, the former is different with different nations ; the latter, common to all countries and to all people : the former may be learned in an hour, or thereabouts ; the latter takes a considerable portion of time, as the scholar must needs comprehend and carry into practice the whole of what has been said concerning pronunciation in the two preceding chapters.

But when once master of all the respective modifications given to the organs of speech in the prolation of letters, it matters not by which of the two alphabets we address him; he will apprehend us equally by either. We may dictate entire words to him, letter by letter, by the labial as well as by the manual alphabet; he will write them without a fault; I say merely write, not understand, because I speak of a physical operation, and of a child yet untutored in learning.

The Deaf and Dumb acquiring very early this facility, and being moreover to the full as curious as other folks to know what is said, especially if they suppose themselves, or anything interesting to them, the subject, they devour us with their eyes, (an expression hardly metaphorical here,) and, if not prevented by the precaution of turning from them to speak, easily discover all we say. This is a positive fact, evidenced every day in the three houses which are receptacles for these children, insomuch that I always think it expedient to hint to persons honoring us with visits to be cautious of uttering any thing before them not proper for them to understand, for fear of having the seeds of pride or jealousy sown amongst them.

I confess, indeed, that they conjecture more than they distinctly perceive, when pains have not been taken to learn them the art of writing solely by inspection of the movement of the lips, without the help of any sign. But I am not in haste to teach them this art, which would prove more hurtful than beneficial until such time as they can write with uninterrupted fluency and orthographical accuracy, from the dictamen of signs, although these signs represent to them neither words nor letters, but only ideas, the knowledge of which they attain by long practice.

Before they attain this habitude, our pupils, like other people ignorant of the difference that exists between writing and pronunciation, whose orthography is consequently wretched, would set down words as they saw them pronounced, to the intolerable confusion not only of their writing, but of their ideas.

On the other hand, the orthography of words which they have long been in the habit of using being strongly imprinted

on their mind, and then being properly apprised that we pronounce for the ear but write for the eye, they become sensible that they are not to write these words as they see them pronounced, just as we are sensible that the pronunciation of them is not to be the rule of our writing.

And as the matter spoken of and the context of the phrase serve to direct us in writing differently words sounding exactly alike to the ear, so good sense, which the Deaf and Dumb possess as well as we do, equally directs their judgment in writing.

It is easily conceived that, in the commencement of this kind of instruction, it will be necessary, 1. For the Deaf and Dumb scholar to be directly facing his teacher, in order that he may lose none of the impressions given by the diverse modifications of the organs of speech and parts contiguous, in the labial alphabet; 2. For the teacher to render these modifications as strong as possible, that they may be the more perceptible; 3. For his mouth to be sufficiently open to leave the different movements of the tongue visible; 4. For a slight pause to be made between the syllables of each word the pupil is to write or pronounce, that he may the more readily distinguish them.

There is no necessity for the least emission of voice; nor do I ever make any. By-standers perceive certain external movements, but hear nothing, and know nothing of the purport of these movements: the Deaf and Dumb scholar, who sees these movements and knows their signification, writes or pronounces conformably, to the astonishment of those present.

It is true that everybody who speaks to the Deaf and Dumb does not take all the precautions I have just enumerated; and it is on that very account, if they are not as clearly understood; but, 1. It almost always suffices an intelligent Deaf and Dumb scholar to perceive part of the syllables of a word, and then a phrase, to enable him to make out the rest; 2. Continual practice with their friends at home very much facilitates their being understood; 3. If the Deaf and Dumb do not understand as much as they might, it is not their own fault, but rather that of the persons speaking before them, who take not

the measures they might take to make themselves understood.

It is in vain to answer that these persons know not the dispositions necessary to be given to their organs in order to render the words they utter sensible to the Deaf and Dumb; granted that they do not know them; that they are a perfect mystery to them; still they give these dispositions to their organs mechanically, without which they could not pronounce at all; and the Deaf and Dumb, properly trained, will never fail to perceive them, provided the mouth be opened sufficiently, and people speak slowly, giving to each syllable a separate stress.

This is no more than a piece of complaisance which we observe towards foreigners in the rudiments of our language, who, on their side, are equally civil towards us when their language is not familiar to us. Why then should we refuse the same kindness to the Deaf and Dumb, our associates, our friends, our countrymen, our kinsmen? Ought we not to deem ourselves sufficiently compensated for this constraint, if of constraint it merits the name, by the consolatory reflection of remedying, in some measure, the defect of their organs, in thus furnishing them the means to gather by the eye what they are disabled from gathering by the ear?

I think I have now performed the double task I had imposed on myself, which consisted, 1. In pointing out the route by which the Deaf and Dumb may be taught to pronounce all sorts of syllables like ourselves; 2. In making known the means to render the words which issue out of our mouths sensible to their eyes and intelligible to their minds, although unproductive of impression on their ears.

May this fruit of my labor be answerable to its design, or may other teachers arise and throw greater light upon a matter so important. *Fiat, fiat.*

PART THIRD.

INTRODUCTORY NOTE.

The number of the Deaf and Dumb whom I have educated, since it first pleased Divine Providence to charge me with that function, is very considerable. The novelty of the undertaking exciting curiosity, and the public exercises of my pupils attracting notice, (the programmas being dispersed abroad,) a continual confluence of persons of all conditions and of every country have been drawn to my lessons. I believe there is no part of Europe, with the exception of Turkey, whence strangers have not issued for the express purpose of ascertaining with their own eyes the reality of these matters, which appeared problematical to many, even after hearing them vouched by persons who had been ocular witnesses of them.

The most distinguished personages of church and state have taken pleasure, have, I may say, deemed it in some sort a duty, to bestow attention upon the facility and simplicity of means made use of by a teacher, himself very simple, to supply the defect of nature, and gradually develop the intelligence of beings, whom the world has hitherto very unjustly regarded as little better than automaton.

But it was reserved for the most august of princes, after he had himself deigned to be a spectator of the success of our labours, to show that other nations might derive benefit from a source which had been hitherto confined to France alone.

He resolved to transfer to his own dominions an Institution which he saw so necessary to the wants of many of his subjects, whom, in a letter concerning them to the Instructor of the Deaf and Dumb at Paris, his paternal love could not help denominating his *brethren*.

This sovereign friend to humanity, being an attentive observer, during two hours and a half, of the qualifications attainable by the Deaf and Dumb when their powers have been properly cultivated, had immediately in his thoughts a young lady of high birth at Vienna, in this deplorable state, whose parents most fervently wished to procure her a Christian education.

Being consulted by the monarch touching the measures to be taken for that end, I answered that either the young lady might be conducted to Paris, where I would most willingly instruct her myself, (gratuitously is to be understood,) or, what I thought more eligible, some intelligent person of about thirty may be sent to me, whom I would soon capacitate for the undertaking.

The latter expedient, as was expected, received the monarch's approval; and the more readily as it carried along with it the prospect of a permanent resource for others of his subjects who were or who might be hereafter in the same affecting circumstances.

The august sovereign, whose beneficence in this instance, in particular, ought to be held up to other princes as a pattern for imitation, was no sooner returned to Vienna than he did me the honour to address the following letter to me, some expressions of which I take the liberty of suppressing as more than I merit.

“Reverend Abbé The sentiments of admiration which I have entertained of the Institution you have dedicated to the public service, ever since I beheld the surprising efficacy of your labours, actuate me to address to you the Abbé *Storch*, the bearer of this letter, in whom I am to hope you will find a person qualified to become, by your assistance, the conductor of a similar Institution at Vienna. I am acquainted with him solely through the principal of his order, who has made choice of him for me, and answers for his competency. I flatter myself that you will take him under your tutorage, and communicate to him the method you have so successfully employed. The love you bear to humanity, and the glory of giving new members to society, induce me to hope that you will readily contribute to extend your charity, by forming a master for the German Deaf and Dumb, who may enable them, through the medium of the eye, to think and to combine their thoughts Adieu.—JOSEPH.”

The Abbé *Storch* was a priest about 25 or 26, filled with the purest sacerdotal spirit, and amply endowed with every talent his mission could require. Accordingly, in the short

space of five months, he presided at my lessons, while I stood quietly by, his spectator and admirer.

He continued with us, notwithstanding, three months longer, which his modesty made him think advisable towards perfecting him for the public preceptorship to which he was destined.

Upon his return to Vienna, the emperor directed him to commence the tuition of the Deaf and Dumb immediately, appointing him a house for the purpose. So rapid was the progress of his instructions, that within twelve months several of his scholars exhibited a public exercise, at which the principal noblemen of the court were present, and at which they expressed their high satisfaction.

In the mean time, information of all this having reached Mr. *Heinich*, teacher of the Deaf and Dumb at Leipsick, he wrote to the new instructor, assuring him that the Parisian method of tuition was not simply of no use, but absolutely detrimental to the advancement of his pupils, and urging him to abandon it.

We knew not till then, that this Mr. *Heinich* had sometime before published a work in his own language, in which he boasted of being the first and only one who had invented and put in practice the true method of instructing the Deaf and Dumb, boldly taxing with ignorance or imposture, all who had written upon the subject, or had undertaken to instruct in that way before himself.

At accusations like these against the illustrious Wallis, Amman, Bonnet, and others of reputation in the republic of letters, who could fail to be astonished? For my own part, far from taking umbrage at being implicated along with them I should have considered Mr. *Heinich* as rather entitled to my thanks for classing me with such authors, had not my respect and gratitude as their disciple, summoned me to vindicate them from the calumnious charges.

Moreover, it was incumbent upon me to undertake a defence of the method of tuition adopted by the Abbé *Storch*, to prove that His Imperial Majesty was not wrong in sending to Paris rather than to Leipsick for the principles of this art.

Such is the subject of the literary dispute which has taken place between Mr. Heinich and me. It would deserve little notice if it regarded only our two selves personally, without affecting the public good: but if my method of tuition be useless and detrimental to the improvement of the Deaf and Dumb: In the first place, the Abbé Storch at Vienna, the Abbé Sylvester at Rome, the Abbé Ulrich at Zurick, are all very much deceived, since they have no other principles, than the principles of this egregiously defective method.

2dly. Mr. Dangelo in Spain, and Mr. Delo in Holland, will be very much deceived, since they can but instruct in those countries as they have lately been instructed themselves by our lessons at Paris.

3dly. The learned in England will be very much deceived, if the project now in agitation of establishing an Institution at London, by subscription, similar to that at Paris, should be executed.

Surely, this is a question of importance to the interests of humanity, and therefore having the first of claims to the attention of the learned Societies to whom we have submitted it. They cannot with any sort of decency pretend to be neuter between two methods so opposite as Mr. Heinich's and mine. If such is their design, I summon them to the tribunal of the public, to whom by their silence they refuse information on a subject highly concerning the good of society.

As the statements which I had the honor of addressing to them for consultation, may have been mislaid, I subjoin a copy of the pieces that were received by the Academy of Zurick, as well as of the answer which that Academy returned after a mature examen of them.

CONTROVERSY BETWEEN THE TEACHERS FOR INSTRUCTING
DEAF AND DUMB PERSONS, SUBMITTED TO THE JUDGMENT
OF THE CELEBRATED ACADEMY OF ZURICK. TRANSLATED
FROM THE LATIN.

The following is a concise statement of the origin of the controversy between the Teachers for instructing persons who are Deaf and Dumb.

As soon as the Teacher of the Institution at Leipsick had

learned that the Parisian method of tuition, which differed from his own, was adopted by the Teacher recently established by an imperial decree at Vienna, he laboured vehemently to persuade him that such method was extremely detrimental to the progress of his pupils.

This being reported to the Parisian Teacher, he addressed a letter in French to the Teacher at Leipsick, in which he attempted to invalidate all his objections.

An answer was indeed returned by the Leipsick Teacher, but written in German; and it did not touch upon any one of the points examined in the Parisian Teacher's letter; whence he concluded that the former, if not wholly unacquainted with the French, was no better versed in it than he himself was in the German; and therefore that the amicable discussion of the subject could not well be carried on without having recourse to a common language.

The Parisian Teacher was, in consequence, induced to put his first letter into Latin, which he transmitted along with a second in the same tongue, although after fifty years' disuse he could not hope to write in it with any degree of purity.

But having nothing more at heart, for the sake of the future as well as of the present race, than to ascertain and promulge the shortest and readiest way of instructing the Deaf and Dumb, and solicitous solely about the discovery and dissemination of truth, he deemed a nice attention to style of very inferior importance.

LETTER TO THE TEACHER OF THE DEAF AND DUMB AT LEIPSICK, FROM THE TEACHER AT PARIS, WRITTEN ORIGINALLY IN FRENCH, AND TRANSLATED BY HIM OUT OF THAT TONGUE INTO LATIN.

Learned Sir: If you had perused a work published by me entitled, "The Instruction of the Deaf and Dumb, or the way to Learning laid open by Methodical Signs," your epistle to the teacher at Vienna would not have been filled with such rigorous strictures upon this method, and his adoption of it. The signs made use of in our mode of teaching are not hieroglyphical, as you suspect: they are indeed a selection of

such as are natural, or which have a ratiocinative connection, if I may so express it, with the things to be signified.

Permit me to produce the testimony of one whose opinion is of no small weight in matters of literature, the learned and judicious Abbé de Condillac, formerly Preceptor to His Serene Highness the Prince of Parma: in his "Course of Education for a young Prince," in fourteen volumes, he has taken occasion to speak in the following terms respecting our method of instructing the Deaf and Dumb:

[We omit the quotation, as it has been already given on page 50.—Ed.]

Had you been at all acquainted with our method, you never could have inquired of the Viennian teacher, as you do, whether a Deaf and Dumb Scholar, upon being shown in writing, *bring this book*, and then, *I wish you would bring that book*, would not be confused by the mutation of the formula? No, learned Sir, it would not confuse him in the least. (And here, I trust, it will be pardonable in me if I talk a little of Grammar with a Grammarian.)

Our scholar having between his fingers a small stick for the commodiousness of pointing, would show, by carrying it successively to the several lines of a table constructed for this use, that the verb *bring* is the present tense of the imperative mode, and *would bring*, the imperfect of the conjunctive of *to bring*, a verb active, irregularly conjugated; he would proceed to show that it is put in the second person, because the discourse is directed to himself;—of the plural, because the idiom of our tongue requires this for politeness' sake, (as the German and Italian idioms would the third person singular); of the imperfect, because, from the structure of the phrase, the action to be performed as the contingent of the verb *I wish*, although in reality future, is nevertheless considered hypothetically as a past consequence of the antecedent desire;—of the subjunctive mode, because the manner of speech is not direct, one verb being subjoined to another verb;—and of irregular conjugation, because the past time varies from the regular form. All this the Deaf and Dumb scholar will indicate in due order, unprompted and unassisted; convincing

you, beyond a doubt, that he is nowise ignorant of the rules of conjugation.

Further, if you had read over our said Institution, and had any knowledge of the language in which it is written, neither would your epistle contain three positions so remote from truth as the following: 1. That the defect of hearing cannot be supplied by the medium of vision; 2. That abstract ideas can be infused into the minds of the Deaf and Dumb by no process of writing, nor assistance from methodical signs; 3. That such signs, and words introduced by means of them, must quickly be obliterated from their memory.

Allow me here to inform you, that all and every word, of ordinary use, is so firmly fixed in their minds that they can write down, without hesitation, whatever is dictated to them by methodical signs, out of a book opened at random, or a casual letter; a fact which His Imperial Majesty, the most unexceptionable, I presume, of all evidences, can testify, having seen it done at a visit with which he honored our seminary at Paris. Finding upon the table certain themes in four languages, which had been inscribed prior to his entry, he cast a careless eye over them, as suspecting them to be performances not a little indebted to the teacher. I penetrated his thoughts, and immediately caused them to be expunged. Then turning to the monarch, I respectfully solicited, that if he happened to have a letter about him which he could suffer me to make use of, he would condescend to let me have it; that I would dictate it by signs, and he should see it literally transcribed by my pupils. His majesty having complied with my request, and seen the result, just as I had said, was much surprised; but when I had requested and was permitted to set one of the pupils to dictate the letter by the same means, for the transcription of another, and when the monarch saw this likewise accomplished, he was lost in astonishment. Surely, learned Sir, no master in his senses would venture upon such experiments as these, (which are exhibited with us daily,) unless his scholars fully retained every verb of frequent occurrence, and were adepts in the rules of conjugation, so as to place them properly in all the diversity of per-

sons, numbers, tenses and modes required. I have only to add, that no students in the schools of philosophy or theology can take down with greater celerity the prelections of their professor delivered orally.

I am now to bring forward the testimony of a third, D. Linguet, a name well known throughout Europe. An observation of his that the Deaf and Dumb were but demi-automatons, drew from me the following lines to him :

“I can no longer silently submit to an assertion, which is somewhat extraordinary in one renowned for talents like yourself, that there is no path to learning besides the one by which you lead your pupils ; whereas it is very certain that the access to learning is not so circumscribed, and that there is another path wide open to it. For does not reason herself tell us, there is no more affinity between ideas and the articulate sounds which affect our ears, than between those ideas and the written characters which affect our eyes.” The discussion of the subject followed.

This produced a visit from Linguet a fortnight after ; during which I requested him to propose, at his fancy, some abstract ideas to be delivered by methodical signs to the Deaf and Dumb. As, out of compliment, he referred the choice to me, I addressed him to this effect : “*Intellect ; intellectual, intelligent, intelligence, intelligibility, intelligible, unintelligible, intelligibly, unintelligibly, unintelligibility* : here are nine words all generated from Intellect, to be expressed by distinct methodical signs. *Comprehensible, incomprehensible, comprehensibly, incomprehensibly ; Conceivable, inconceivable, inconceivably ; Idea, imagination, imaginable, unimaginable ; Faith, credence, credible, incredible, incredibly, incredulous, incredulity* : here, learned Sir, is a cluster of abstract ideas, which shall be left to your option.” After some little further contest of politeness, he selected the word *unintelligibility*, doubtless conceiving it of greater difficulty than the rest. It was instantly rendered to the pupil and written down. Whilst he was viewing it with eyes of amazement, I thus resumed :

“Barely to produce the word you specified, learned Sir, is a mere nothing. I will now unfold to you the means taken

to prompt it by methodical signs; the exposition will not detain you long. Five of these signs were fully sufficient to designate the word; and you saw with what celerity they were given."

The first signifies: not an external, but an internal action; the second exhibits the disposition of the mind, as inwardly collecting, that is, apprehending the things proposed to it;* the third announces the possibility of this disposition; whence arises the appropriate noun adjective *intelligible*; which, being a concrete quality, is converted into the abstract by a fourth sign, forming *intelligibility*; and a fifth sign being added for negation, *unintelligibility* is produced.

At my solicitation, the learned person, (whom I have deemed it an honor to name,) selected five or six more words; but when I would have engaged him to proceed still to others, he said it would be superfluous, as he was perfectly convinced that I could dictate what I would by signs: and that he had only one desire left, which was, to know whether the Deaf and Dumb scholars who displayed such sagacity in rendering ideas communicated by methodical signs were able to define a *metaphysical idea*.

To satisfy him in this point, I wrote upon the table, "What do you understand by metaphysical ideas?" While I stood conversing with him, in no pain about the result of the question, one of the scholars presents a solution of it, in these terms: "By metaphysical ideas, I understand ideas of things which are independent of our senses, which are above our senses, which cannot be perceived by our senses, which nowise affect our senses."

He had no sooner read over this answer, than he requested I would restore him to the good graces of the Deaf and Dumb, who, he supposed, undoubtedly bore in mind his degrading appellation of demi-automatons.

In pursuance of his wishes, I caused the following, which I dictated by signs, to be written: "The learned gentleman

*["Secundum, mentis intus legentis, id est, quæ sibi proposita sunt intelligentis, dispositionem exhibet." There is a reference here, we presume, to the etymology of *intelligo*, as compounded of *intus* and *lego*. We have amended an obvious error of the translator in this clause.—ED. ANNALS.]

confesses in all sincerity that what he formerly thought of you was inconsiderate, and now willingly retracts his opinion."

He quitted me with an assurance that he would publicly attest what he had that day seen and heard. That he did not perform this, is not to be imputed to him as a forfeiture of his word, as all who are in the habit of reading the public prints know that it was not in his power.

If our Method had reached you, you would there have learned that, whenever we please, we deliver entire lessons solely by the movement of the lips, without any prolation of sound. By-standers hear nothing, and yet not a word escapes the Deaf and Dumb; what is lost to the ears of the former is caught by the eyes of the latter.

Thus it appears, learned Sir, that you have censured a Method to which you are an utter stranger: but, so far from conceiving the least resentment at this, I am highly rejoiced that a learned Professor of the University of Leipsick should devote himself to the vocation to which my labours have been dedicated for many years. I cannot conclude my epistle without apologizing for its prolixity.

If you have an inclination to peruse my Method, I will readily transmit you a copy, and shall expect the benefit of your observations. I wish, with all my soul, that you or any one else could devise a more certain or more expeditious route, and I, treading in your footsteps, would thankfully acknowledge the discovery as a benefaction.

I pray God to preserve you, learned Sir, and am, with much consideration,

Your very humble Servant,
The Teacher of the Deaf and Dumb at Paris.

SECOND LETTER FROM THE TEACHER OF THE DEAF AND DUMB
AT PARIS TO THE TEACHER AT LEIPSICK.

The letter which you sent me, written in German, I was unable to read, the characters being so exceedingly small; and if I could have read it, all my endeavors to turn it into French would have been unavailing. I entertained hopes, however, that some one of your countrymen might be found,

amongst the number visiting our Seminary, who would translate it for me.

This was attempted by some, (that is orally, not in writing,) completed by none, and relinquished by all. Nor could I trust to the fidelity of the hasty translation which they did give; nor yet was it in my power, by reason of the great dissimilitude between your written and printed characters, to recur to my Dictionary to ascertain whether the genuine sense of your words had been interpreted.

That I have so long delayed the refutation of your objections, is therefore no fault of mine. A person of erudition, of whom I regret that I know nothing besides his benevolence towards the Deaf and Dumb, and me as their teacher, kindly afforded me his assistance, and at length, after all other attempts had been fruitless, has just favored me with a complete version of your letter; and I do not lose a moment in taking up the pen.

As neither the German tongue is familiar to me, nor the French to you, it is necessary to have recourse to a language in which we are both better and more equally versed. Therefore, my former letter, written in French, (which I conceived the properest language to use, as the most universal,) I have now put into Latin, being persuaded that you understood neither that letter nor the "Methodical Institution" which I have published, your answer containing several things which you certainly never could have written if you had been at all acquainted with the French language.

The matters at issue between us, learned Sir, may be reduced to three principal points: 1. That my method of instruction is borrowed, as you think, from the publications of the learned Wallis, Ammam and Bonnet; 2. That you have invented, as you assert, a shorter and readier way than ours of teaching the Deaf and Dumb; (there is this coincidence then between your method of tuition and the method practiced formerly by Perreire, that they are both entirely different from ours; 3. That what is stated as being performed daily at our lessons, in the presence of learned people of all ranks, and of every country, is impossible, as you conceive.

The first point I shall touch upon but very slightly, it being of small importance to me whether any one supposes me to be the inventor of my Method of Instruction, or conjectures that I have borrowed from the labours of others.

For the sake of truth, however, I am impelled to say, that I know of no one whomsoever, who has made use of Methodical Signs before me, by which to exhibit, in a lively manner, the grammatical persons and numbers of verbs, with the exact discrimination of all their tenses and modes: nor do I believe that any one has even made use of the term "Methodical Signs" in this sense, besides myself.

I should be glad to know in what author is to be found the exposition of an art by which, upon the characteristic sign of an Infinitive or rather an Indefinitive being given, not only all the persons, numbers, tenses and modes formed therefrom are distinguished, but even the nouns, both substantive and adjective, as well as adverbs, that are the ramifications from it, are distinctly expressed by peculiar discriminating signs, grafted upon the primitive sign of the root or infinitive.

I should be glad to learn what author has unfolded a plan for subjecting ideas of every species, not excepting metaphysical, to the optics, by means of analysis and the combination of signs.

If, notwithstanding, the invention of Methodical Signs for the tuition of the Deaf and Dumb, should be claimed by others, it will excite no violent perturbation in me, being less anxious about fame than about the public good.

Hanc prior inveni Methodum, ferat alter honores.

But enough of this.

In the second place, you affirm, (that is to say, you imagine,) that you have discovered a shorter and easier method of instructing the Deaf and Dumb than ours; being of opinion that, in training your pupils to the use of speech from the beginning, you open a wider path to learning than is afforded by my system, which makes written characters and methodical signs the basis of instruction.

Your sentiments on this point are in direct concurrence with those of Perreire, who, in a Tract written in French,

which he presented to the Royal Academy at Paris, in the year 1751, speaks of himself thus :

“He (Perreire) divides his institution into two principal parts, namely, Speech and Intelligence. By the first, his pupils are taught the art of speaking and reading the words of our language, the most general and frequent forms of speech being explained to them, along with the names of all things in common daily use, such as the appellations of the articles of food, raiment, and furniture.

“By the second part they are taught every thing yet necessary to complete their education, the propriety and variety of the meanings of words in speaking and writing, according to their grammatical positions and the idioms of the language.

“He takes only a few days to learn his scholars to articulate very distinctly.

“The first branch of this course of instruction is finished in twelve months, or, at most, in fifteen, if the pupils are of tender years. To perfect them in the other part demands a much larger space of time.” Thus far Perreire ; with reverence to whose manes be it said, that this mode of teaching is very ill calculated for the improvement of scholars, since it leaves them twelve or fifteen whole months without aliment for the mind.

Let us consider a different course ; why not take the same road in instructing the Deaf and Dumb, that was trodden by the preceptors of all sorts set over us in infancy, nurses or servants, brothers or other relations, a little older than ourselves ? All these with very little anxiety about our education, by contributing to it perpetually, gave daily and hourly improvement to our latent faculties.

These early domestic tutors would in vain have designated the surrounding objects, placed before our very sight, by their proper established names, unless they had directed our eyes to them by a manual or other sign.

This method they all pursued because it was natural ; and thus three simple things, the emission of voice for the ears, the presence of objects, and the sight of them, constitute the vulgar means of tuition.

These are the precise outlines of our plan for educating the Deaf and Dumb. We find, it is true, one of the avenues to instruction, impossible; the ear is shut against us: but we have recourse to the eye, a window which is pervious to all sensible images, and by which their minds easily receive an accurate and durable impression of the various forms of letters.

At the same time that they are occupied with the alphabetical table of letters, they learn a manual alphabet, (or dactylologia, as Perreire terms it,) distinguishing exactly every letter by different positions of the fingers according to rule and method.

What is called in Latin *litteras appellare*, in French *épeler*, in German *buchstabiren*, and in English *spell*, is executed, not by the articulation of the voice, but by these positions of the fingers corresponding to particular letters, and there is this difference remarkable between the two methods, that by the latter, the duller and more stubborn pupils show themselves as skillful in orthography as the brighter and more docile: the *rêason* is clear:

Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator.

What we hear
More slowly moves the mind than what we see.

For example, I write down the word *window*, and direct the eyes of my pupil thereto. He immediately applies his dactylological signs three, four, or, at most, five times, to each of the letters, as he looks at them; and by this impresses the number and arrangement of the whole six so thoroughly upon his mind, that he can express them by his manual alphabet without seeing them, and, upon the word being effaced by the teacher, even replace it in characters formed by himself.

He who is an attentive spectator delivers to himself each letter of this word, in due order, which is riveted in his mind by frequent recurrence in our public and private lessons, and conversations by methodical signs.

I am to remark, by the way, that the operation of teaching this word to a novice does not take up above two seconds.

As soon as the Deaf and Dumb have learned the whole twenty-six letters of the alphabet, by the dactylogy, we immediately proceed to higher matters.

With regard to writing, we guide our pupil's hand at first ; his penmanship being confined to our own inspection, we do not as yet mind the rudeness of the characters, if they are but perfectly distinct. In conjugating verbs and declining nouns, let him give us the inflections or terminations accurately and legibly, and we may dispense with a fair hand for the present. This operation of writing is entered upon, the second if not the first day of his instruction.

The pupil has daily two or three tenses of some verb set before him, which he learns by heart, and then writes them down, without the copy, with a crayon on the table. In one week the whole of the verb *to carry*, for instance, will be thoroughly fixed in his mind, insomuch that he will be capable of exhibiting, both in writing and methodical signs, all other verbs conjugated like it.

It is hardly conceivable with what avidity these studies are prosecuted by children of an age which is commonly delighted with nothing but play, and has no relish for the pleasure of emerging gradually out of the darkness of ignorance, or being lifted to the participation of social life and business.

Meantime we deliver, in succinct interrogations, the elements of religion elucidated by methodical signs, for our students to write down on the table the following day. This task they perform with wonderful alacrity ; and such are their emotions at the knowledge imparted to them, that they shed tears of joy, from which we ourselves, at such times, can not always refrain.

We inculcate these principles early upon each scholar individually ; and also give prelections to them collectively, twice a week, upon the same subject : these the preceptor dictates by methodical signs, in the form of questions and answers, as before, each lesson consisting of about four hundred words, which are transcribed, by that means, on a table five feet

broad, which being then elevated like a rubric, is exhibited to the view of the whole fifty scholars.

Prayers being repeated by methodical signs, the regular explication of every word of the prelection follows, which is given about ten times over, first by the master or by one of the more advanced scholars, the rest looking on, then by others in succession till it descends to the younger and more unlearned. The signs which are executed exhibit not only the simple signification of the words, but their grammatical position as to tenses, modes, genders or cases; nor are appropriate signs wanted for adverbs, conjugations and prepositions. From the novices present on these occasions, we require signs for the most common words only.

It is computed that, in the course of one month, upwards of three thousand words are made use of in these exercises, the greater part of which recurring frequently, become indelibly fixed in the pupils' minds.

These minds, endowed by God with particles of his own divine essence, so capable of all sorts of learning, we are far from fettering for twelve or fifteen months in the dismal exercise of pronunciation, secluding them from all science as if they were brute beasts void of intellect, instead of fellow creatures having an equal portion of reason.

I can not help thinking that we are bound, as a solemn duty, for the neglect of which we are answerable to God Almighty, to lead those with whose education we are entrusted, to a knowledge of the great truths of religion, and of the Author of our being, with all reasonable expedition; so that, should they be early snatched from this life, we might yet hope that they were sufficiently cleansed and purified by the spiritual rites ordained by our Saviour for the attainment of everlasting felicity; which may very well be done without entering into the depths of those sacred mysteries.

Whatever Perreire may say, that mode of education is surely best which earliest calls forth the faculties of the soul; that, surely, least eligible, which is most tardy in dispelling the shades of ignorance.

If, indeed, the length of the route were to be compensated

by a smoother road, or enlivened by the prospect of a more successful journey, I might then admit its title to preference.

But the road by which he leads his pupils is as rugged as it is long: he sets them on a journey equally tedious and oppressive. The intolerable wearisomeness might be somewhat alleviated by supplying a little refectation to the mind, bringing it by ever such slow degrees from darkness into light. But, lamentable to say! it is only time to speak; the time to think is not yet come: while the bonds of the tongue are unloosed, the mind is left a prey to ignorance and inanity.

What is the egregious doctor about all this time? Why, performing the functions of a mere ordinary schoolmaster, which, unless he had a mind to dazzle the ignorant by a little quackery, any body else might perform just as well as he; for bright parts are so little necessary to this mechanical part of tuition, that it has been extremely well executed by girls, who, after a few preparatory instructions from us, have become successful preceptresses of Deaf and Dumb females, their companions. In this operation patience is the great desideratum; learning is superfluous.

Supposing the master and scholar spend two hours a day, one in the morning and one in the afternoon, in this ungrateful labor, to the completion of which Perriere allots twelve or fifteen months, how, (to pass over the inevitable weariness and disgust that will constantly attend their lessons,) how will the scholar, who has no exercise for his intellect, pass the residue of his time? He will feel all the torments of lassitude; he will yawn; he will be oppressed by the length of the day, unless taken up with idle trifling amusements, and will moreover be able to do nothing without the help of his instructor.

But we, as we have already said, administer nourishment to his mind from the very outset, and furnish uninterrupted supplies all along.

Perreire, undisturbed by rival or opponent, quietly flourished four and twenty years in the glory of a system constructed on no solid foundation: it was at length attacked in my "*Methodical Institution*," published in 1776. Although he declared his resolution of defending it as soon as his leisure

would permit, no defence has ever appeared. He must have been mightily rejoiced, could he have foreseen that you, learned Sir, would become a champion in his cause.*

In entering upon this discussion, I am to premise, that although I disapprove both of your mode of tuition and of his, I do not confound the one with the other.

There is this coincidence in them, that you both contend for the Deaf and Dumb being taught to speak before they are taught the knowledge of words and things. To oppose this, has been my chief aim all along; and I proceed to controvert your particular objections to the opposite method.

“Words,” you say, “whether printed or written, resemble heaps of flies’ or spiders’ legs: they have no form nor figure which, while absent, the faculty of our imagination can represent to itself: hardly can we exhibit to our mind in any fixed and determinate shape, a single separate letter, much less an entire word.”

You take the word *Paris* as an example, and deny the possibility of conceiving a clear and distinct idea of it with the eyes shut, or, if the expression may be allowed, that it can as easily be read so as upon paper; and you confidently offer a thousand to one against the practicability of picturing this entire word to the mind, under such circumstances.

* Rousseau has the following passage in his “Essay on the Origin of Languages:

“Mr. Perreire and those who, like him, teach the Deaf not only to speak, but to understand what they say, are forced to teach them previously another language, not less complicated, by the aid of which they may comprehend that.”

Upon which, his last editor, who designates himself by the signature G. B., has this observation:

“Mr. Perreire, a Portuguese, is the first person in France who devised and carried into practice that admirable method which has been since perfected by the Abbé de l'Epée. It is but just to consecrate the name of the inventor, who has been rather too much overlooked.”

Euvres de Rousseau, 8vo. tome xix. edit. 1793.

But the accuracy of one point of Rousseau's position is questionable, as it would appear in this controversy that Perreire did not make use of any such “previous complicated language,” which seems an allusion to methodical signs. And as the Abbé here proves himself the condemner, opponent and overturner of the system of Perreire, it is difficult to conceive in what he could be indebted to it, or how he can be said to have “perfected it.”

Thus the inestimable invention of letters, of which the greatest writers of all nations have spoken in terms of highest admiration, holding it to be of little less than divine origin, you do not scruple to debase by a comparison to unformed heaps of flies' or spiders' legs.*

I should not have wondered so much if Perreire had made use of this extraordinary and unheard of comparison in favour of this method ; a comparison worthy of such a subject.

But you who condemn all former methods whatsoever, not as merely ineffectual, but as positively detrimental to the advancement of the Deaf and Dumb ; you, who announce a new method, invented by yourself, which is to supersede those of all other teachers, what road to learning have you discovered which we may pursue as you lead the way ? Truly I should not have readily believed it if your singular comparison had not so unexpectedly disclosed the secret.

Your epithet of *new* would not, however, have been admissible with Perreire, nor yet with his learned predecessors Amman and Wallis.

And should this Controversy of ours ever find its way to the public, I will venture a thousand to one, myself, that every person of talents and erudition will give it against you.

You suppose, learned Sir, but without proof, that the form assigned to each letter, is not so distinguishable by its proper character as not to be confounded with the forms of other letters.

I need only appeal to the Deaf and Dumb themselves for evidence against you in this : many of them are so perfect in the different forms of letters, the very first day of their tuition, that they throw aside the alphabetical table, and give every letter as called for on the fingers, in this manner : the thumb and little finger turned down, the remaining three fingers close together to signify *m*, in which there is an evident simili-

* There is an expression of this kind in French to signify diminutiveness or exility.

“ Brother Voltaire's eyes are very sore ; he has injured them in poring over Corneille. He has been obliged to study him in a small fly-legged edition, (*petite édition en pieds de mouche*).”

tude of shape ; the third finger subtracted for an *n* ; these two fingers elevated to give an *u* ; the fore-finger and thumb joined orbicularly to make an *o* ; and so on. Therefore, upon seeing your word *Paris*, if you efface it, they restore it in writing if a pen or pencil be at hand, and, if not at hand, express it by the positions of the fingers corresponding to each letter.

I am very much inclined to doubt, learned Sir, the aptness of comparing the capital letters which we see over the gates of temples and public edifices to heaps of flies' and spiders' legs : for they leave very sensible figures in the mind, which, upon occasion, are easily reflected by the force of imagination innate in mankind. These large characters we make use of in the initiation of our scholars, gradually diminishing the size ; but, whether we use large or small characters, the same ideas remain ; nor has it once happened to us to re-commence our instructions for the small characters after the large have been learned.

As to the assertion which you introduce by offering to lay a thousand to one that the entire word *Paris* cannot possibly be depicted to the thought, I must take the liberty to say that you are under an egregious mistake, because you consider the letters abstracted from the subject to which they are adherent, (to use logical terms), and then suppose that, their colour being fled, the letters themselves cannot be apprehended by the imagination, because this faculty can exhibit nothing to itself but by forms or images obvious to the senses.

Now the truth is, that letters, whether printed or in manuscript, never do offer themselves to the mind independent of the subject or substance on whose superficies they are wrought, so that they always act upon the imagination, clothed, as it were, in black or in white ; and there is no more difficulty in reading them purely by our minds, than when presented to our eyes in a book or loose paper.

This will be fully understood by observing, that our imagination is endowed with the faculty of representing to itself as distinctly the forms of objects once perceived by the sight, as if the objects themselves were present : it has eyes of its own to the full as quick as the eyes of the body.

Let your own word *Paris* stand for an exemplification. As our eyes do not confound the five letters of which it is composed on beholding them in writing, neither does our faculty of imagination blend them one with another, but can exhibit them to itself fabricated in gold, in silver, in bronze, in stone, or in wood; colored white, or black, or green or red; formed in characters large or small: and this power which we derive from nature can exercise itself over still longer words, provided they are attentively, not transiently, viewed.

Who that has ever consulted the strength of his imagination, or tried what it is able to effect, can be ignorant of this power?

Again as we apprehend an entire proposition with greater celerity when the eyes see it in printing or in writing than when it is conveyed to us by the voice, so likewise does the faculty of our imagination exhibit to itself words more rapidly than they could be pronounced, whatever the size of the letters; as, for instance, the following, sculptured over the porches of our temples in characters a foot and a half big: PAVETE AD SANCTUARIUM MEUM: EGO DOMINUS.

We are now to investigate what you would substitute instead of our very easy method for the acquirement of knowledge.

I will here bring forward your own expressions. "My pupils," you say, "learn the art of reading and of giving the distinct, audible sounds of words, with understanding. They think of their articulate language both sleeping and waking. Any one may converse with them, only taking care to utter his words slowly. Written language is fixed in their minds by the prolation of the voice; though they cannot perceive by their ears, they do by another sense, which is a matter quite indifferent in itself. In the beginning, their utterance is wretched; but in the course of two or three years they speak clearly and distinctly, and at length learn even the art of declaiming."

Therefore, learned Sir, the word *Paris*, (still to make use of your own example,) which is so instantaneously caught up by my pupils' imagination, that if effaced, it cannot be restored with near so much celerity, your pupils are unable to fix in their minds until you have taught them the various positions

of the throat, the tongue, the teeth, the lips and the jaws, requisite for articulating each letter of the word ; and when at length they do utter, they are incapable of judging whether their prolation is right or wrong, since their ears are insensible to what they pronounce.

Supposing, however, what is so problematical, that they happen to be successful in the articulation of this word, their faculty of imagination, it seems, has not the power of recalling the word to their mind unless the same letters, under the same arrangement, be again exhibited to them, and the same modifications of the organs of speech corresponding to each letter again executed for the sake of finding it out by the contact of the tongue with the internal parts of the mouth : a method most palpably tedious, difficult and uncertain.

‘ Your pupils,’ you tell us, ‘ think of their articulate language both waking and dreaming.’ I must confess I do not altogether comprehend the meaning of dreaming in one’s articulate language. It should seem then, that a Frenchman dreams in the French language, an Italian in the Italian language, a German in the German language. Now I very often dream in no language at all, for it frequently happens that I dream of things for which there are no names in any tongue which I know ; for instance, divers phantoms, which are the mere creation of Fancy. It sometimes happens also that I dream of things which I have really seen awake, and yet am quite ignorant of their denominations, such as numberless tools of artificers, &c., and even with respect to others, whose names are familiar to me, it often happens that their images or semblances arise in my mind, in dreams, without the least idea of their names in any language : nor is this any wise extraordinary, when it is far from uncommon to think of things purposely and attentively when awake, the names of which we strive to recollect in vain.

I rejoice, but am not surprised, learned Sir, that your pupils, in the space of two or three years, speak clearly and distinctly, and at length learn even the art of declamation. At the end of my Methodical Institution, you will find a Latin oration consisting of five pages, which was recited or declaim-

ed, with exact propriety, by one of our pupils, deaf from his birth, before a numerous and splendid audience.

I now come to the third point of our controversy. It seems impossible to you for the Deaf and Dumb to retain in memory all the words which exhibit our cogitations, and to render those words in writing by signs corresponding thereto, shown to them by their master, their schoolfellows, or others.

I must here observe that this was never affirmed by us of all words whatsoever, but only of those used in common conversation, in our public or private lectures on religion, and in books of morality: as to words peculiarly consigned to the higher sciences, or exclusively belonging to particular arts, whether liberal or mechanical, of these the teacher takes no notice to his pupil, unless cursorily; nor can it be of much consequence if the pupil should forget or be ignorant of words of this latter description, it being quite enough for him to retain those which suffice to conduct the mass of mankind honestly and uprightly through life.

That words generally useful and necessary are dictated to the Deaf and Dumb by methodical signs, can be testified by witnesses of every country, (many of them persons too acute for me to deceive, even if I would,) who have seen it done out of a book or a letter. Every day there appears at our lessons some one or other distrustful of popular report: if they come, they do not depart incredulous; and before many years elapse there will not be a single person to call in question the practicability of the operation.

Out of a thousand testimonies, I shall content myself with that of Perreire, who, upon beholding a letter which he had furnished, dictated by signs, broke out into this exclamation: "I should not have believed it if I had not seen it!"

Perreire might unquestionably have dictated the same to his own scholars, but with this difference, (which you will please to note,) that upon indicating, by means of the dactylology, each letter of the several words, his pupils would indeed express them in writing, but without any conception of the meaning of such series of letters.

But Methodical Signs are of no language; they express no

words, nor yet letters : they signify Ideas, which the scholar apprehending, expresses in his own language, whatever that be, and in his own words ; nor can he possibly do otherwise than understand the sense of a word chosen by himself to be written.

The difference between his method and mine was perceived in an instant by His Imperial Majesty ; for, upon dictating, by the dactylology, to one of my female pupils, these words in German ; *es sey fern von mir, dass ich mich rhüme, dass allein in dem creutz* ; (*God forbid that I should glory, save in the cross* ;) and desiring her to declare the meaning of them by Methodical Signs, she answered that she could not understand them ; by which the emperor saw that the said method was merely mechanical, and that the same answer was to be expected when the words of any language were dictated to a Deaf and Dumb pupil by dactylology.

You are not, however, to gather from this that we reject the use of Dactylology altogether : where necessary, we have recourse to it, namely, to express what are called proper names of men, countries, cities, &c., which, having only an arbitrary signification, cannot be exhibited, like the other words of a language, by methodical signs.

His Imperial Majesty witnessed another experiment of our art. Five deaf pupils being placed in such a manner that what was written by one could not be overlooked by the rest, I selected from a preceding exercise a proposition comprised in about ten words ; these I indicated by methodical signs, and the proposition was set down by one in French, by another in Latin, by a third in Italian, by a fourth in Spanish, and by a fifth in English : which however did not surprize the emperor, who knew that I had indicated not letters nor words, but ideas only, which being common to all countries and all languages, may very easily be expressed by him who apprehends them, in any language familiar to him.

This will serve for a proof, learned Sir, (pardon me for digressing a moment,) of the truth of my assertion, that out of methodical signs it would be possible to construct that universal language so long a desideratum with the learned, by the

medium of which people of different nations meeting any where might be able to hold converse, each interpreting in his own tongue the propositions of the others. This might be brought about, if in all the schools of every nation the different masters and tutors were to be ordered by government authority, (and the learned Abbé de Condillac professes his wishes that they were ordered,) to suffer no word to pass without teaching an established methodical sign for it.

Here I cannot silently overlook what has been objected to this scheme by more than one learned person, which is, that persons exhibiting an entire proposition by methodical signs, will not observe an uniform mode of construction or phraseology ; that the structure of different tongues is so dissimilar, that if, for instance, a person should express himself by methodical signs, executed in gestures, according to the order of the French tongue, neither an Italian nor a German could follow the sense of the proposition so exhibited.

To solve this difficulty, I shall suppose a certain number of persons together who have been brought up to the use of methodical signs from childhood, and as well versed in them as a Frenchman or a German in his vernacular tongue : this being admitted, let us next consider what would take place if somebody should express a proposition or phrase in French to a dozen Frenchmen, proficient in Latin, for the purpose of its being rendered by them severally therein.

Not one out of the twelve would be found to adhere to the order of the French phrase ; not one whose Latin phrase would be identically the same both in the choice and arrangement of the words : a sensible interpreter would not think of preserving the order or phraseology of the French, but of rendering the precise sense of the proposition.

It will be just the same with every phrase or proposition in one language rendered by methodical signs to be understood in another, let those languages be what they may : the interpreter, without regard to the *order* of the gestures or signs, will take care to put the *ideas* exhibited to him by these signs into proper phraseology of speech and writing.

I now return to your epistle, learned Sir. You state, to-

wards the conclusion of it, that two hundred Deaf and Dumb persons have been habituated by you to speech ; that by your education of them they have become members of society, and some of them even skilled in arts liberal as well as mechanical. But here, in Paris, the Deaf and Dumb, without any instruction from us, exercise trades of all sorts after remaining a certain time under proper masters, to be initiated in the mysteries of their respective callings: therefore I cannot see how we can justly assume any merit from their discovering such kind of skillfulness. Nay, it sometimes happens that native propensity and talents alone supply the place of a master, and that the Deaf and Dumb self-taught in a particular art show much greater skill in it than those who have served an apprenticeship to it.

I congratulate you upon living under a prince who warmly patronizes your institution, and who, you say, hath assigned you a house and necessaries, along with a handsome salary,* in addition to emoluments that daily accrue to you from your vocation.

As to myself, Divine Providence was pleaded to provide for me so liberally from my birth, that it would be ingratitude in me towards that Being who is bountiful of his own and just to ours, if what I received gratuitously I did not also gratuitously impart.

I shall never recommend the Viennian instructor to teach his pupils himself the art of speaking ; but only to capacitate other masters to prosecute this mechanical branch, while he himself superintends more useful and more important studies.

Whatever be the difference of opinion between us on these matters, it diminishes nothing of the consideration with which I shall ever be,

Learned Sir,

Your most obedient Servant,

THE TEACHER OF THE DEAF AND DUMB,
at Paris.

* The Latin is, "quadringentos annui redditus nummos assignavit."

ANSWER OF THE TEACHER OF THE DEAF AND DUMB AT
LEIPSICK.

Noble and Reverend Sir, although I greatly esteem the letters which you lately did me the honour to address to me, I cannot but confess that our notions touching the most eligible manner of instructing the Deaf and Dumb are wholly at variance, and, I very much doubt, will never be reconciled.

I stated, in my letter to you, that I had perused and examined not only your Method, but the schemes of all others who had produced any thing worth notice on the subject; that twenty years ago I taught by means of Dactylology; but that no other method can compare either in point of facility or solidity with that which I have invented and now practice: for mine is built entirely on articulate, vocal language, and upon taste, which supplies the place of hearing.

But in order to confer with you respecting my method of educating the Deaf and Dumb, and disclose something of the invention, it is indispensably necessary that you learn the mode of tuition from myself; which would require you to live on the spot with me at least half a year.

My method of tuition corresponds in nothing with the mode adopted by Perreire, Deschamps, and others of note, save in the language which is expressed in writing, and then only as this written language is considered to be a copy or imitation of the sounds of articulate language.

In my method of instructing the Deaf and Dumb, articulate language is the fundamental point; the hinge upon which every thing turns. By means of this, to which ideas of various kinds are annexed, they acquire a large stock of conceptions and cogitations, and proceed from the sensual to the intellectual world. In a word, they think by sensations acquired by art, and by representations of things cohering with those sensations, which conjointly and separately influence and operate upon their faculty of affecting and repugning, and produce the arbitrary cause of their thinking and acting: all which I have more fully discussed in my *Observations concerning the Dumb*, written in German, and published in the year 1778 by Herold, bookseller in Hamburg.

My deaf pupils are taught by a slow and easy process to speak both their vernacular tongue and foreign languages with a clear and distinct voice, from habit and from understanding, just as well as those who enjoy the faculty of hearing. Then they learn arts and sciences in every branch, except a real and complete knowledge of sounds, of which, however, they acquire a comparative, though obscure and imperfect idea from the undulations of water, and other motions of a similar nature.

Thus my pupils not only study various arts and sciences, but you may converse with them by word of mouth on objects relating thereto, and dictate to those who handle the pen; these are circumstances known every where as well as here, and which have been witnessed by many princes and men of learning.

If you suppose that I make no use of the dactylology in my tuition, you very much mistake; I use it, however, only for the combination of ideas: but the signs which serve for the communicating of thoughts among my pupils consist in language articulated and expressed in writing.

The method which I now pursue in the tuition of the Deaf and Dumb was never known to any one besides myself and son. The invention and arrangement of it cost me incredible labor and pains: and I am not inclined to let others have the benefit of it for nothing.

By right, the publication of it should be purchased of me by some prince; and I defy all the casuistry in the world to argue me out of money that I lawfully and laboriously gain. Such of the Deaf and Dumb as are poor I instruct gratis: while I make the rich pay in proportion to their wealth; and I often receive more than I demand.*

Adieu, Reverend Sir. I request your favorable opinion, and beg to assure you of my respect.

S. HEINICH.

Leipsick, 12th July, 1782.

* This answer of the Leipsick Teacher is deficient in clearness and connexion in the Latin. In the Decision of the Academy of Zurick, it will be seen, that the compositions on the part of Mr. Heinich, even in German, are complained of as mysterious and unintelligible.

THIRD AND LAST LETTER OF THE PARISIAN TO THE LIPSIA
TEACHER.

Learned and Reverend Sir,—If you had not attacked the Method of instructing the Deaf and Dumb adopted by the teacher at Vienna, denouncing it as useless and prejudicial to their advancement, I should never have thought of comparing that method with yours. I have been a defender, not an assailant.

I cannot sufficiently admire the offer you make me, (to which, I am sure, I was very far from any intention of giving rise.)—Your words are, “In order to confer with you respecting my method of educating the Deaf and Dumb, and disclose something of the invention, it is indispensably necessary that you learn the mode of tuition from myself, which would require you to live on the spot with me at least half a year.”

It will not, I hope, be offensive, learned Sir, if I decline this your voluntary invitation.

What I can, with great ease, in the course of a fortnight at most, qualify simple females to teach, I have no need to learn myself during six whole months.

And with regard to your own method, which you deem a secret to all mankind, save yourself and your beloved son, pardon me, learned Sir, in saying, that, in the presence of you or any one deputed by you, I will be bound, not to learn, but to *teach* it, to any rational creature endowed with the faculty of hearing.

As I was yet uninformed with respect to your process in teaching the art of speech, I forebore in my former letters to say any thing about it: but the mystery is revealed by yourself in the following words:

“My method is built entirely on articulate, vocal language, and upon taste which supplies the place of hearing.”

We pursue this course too; but then we do not denominate the internal contact of the various organs of speech, *taste*. Nor would this term be sanctioned by physicians. For taste is one of the five senses, serving only to discriminate savours. Whether the organs of it lie principally in the tongue or in

the palate, is a matter of dispute ; that they reside in both is most probable, and most consonant to daily experience.

Now no internal contact of the organs of speech produces a savour of any kind ; but merely a sensible commotion, which is quite foreign to the sense of taste.

Our office is, to raise this sensible commotion in the organs of the Deaf ; and to habituate them to it, by unremitted attention, until they can effect it without our interference.

To perform this, we find no need of a golden nor yet of a silver instrument. We leave such idle apparatus to Perreire, to make a parade before the ignorant, and accomplish our business by the proper application of our hands and fingers in necessary cases. We do not, like him, give our lessons in mysterious secrecy, but before as many spectators as chance may bring ; and at the same time take the opportunity of showing the friends of such of the Deaf and Dumb as are unable to attend our school, how to instruct them at their own homes.

I leave you to judge from all this, learned Sir, whether it would not be unnecessary for me to undertake a journey to Leipsick.

One thing, to say truth, a good deal surprises me in your last letter, which is the passage where you say, that “you make use of the Dactylology for the combination of ideas ;” those are your own words. By so plain a confession it must be manifest to every intelligent person, that this system of yours is merely mechanical ; that it does not compare ideas with ideas, but words with words. For what is dactylology but a series of letters indicated by different positions of the fingers, which, although they can very well express the words of a language, can by no means unfold their signification ?

The teacher, therefore, dictating by dactylology, (with as much velocity, if you will, as a skillful musician running over the keys of an organ,) the pupils, I grant, will accurately render every word delivered to them by the respective positions of the fingers ; but what that series of letters signifies they will not understand : they may, by such means, draw out

an answer with perfect congruity to any question; but this answer will be a picture with the subject of which their minds will be unacquainted. They will seem very learned, but, in truth, will be no more than faithful amanuenses.

Adieu, learned Sir. If we were not so many leagues asunder, I should certainly be tempted to pay you a visit.

I am your most obedient, Humble Servant,

THE TEACHER OF THE DEAF AND DUMB,
at Paris.

DECISION OF THE ACADEMY OF ZURICK, IN AN ASSEMBLY OF ITS MEMBERS, ON THE CONTROVERSY ARISEN BETWEEN THE TEACHERS OF THE DEAF AND DUMB.

The Rector and Fellows of the Academy of Zurich assembled, to the illustrious Abbé de l'Epée, Founder of the Seminary for the Instruction of the Deaf and Dumb at Paris,
S. P. D.

We deem ourselves highly honored, most benevolent Abbé, that you should have singled us out from other Academies, to refer to us your disputation with the learned Heinich. And, although it might seem to some, that, as the major part of us had no other knowledge of the art of educating the Deaf and Dumb than what had been gathered from common fame or hearsay, we were not the properest persons to decide upon such matters; yet, as it is far easier to appreciate the excellence of an invention than to be the inventor, we have not suffered ourselves to be intimidated, nor to decline the office to which, for the interests of humanity, you have thought fit to call us. Moreover, having now diligently inspected and maturely weighed the subject of the controversy between you as discussed in your correspondence, together with the publications of both on the tuition of the Deaf and Dumb, no judges, we are confident, could bring to their decision a more extensive and scrupulous investigation of the cause than we do: Wherefore we proceed to give our free and impartial opinion.

The matters in contention branch into two parts : first, the affirmation of Heinich, that all who have given instructions for the tuition of the Deaf and Dumb before himself have lost their way, and missed the right path, you not less than others ; next, his assertion, that he hath discovered, and is the only one who now practices the true, proper method of tuition. Setting aside the precepts and practice of others, we shall confine ourselves to a consideration of the method invented and practiced by you, with general applause, and of the objections which Heinich has made to it.

The signs which you employ in the tuition of the Deaf and Dumb, are, in Mr. Heinich's estimation, utterly vain and fruitless : for, since letters, syllables and words are but symbols, not of things, but of the various sounds by which these things are signified, he does not see how it is possible to convey the notion of any thing, by means of signs, to those who are destitute of the sense of hearing ; because, says he, the fact is this : that in the perusal of a piece of writing we do not draw our notions of things absolutely from the letters and words delineated, but from the sounds which recur to the mind thereby, and which are the direct channel for the transmission of knowledge : this, says he, is the case, even in our meditations ; for the work of cogitation is always performed by the sense of words, not written, but pronounced, the sound of them being habitually revived by fancy. Sound, he contends, is therefore not only a sure, but an indispensable help to thinking ; and by which alone the forms and figures of things presented to the mind can be retained, revolved, connected, combined, and compared. Since they who want the faculty of hearing are deprived of this necessary help, the grand object seems to him to discover what is best calculated for a substitute ; and this he professes to have found.

He was aware it might be objected, that, in thinking, we employ the sounds instead of the figures of words, more from habit than from nature or necessity, because we learn to speak before we learn to read ; but that there is no reason why the notions of things may not be introduced into the minds of those who are Deaf and Dumb, by the eye, in written sym-

bols, without the ministry of another sense. He has therefore answered this objection by a downright denial of its practicality; supporting his denial upon the following position: that the forms of written words cannot be revived by our fancy or memory so as to become equally perceptible to the mind in the dark, or after their removal from the sight, as when actually present to the eyes. Strive how we will, says he, to restore any form, we shall be able to produce nothing but what is obscure, and as if it were seen through a fog. The thoughts being intent upon any particular letter, the images of all the rest vanish; every trace of them is instantly swept away from the mind. This he considers to be so certain a truth, that, he contends, nobody can figure to his mind even the five letters composing the word *bread*: whence he deduces that visual instruments or agency, the most inconstant and fluctuating of all others, being at the mercy of every casualty to alter or expunge, must be the worst adapted to elicit the powers of intellect.

This, if we do not mistake, is a summary of the arguments employed by Mr. Heinich in combating your allegations, and attacking your system. That there is some truth and much acuteness in them, we do not deny; nor, probably, will you. The force of them with regard to the points in dispute, is a very different question.

Although his observation concerning the tardiness of fancy in renewing the forms of written letters and words to the mind may be right enough with respect to us who hear, we have our doubts whether it will apply to the Deaf and Dumb. Mr. Heinich must very well know that, generally speaking, all who are deficient in any one sense, have the rest in greater vigour: it is therefore natural to suppose, that more lively and prominent images are formed in the fancy when, by a diminution of the number of the senses, the energy of the mind is compressed and less dissipated; when, by a subtraction of some of those disturbances which distract thought, the attention is more condensed and sharpened: to which we may add, that necessity forces us upon some method of making up the loss of what we want by means of what we have.

Supposing, however, we were to give up all this, and to admit that in the progress from written symbols to cogitation, the intervention of some third kind of signs were just as necessary to the Deaf and Dumb as to us who have the sense of hearing, still it does not appear that this concession can in the least affect the merit of your system of tuition, since it is not carried on by means of writing alone, to the exclusion of all substitute for sounds, by whose ministry the passage from written words to the apprehension of things may be facilitated. For, are those signs to pass for nothing which you term *methodical*, by which you signify, with the utmost accuracy, not only all objects daily before our eyes, but even things the most abstruse, and ideas the most remote from the acquaintance of the senses, rendering them as visible as any garment on the body? This incomparable art which you have cultivated and brought to a degree of perfection that is incredible, is above all praise; nor have we any fear, in so saying, that the learned and judicious will think we exaggerate. This part of your excellent work has thrown the clearest light on many things which had been doubtful or obscure to us before our perusal of it: and, indeed, such admirable acuteness of intellect and exactness of instruction are everywhere displayed, that *an acquaintance with that publication, we conceive, would prove highly useful to all who are concerned in the tuition of youth, not merely of such as are Deaf and Dumb, but of those that possess every one of their senses.*

We should have concluded Heinich to be totally ignorant of this invention of methodical signs, if he had not made express mention of it in his printed attack upon your method: and even now, all we can believe is, that his knowledge of it is not derived from the perusal of your book, but only gleaned from vague report, without any view of its efficiency; consequently, without any foundation for a judgment about its utility or inutility in education. It is clear that such a view of it must have convinced him, that the forms of written letters and words are no more symbols of things themselves to your scholars, than to us or to him: but as, to us who hear, writing is the vehicle of speech, and, by that mean, of ideas

and notions ; so, to the Deaf and Dumb, writing is only the reminiscence of methodical signs, which is their speech. And as none of us learned to read or to write in order that he might learn to think, neither, we presume, do you propose writing as the instrument for eliciting the powers of thought and reason in the minds of your pupils. Vocal language was our conductor to thought and reason ; methodical signs, which you have so admirably contrived as a substitute for speech, is theirs. You might, no doubt, instruct your pupils by signs alone ; but you wisely call in writing as a powerful auxiliary in the cultivation of their minds. Mr. Heinich's objections on this point consequently fall to the ground.

On the other hand, if the operation of thinking be effected in us who hear, chiefly by the mental renovation of sounds, neither can your pupils be said to be destitute of a similar medium to effect that operation in them, to wit, signs, which serve to carry on conversations upon all subjects ; for a view of letters and words is to them but the mental renovation of their speech, producing the immediate reminiscence of the signs established for things.

Accordingly, *they* transform written words into signs, as *we* do into sounds ; and, by such transformation, both apprehend the meaning of what they see in printing or writing, and perform the function of meditation. Meditation, therefore, is not carried on with them by letters, but by those signs which we have before observed to be their speech.

It may possibly be asked, whether the signs which constitute this speech, are a complete succedaneum for sounds or vocal language, of which they are designed as the substitute ? Of this there will be no reasonable doubt, if it can be manifested that they form a language as easily retained in mind, and not inferior in precision and extent to that which enters at the ear, by the vehicle of sound.

And that this is the case, will be admitted without difficulty, unless it should be thought that symbols established by mere arbitrary compact, without any natural or necessary analogy to the things which they signify, penetrate the mind with greater facility, and leave deeper impressions there than those

which are natural, that is, which have an imitative expression of the form or matter of the respective things they designate. But the reminiscence of *things* is much easier than that of *words*, even to us who hear. Although every body can give the substance of a passage they have just read or heard, if they understand it, very few can repeat the identical words which they read or heard. Again, several persons hearing the same discourse, will, on relating it, all differ from each other in their expressions: by which it is plain that the memory lays hold of things better than of words. Whence it demonstratively follows, that those signs are most easy to retain in mind which have the nearest relation to things themselves; and that yours come under this description, surely no one who has perused the publication in which your system of tuition is laid open, can doubt or deny. The signs you employ are those which nature herself hath associated to things, and which all deaf persons use spontaneously, some of them with considerable shrewdness and dexterity; but this mute language, by your improvements of it, is changed out of the rudeness and poverty discoverable in the primitive state of all arts, into the opulence of a copious and polished tongue.

Here we do not in the least scruple to declare, what none of us could once have supposed possible, that, in our opinion, no articulate language whatsoever in use amongst mankind is fuller or of greater compass than that language which you have established for the Deaf and Dumb. It designates, with the utmost facility, whatever falls under the sight, or any other of the senses; nor are those notions, termed by logicians abstract, which, having no intercourse with the senses, would appear much more difficult to render, beyond its reach. Heinrich, indeed, positively denies that they *can* be rendered by signs: but such denial could never come from one who had read the part of your book which treats particularly on this subject, not to mention other passages which occasionally touch upon it, wherein you have thoroughly elucidated every circumstance, showing in a variety of exemplifications, in what manner, by resolving that kind of notions into their simple parts, and by applying methodical signs, you unfold

their meaning, and almost subject them to the optics. What else, in fact, are the distinctions of nouns and verbs, and cases, and modes, and other grammatical parts, specified by that art? You do not simply assure us that your scholars are taught all these distinctions, but describe the very signs employed with such perspicuity and exactness, that nobody, making use of his eyes and his reason, can avoid seeing and being convinced of the practicability of them. Now that he, who performs so much by signs, should comprehend notions of every species in his system, is nowise improbable. But when Heinich is silenced on the absurdity of pertinaciously contending about the impossibility of things shown to be practicable by the evidence of experience, he has still one resource left, and that is, to assert that your deaf pupils cannot understand the signs you have adapted to things; an objection, of which we proceed to consider the justness and propriety.

It is evident, from the very nature of those signs, that all ideas and notions rendered thereby, must be expressed not only with equal but greater accuracy than by any speech, or language composed of words. For since these signs do not barely signify things, but convey by the eye fresh images of them to the mind, peculiar signs are required for every separate thing, and thus every misapplication or wrong interpretation is precluded; whilst, on the other hand, the import of words derived from the consent of mankind is become very confused and perplexed by diversities of usage, and the sense of many utterly misconceived by numbers of people, who never get these mistakes rectified during their whole lives; and hence a multitude of the grossest errors are generated. Mistakes, no doubt, may be made in the choice of signs as well as of words, by those whose discrimination of the nature of things is so imperfect as to lead them into false judgments of their import: a defect which is to be imputed to human nature rather than to the art itself.

It is indisputable that he who expresses himself justly and accurately by speech, may be mistaken, or not clearly under-

stood by others: but this will never happen to him who exhibits signs properly corresponding to things.

The former using nothing but symbols instituted by mere human arbitrary convention, and the latter, types or images of things themselves, adumbrated or expressed, may be resembled to the difference between hearing the name of a person, and seeing his portrait; if we have no knowledge of the person, the pronouncing of his name raises no idea in our mind; but in looking at his portrait we see as much of him, though an utter stranger to us, as the painter hath exhibited. And to speak openly our sentiments, your system appears to us of such great and extensive utility, that, we are persuaded, if all who have been educated by the agency of speech and hearing, were to be put under your tuition in order to learn how to render by this method the sense of the words they have acquired, it would be very much to their advantage: it would rectify many of their notions, and make them unlearn many errors. Locke, in his *Essay on the Understanding*, enumerates a variety of inconveniences attending instruction by vocal language, which, for brevity's sake, we omit.

We have thought it right to say thus much, illustrious Sir, lest it should be suspected that we had pronounced judgment without competent knowledge of the matters of dispute, or could not justify our decided preference of your system of tuition by sufficient reasons. At the same time, we are sensible that your cause stands in no need of our pleading, being supported by what is of greater weight than any argumentation, by the evidence of crowds of daily spectators, some of whom you have mentioned, whose testimony is unimpeachable, and decisive. Mr. Heinich, however, strikes at the veracity of the emperor Joseph, of Linguet, and of Perreire, the criticiser and opposer of your system, in declaring that what they attest to have seen is all fiction and falsehood: though, unfortunately for him, the circumstances are so plain, unequivocal and certain, that they leave not the shadow of a suspicion of delusion or error. To such as have not had an opportunity of witnessing the operations of you and your pupils, nor (what we deem less material) of consulting your book, a person may perhaps

appear to criticise very judiciously and forcibly such parts of your system as he thinks disputable; but to such as, having done either, form their opinions impartially from the force of reason and the evidence of facts, all these criticisms will amount to nothing.

But Mr. Heinich reports instances of Deaf and Dumb persons, so badly taught by means of writing, as to have received no benefit from their instruction. Admitting the fact, which we are not inclined to question, what does it prove? Only that what you perform very skillfully and successfully, there are others who foolishly attempt to imitate without knowing how. If he had laid his own system before the public, probably he would not have thought all his imitators entitled to his commendation. There is, however, in our own neighbourhood, Keller, an ingenious disciple of yours, who practises the art with success and reputation. Uster, a person of eminence and a member of our society, having visited his scholars, and scrutinized his method, has drawn up an account of it on the present occasion. And we have now before us written themes of various kinds, of their composing, in which they have framed arguments in the dialectic way, with a very tolerable degree of skill, although Mr. Heinich denies the possibility of their conceiving a notion of any thing not falling under the senses.—We shall only observe further, that as it is by no means new to see things which are intrinsically excellent, rendered preposterous and even absolutely bad by imitation, it is also indisputable, that whenever the result of a thing rightly administered proves excellent, that thing cannot be other than good in itself.

In a word, it appears very clear to us that, although Mr. Heinich is so bold in his reprehensions of your method of tuition, he has very little knowledge of it; that he never read and probably never saw the publication in which it is laid open. In what other manner can we account for his rashly confounding your system with the systems of others; for his falling into the many mistakes which we have noticed; and, in particular, for his asserting and allowing it to be asserted by others who have publicly adjudged his method to be su-

perior to yours, that your pupils are not taught to speak? Surely such an allegation could never proceed from one who had perused the two chapters in which you describe the manner of instructing the Deaf and Dumb to articulate: or the Latin oration, placed at the end, which you mention to have been recited in public by one of your pupils; besides other passages in the book on this very subject.

With respect to the art of which Mr. Heinich proclaims himself the inventor, averring it to be the only proper and true method of tuition known, we are not much more disposed than others seem to be, to sacrifice a large sum to obtain the knowledge of it. Therefore, considering the paucity of information with which he has indulged the world on the subject, nobody can discuss the merits of it but upon their own suppositions or affirmations, which would be arrogance or temerity. He informs us, however, that what is effected by the agency of sounds in persons who possess the faculty of hearing, he accomplishes in his deaf pupils by means of Taste. How this can be performed we freely confess ourselves wholly unable to conjecture. We insert below an extract from a paper in the German Museum, written by Heinich or some panegyrist of his, that an idea of these mysterious and obscure matters may be taken from themselves; we give this extract in the original, not comprehending it sufficiently to offer a translation.*

We must also confess that every one of us imagined, in the perusal of Mr. Heinich's pamphlet, that under the denomination of Taste, he erroneously meant to signify those various motions and configurations of the tongue and throat which produce the prolation of the voice. We were led into this conjecture by a passage immediately preceding, which men-

* [The substance of this extract, (to be gathered only after the correction of numerous typographical errors,) is, that Heinicke made use of an artificial throat, to aid the deaf and dumb in producing the vowel sounds; and that in addition to this he had some secret process of a medicinal nature, *medicinisches arcanum*, which he employed to fix these sounds in the sense of taste; and for the consonants, he had an artificial tongue. These instruments, which, as we understand it, were designed to represent the positions and motions of the vocal organs, were used to teach the deaf and dumb not only to articulate themselves, but also to read the motions upon the mouth of a person speaking. ED. ANNALS.]

tions an artificial tongue and throat contrived to give the deaf a view of the whole mechanism of the organs of speech; which we thought very ingenious. We must be extremely scrupulous however in asserting that he has inadvertently confounded the contact of these organs with the *sense of Taste*, as such inadvertence would be very extraordinary in one who sets himself up as a teacher and corrector of you. As to the rest, having seen none of his pupils, we can form no opinion of his method of tuition from a view of its efficacy and result. Frederick Storch, indeed, of Vienna, who had the opportunity of seeing and investigating their proficiency, hath publicly asserted that what he heard and saw was far from being answerable to the declarations and promises of their teacher.

But were Mr. Heinich ever so successful, you, we are sure, would bear him no envy, as your own reputation is too exalted to need the depreciation of another's, and as you disdain to exercise your art for gain, placing the reward of all your labours solely in the pleasure of doing good to the human race.

Thus, illustrious Sir, we have stated our sentiments on the subject you proposed to us; but rather in compliance with your solicitation than from any idea of our assistance being needful to combat your adversary, whom, in our opinion, you have yourself ably and amply refuted.

May your age be passed in serenity and plenty, with every happiness which this world can afford, to which you are so well entitled.

Dated this 2d of February, 1783.

Sealed with the Seal of the Academy of Zurick, and
signed in the name of all the Members.

JOHN GEORGE OERIUS, *Rector.*
(L. S.)

(At a public Meeting of the learned Academy of Zurick, the following members were chosen to report the state of the question to the general body, namely, *D. Hesse*, Professor of Philosophy; *D. Stinbrukel*, Professor of Greek; *D. Schinz*, Professor of Physics and Mathematics; *D. Uster*, Professor

of Belles Lettres; and *D. Hottinguer*, Professor of History and Eloquence; to the last of whom was consigned the office of drawing up the Decision.)

THE TEACHER OF THE DEAF AND DUMB AT PARIS, TO THE
RECTOR AND FELLOWS OF THE ACADEMY OF ZURICK, SEVERALLY AND COLLECTIVELY.

Learned Sirs: I am at a loss for words to return my thanks and testify my grateful sense of your proceedings.

The controversy between Mr. Heinich and me, demanded judges of first-rate learning and ability to determine. The subject being altogether new and unprecedented, a thorough investigation and impartial consideration of every thing offered by the disputants in writing and in print, was indispensable to a just and enlightened decision. This troublesome province has been hitherto declined by other Academies to whose sentence we have appealed.

You, learned Sirs, have taken an unbeaten track, in your survey of the cause; which, I am persuaded, will be followed in all future discussions of it.

The judgment you have pronounced is extolled by persons of the greatest erudition here, who highly admire its acuteness in discriminating and precision in stating the points at issue, separated from all superfluous or extraneous matter; as well as its strength of reasoning and perspicuity of language; and they earnestly recommend the printing of the whole controversy, accompanied by your scientific decision.

What Mr. Heinich thought improbable, or rather what he set all his faculties at work to prove impossible, is demonstrated by our pupils every day. Out of sixty-eight Deaf and Dumb whom we have now at this place under instruction, there are some who, not choosing to learn the art of pronouncing, neither do, nor ever did utter words; who, nevertheless, can write down propositions of all kinds dictated in signs by their teacher or one of their school-fellows, and that with greater swiftness than students in the schools of philosophy or theology can transcribe what their professors dictate orally.

It is as clear as the sun at noonday that the words which are to form the said propositions they are stating, are not presented to their minds by the Taste or the Feeling, as Mr. Heinich has it, but by the remembrance of the letters in a successive, determinate, fixed order. Now these words must, of necessity, be introduced by the window, that is, the eye, since they cannot enter at the door, that is the ear. But it is evident that those who acquire words, from the very commencement of their tuition, by methodical signs alone, must, whenever they see the established signs by means of which the signification of a certain written word was represented to them, exhibit to their imagination the regular and successive, not the disorderly and confused, number of those letters, to be faithfully transcribed.

Heinich is wrong in maintaining that letters or syllables are not the signs of things themselves, but of the various sounds by which things are signified. We are sensible that letters or syllables are not the natural symbols of things, and have become so by a convention quite arbitrary; but this convention being ratified, and constantly observed amongst people of the same nation, no doubt remains as to their representation; their signification is no longer arbitrary.

The very same is to be said of sounds too, namely, that they signify things only by arbitrary compact; thus none of the sounds uttered in any of the various languages of different nations would produce an idea in the mind, unless, in infancy, some sign had accompanied that emission of the voice, guiding the eyes of hearers to the thing itself which it had been agreed upon in that nation to designate by such sound.

Therefore the significations of things are not conveyed by sounds considered apart, in their own nature; but as they revive in the mind the ideas of the things which by arbitrary agreement in that particular nation are represented by the words pronounced.*

There is no natural connexion between letters or syllables,

* We sometimes pass so easily from one perception to another which it suggests, that it requires pains to make us sensible of the former. We attend little to the sounds or characters of a language which we perfectly understand; our whole attention is bestowed on the things signified by them. *Gerard on Taste*, part iii. sect. 1.

and words or sounds. Naturally and of themselves, letters or syllables no more represent sounds, than sounds do letters or syllables. The connexion between them hath been formed by national compact and convention: and thence only it is, that upon seeing the word *window*, the sounds which used to penetrate our ear when it was pronounced to us are renovated in the mind; and, upon the same principle, whenever we hear the same word uttered, the six letters of which it is composed recur to our memory; although neither the letters infer the sounds, nor the sounds the letters, naturally and of themselves: both revive in the mind ideas which we originally acquired by the help of signs that pointed out to us the things designated thereby, which ideas habitually arose in our minds thenceforward, upon the sight of the same written syllables, or upon the hearing of the same articulated sounds.

But since neither letters or syllables, nor words or sounds represent ideas except by arbitrary compact, it easily follows, that things which are precisely the same may receive denominations wholly different, in different places; nay, where the denominations are precisely the same, delineated by the very same characters, they may be diversely pronounced, and carry sounds altogether different to the ears of the auditors, who may give them a pronunciation different still.

That the recurrence of certain letters or sounds uniformly produce in us certain corresponding ideas, we owe entirely to the instructors of our infancy, who, by taking pains to show us things themselves according as their names occurred in writing or in speech, early impressed on our minds the ideas assigned to those names by arbitrary national agreement.

And I maintain, in spite of all Mr. Heinich's assertions to the contrary, that as in the utterance of the word *bread*, we do not confound the five letters of which it is composed, although five different modifications of the organs of speech are required to pronounce it, neither are the letters confounded in the imagination of the Deaf and Dumb, to whom the order of them is as familiar by the habit of writing as to us by the habit of speaking.

I am now to apologize, learned Sirs, for so long deferring the acknowledgment of my obligations towards you: a duty

which I have not had it in my power to perform these four months past, having been absolutely oppressed with business.

Three persons have been recently placed under my superintendence to be initiated in the art of instructing the Deaf and Dumb. Of these, one of your countrymen stands foremost; his proficiency promises a speedy succor to those of his native country unfortunately destitute of the faculties of speech and hearing, to whom he will unlock the treasures of knowledge, and lay them as much at their command as if born with their ears open and their tongues loose.

The next is a priest of great mental accomplishments, from Rome; his Holiness's legate here defraying his expenses, and giving him honourable entertainment in his own mansion. His Excellence Prince Doria Pamphili, whom to name is to praise, being exceedingly desirous of having the principles of this art transferred thither, occasioned his journey for the purpose of becoming versed in them; and it is designed that he shall publicly instruct the Deaf and Dumb on his return, for which use a building in that city is already destined.

To gratify his Excellency, twelve of our pupils are now under preparation for a grand exercise in French, Latin and Italian, which (with God's blessing) will take place towards the end of the month of July, before a splendid company. We shall expose in a previous programma their intended exhibitions.

The third is a female, addressed to us by his Grace the Archbishop of Turin, in order that she might be capacitated to instruct the indigent Deaf and Dumb of his diocese in the elements of our religion.

This additional weight of employment has been accompanied with several avocations, from which our daily ministry of teaching the Deaf and Dumb, though by no means confined to narrow limits, could not exempt us.

Such, learned Sirs, is the excuse I have to offer for the delay of my answer; for which I once more entreat your pardon.

I am,
Honorable Sir, and learned Sirs,
Your most humble and obedient Servant,
THE TEACHER OF THE DEAF AND DUMB,
at Paris.

June 2d, 1783.

[Here follows an Oration, in the Latin language, which was orally pronounced at one or more public exhibitions, by Lewis Francis Gabriel de Clemens de la Pujade, a deaf mute from birth. It takes for its text from the book of Wisdom, "Wisdom hath opened the mouth of the Dumb, and made eloquent the tongues of infants;" and expresses grateful and pious sentiments upon the benefits which Divine Providence hath bestowed on the deaf and dumb through the agency of their Instructor. It is well conceived and neatly expressed; but is not represented as having been composed by a deaf mute. It would fill two to three pages of the Annals.]

COPY OF THE PROGRAMMA OF THE EXERCISE EXHIBITED BY THE DEAF AND DUMB, ON THE 13TH OF AUGUST, 1783, UNDER THE AUSPICES AND IN THE PRESENCE OF HIS EXCELLENCY PRINCE DORIA PAMPHILI, ARCHBISHOP OF SELEUCIA, AND NUNCIO OF HIS HOLINESS.

The Deaf and Dumb will answer in French, in Latin, and in Italian, to two hundred questions, of which eighty-six will be upon the three principal mysteries of our religion, and an hundred and fourteen concerning what relates to the Sacraments in general. With respect to the particulars of each Sacrament separately, no more than their several definitions will be given in this exercise.

The Abbé Sylvester, invited from Rome by His Excellency, in the beginning of the month of March, in order to learn the art of instructing the Deaf and Dumb, will preside at their Italian performances.

The Deaf and Dumb will execute the Methodical Signs of twelve hundred Verbs. Upon any part of one of these verbs being proposed to them, they will declare its proper person, number, tense and mode, with the reason of such their assignment.

They will distinguish Nouns Substantive from Nouns Adjective and Pronouns; likewise, Adverbs from Prepositions and Conjunctions.

They will transcribe any passages out of a book or a letter without seeing the book or letter, such passages being exhib-

ited to them by Methodical Signs; (this is to be understood, however, with the exclusion of technical expression and words not in ordinary use.)

Names of the Deaf and Dumb who will answer in the three Languages.

Lewis-Francis-Gabriel de Clemens de la Pujade. Augustin Sim. Roussel. Francis-Elisabeth-John de Didier. John-Bap. le Blond. Frances Arnaud. Margaret Auge. Maria-Louisa-Adelaide Bernard. Maria-Marthia Lorrin.

Names of those who will answer in French only.

William-John-Joseph de la Fontaine, Count Solar. Anne-Catherine Dessales. Elisabeth-Charlotte de Champigni de Gisancourt. Rose d'Haucourt.

MATTER OF THIS EXERCISE.

I. *Upon the three principal Mysteries of our Religion.*

1. What is a Mystery?
2. What does the word *revealed* signify.
3. Explain this word *revealed* still further.
4. What is the number of the principal Mysteries of our Religion?
5. What are these three principal Mysteries of our Religion?
6. What is the Mystery of the Holy Trinity?
7. What does the word *distinct* signify?
8. Is the Father God?
9. Is the Son God?
10. Is the Holy Ghost God?
11. Are they three Gods?
12. Why are not these three Persons three Gods?
13. What are the terms which the Church makes use of to express this Doctrine?
14. Can we comprehend how three Persons have one sole and same nature?
15. Could you show me in ourselves a species of resemblance of this distinction of three Persons in God, in an unity of the same nature?

A. Yes; very easily. We exist, we think, &c.

16. What are we to say of these three Properties of our nature?

17. Then these Properties of our nature are distinguished from one another?

18. But are these three Properties separable from one another?

19. What do these three Properties make united together?

20. How did the illustrious Bossuet term that resemblance of the Trinity of Persons in God, and of the Unity of his nature?

[These will serve for the readers of the Annals as a sample of the two hundred questions.]

Such is the public Exercise exhibited by the Deaf and Dumb in presence of upwards of two hundred persons. They were mounted on an estrade, upon which was a black table, five feet in length, in the form of a desk. Any one of the company being desirous of interrogating, announced the number of the question, as in the Programma, which he intended to propose, mentioning at the same time, which of the three languages he chose for the communication. A single movement of the lips having signified this choice to a Deaf and Dumb pupil, and the question being dictated to him by Methodical Signs, which serve equally for the three, he inscribed it on the table with his crayon, in large characters, in the language appointed; and immediately two other Deaf and Dumb pupils, one to his right, the other to his left, wrote out the answer, without the aid of any signs, in the two other languages.

His Excellency the Nuncio of the Pope condescended to interrogate the Deaf and Dumb in this manner.

If, after all these circumstances, any one should still contend that the Deaf and Dumb are incapable of understanding the sacred truths of our Religion, may it not justly be said, that his portion of reason is smaller than their's whom he regards as demi-automatons?

EDITORIAL REMARKS.

The work of De l'Epée is here concluded. In Parts Second and Third, we have observed only two material errors in the translation, one of which we indicated in a note at the place. The other, which we corrected without notice, makes the Abbé give the whole number of pupils which had been from the first under his tuition, as *six hundred and eight*, instead of *sixty-eight* at the time of his writing. Such a blunder seems strange, considering the general accuracy of the work. We would add, that *Heinicke*, the proper German spelling of the name, is preferable to *Heinich*, as the translator has it; in which he follows De l'Epée. The name *Pereire*, is also properly written without doubling the first *r*, as the translator does; in this again following De l'Epée. All the foot-notes in the book, are added by the translator.

In Dr. Peet's Memoir, among the proceedings of the Fifth Convention, may be found brief sketches of Pereire and of Heinicke; of the latter, also, in the *Annals*, vol. I., the No. for April, 1848, p. 166. A memoir of Pereire, was published a few years since at Paris, prepared by M. Seguin, in which an attempt is made to exalt Pereire to the disparagement of De l'Epée. The family of Pereire occupies at this day the highest rank in the financial world. Emile Pereire, who was a few years since, and may be still, for aught we know, the head officer of the French *Crédit Mobile*, is a grandson of Jacob Rodrigues Pereire, the teacher of the deaf and dumb.

Some of our readers may wonder, that De l'Epée, after having qualified one of his pupils, a deaf-mute from birth, to pronounce a Latin oration in public, should have virtually abandoned the instruction of his pupils in articulation. Several suppositions are admissible. We think it probable however, that, if he was really as successful in this case as he represents, the pupil must have belonged originally to the class of semi-mutes, or of the semi-deaf at least. We doubt not the Abbé found it much more easy to produce such a beginning of attainments in articulation and lip-reading, as would hold out to the oversanguine a promise of complete success, and impress the superficial with the belief of success already achieved, than to carry on the work so as to secure really useful practical results.

We know also, that he was right in claiming that to instruct the deaf and dumb in these arts, will by no means supersede nor even facilitate, but on the contrary interfere with, that instruction in the understanding of language, which is in any case indispensable.

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OF THE
DEAF AND DUMB.

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RESULTS OF THE EDUCATION OF DEAF MUTES:—FACTS
RESPECTING FORMER PUPILS OF THE YORKSHIRE IN-
STITUTION.

BY THE EDITOR.

THE only satisfactory test of the usefulness of an institution, or a course of education, is to be found in the subsequent character and conduct of those who come under its training. Inquiries into the history of deaf-mutes, after leaving their places of education, must therefore be fraught with the deepest interest to the instructors and guardians of these institutions, as well as to every friend of humanity. Such inquiries are made, more or less extensive and thorough, in the case of almost every institution of the kind; and we are happy to be able to say without hesitation, that the results, so far as ascertained, prove on the whole unexpectedly gratifying rather than otherwise. It is highly desirable that such investigations should be undertaken and pursued in a more systematic and thorough manner than has been common. An exhibition of the results would do more than aught else, to incite and encourage instructors in their labors, as well as to commend the cause to public regard.

A work of this description has been undertaken, and executed thoroughly as nowhere else to our knowledge, by the officers of the Institution in Yorkshire, England; as appears

from a recently published pamphlet, entitled “Results of an Inquiry respecting the Former Pupils of the Yorkshire Institution for the Deaf and Dumb.” Two similar expositions had been previously made at intervals of a few years. This one includes the whole results down to 1859.

In order to obtain the desired information, a circular was issued specifying the following points of inquiry:—

1. In what occupation has A. B. been engaged since he left school?

2. Is it found that he has acquired that business with the same facility, or nearly so, as those who hear and speak?

3. Has his conduct been generally approved of?

4. Note any particulars respecting A. B. which are likely to be interesting to the committee.”

In the pamphlet, the answers received in each case are presented in full, to the number of 217. The whole number of pupils who had been admitted, not including those still remaining in the Institution, was 430. The recapitulation is given, with remarks, as follows:—

“Of 296 (174 boys and 122 girls) there are formal or informal returns;

32 were deficient in intellect, though generally improved,
27 died during education, or before acquiring trades,

4 were removed, from delicate health,

13 left school, chiefly from removal of parents, during education,

11 were private pupils, who returned to their friends,

47 have made no return to the inquiries instituted.

430 Total left school.

“174 of the 296 were boys, who have been put to the following trades:—

32 shoemakers, boot-closers, cordwainers,

28 laborers, or farm servants,

16 tailors,

12 employed in mills, factories, and clothing trades,

10 cutlery, and Sheffield trades,

9 joiners, cabinet makers, carvers, turners, French polishers,

- 8 letter-press printers, or compositors,
- 8 engravers, or wood-engravers,
- 7 engineers, mechanics, moulders, pattern-makers,
- 5 farmers,
- 4 lithographers, or lithographic-printers,
- 4 pattern designers,
- 4 quarrymen,
- 3 bookbinders,
- 3 gardeners,
- 2 clerks,
- 2 painters and decorators,
- 2 bakers,
- 2 artists,
- 2 nailmakers,
- 11 at sundry occupations, as under ; viz.—
 - 1 assistant at Institution, 1 stenciller, 1 hawker, 1 brick-maker, 1 modeler, 1 type-founder, 1 collier, 1 miller, 1 watchmaker, 1 porter, and 1 hairdresser.

174

“The 122 girls have been brought up to the following employments :—

- 44 dressmakers,
- 31 assist in domestic duties, sewing, &c., at home,
- 17 servants or laundresses,
- 14 milliners, dress and bonnet makers,
- 10 burlers, reelers, winders, weavers,
- 2 boot and shoe-binders,
- 4 sundries—(tailoress, cap-maker, lace-mender,) &c.

122

“Of the 296 included in the above summary, we have full and satisfactorily attested returns on 217 ; these cases are given in detail, (pp. 9—50) of this pamphlet ; they present us with the following analysis and summary :—

“ *Occupations of Boys*, 132.

- 24 shoemakers, boot-closers, cordwainers,
- 19 laborers and farm-servants,
- 16 tailors,
- 11 in mills, factories, and woolen trades,

8 joiners or cabinet-makers,
 7 in cutlery, and Sheffield trades,
 7 engravers or wood-engravers,
 5 letter-press printers or compositors,
 5 engineers, mechanics, moulders,
 4 lithographers or lithographic-printers,
 4 quarrymen,
 2 pattern-designers,
 2 bookbinders,
 2 painters and decorators,
 2 bakers,
 2 farmers,
 2 type-founders,
 2 gardeners,
 2 brickmakers,
 2 (deaths included in the 132 returns,)
 4 sundries, viz., 1 nail-maker, 1 modeler, 1 collier, 1 watch-
 — maker.

132

“ Occupations of Girls, 85.

31 dressmakers and sempstresses,
 23 employed in sewing and domestic duties at home,
 11 milliners, and dress and bonnet-makers,
 10 servants or laundresses,
 8 employed in mills or factories,
 1 tailoress,
 1 boot and shoe-binder.

—
85

“ The next important object of this inquiry was to ascertain the facility with which the pupils who had been put to trades acquired them, in comparison with young people not deaf and dumb. Of the 132 boys it is found that,

80 acquired their business as well as others do,
 28 nearly as well as others,
 9 more readily than those not deaf and dumb, and
 10 not so well as those who hear and speak,
 5 cases are doubtful.

“ Of the girls, it is ascertained that
55 acquired their business as well as others,
21 nearly as well,
5 more readily than others,
3 not so well,
1 case doubtful.

85

“ The summary of the whole 217 will stand as under :—
135 acquired their business as well as others,
49 nearly as well,
14 more readily than young people generally,
13 not so well as those who hear and speak,
6 doubtful cases.

217

“ A conclusion very favorable to the pupils may therefore be formed ; they are, to say the least, equal to young people endowed with all their faculties ; for if only 13 out of 217 failed to a certain extent in acquiring their business, it may be fairly inferred that an equal number of failures would have occurred out of 217 persons with all the advantages of speech and hearing ; and it must be borne in mind that in nearly all cases these children were under the disadvantage, (referred to by some of their employers,) of associating with parties not accustomed to the deaf and dumb, who found it difficult to explain their precise meaning, or give directions with accuracy. On the other hand, several of the employers are so thoroughly satisfied, that they express their willingness to take other pupils from the Institution. Enough has been ascertained with regard to the facility of the pupils in acquiring trades to force this conclusion on the public mind, viz. :

That the deaf and dumb, as a body, acquire trades quite as well as those who hear and speak.

“ The part of the inquiry on which the greatest anxiety has been felt, regarded the character and conduct of the pupils after quitting the Institution. A deaf and dumb young person attracts attention which others do not ; and while one party by over-indulgence would manifest unusual and un-

called for kindness towards such a person when thrown on the world, another would heartlessly lead him astray, by indulging him in propensities which require to be checked.

“ On this point, knowing there is a liability to error, it may be observed that a deaf and dumb apprentice ought to be treated precisely like ordinary apprentices ; in his business he should be *shown*, what others are *told* of operations and their effects, and this *showing* will generally repay the little extra trouble required, in the accuracy of its results, compared with *telling* in ordinary cases. He should neither be treated more harshly, nor more indulgently than others, and his general treatment should manifest to him that he is considered morally and mentally responsible in the same sense as others.

“ With reference to the reports received as to the conduct and character of the boys :

- 98 are reported of favorably,
- 18 very favorably,
- 6 have given cause of complaint,
- 3 have misconducted themselves, and in
- 7 cases the reports are doubtful.

132

“ Of the girls :

- 55 are reported of favorably,
- 21 very favorably,
- 6 have given cause of complaint,
- 3 have misconducted themselves.

85

“ So that the summary of the 217 will appear thus :—

- 153 are reported of favorably,
- 39 very favorably,
- 12 have given occasional cause for complaint,
- 6 have behaved very ill,
- 7 doubtful.

217

“ For details on this head, the preceding pages must be referred to ; at the same time it is matter for congratulation

that out of 217 cases, there are only *six* of immoral conduct, while the large proportion well reported of, commend the Institution to a continuance of that support that has been hitherto extended to it. Of the slight causes of complaint, several of them are cases of *obstinacy*, but the question may arise whether the same proportion would not have occurred in ordinary cases;—whether out of 217 apprentices, from any class, *so many* would have been reported of so favorably, and *so few* unfavorably?

* * * * *

“In a great number of the instances recorded in the preceding pages, the children educated and thus rendered useful to themselves and others, would probably, if uncared for, and uninstructed, have been a burden on the parish funds,—unrestrained, vicious, idle, and with a sufficient excuse for any evil propensities they might have manifested; certainly ignorant of their duties to God and to society. That the children who have been under the care of the Institution are not so, but that they know their duties, and that their general good conduct is the result of such knowledge, is quite evident; that they are punctual and happy in the performance of their religious duties, is also manifest; and thus education has been to them the greatest of earthly blessings. The committee do not think any stronger argument than the *results* here given, could be used, to induce parish officers and parents to avail themselves of the advantages which may be so easily obtained for their deaf and dumb.

“The difficulty which has frequently been experienced by the officers of the Institution, and by parents, in procuring masters and mistresses for the pupils on leaving school, must be materially lessened, if not entirely done away with, by the publication of these results. It will be seen, beyond question or dispute, that a certain number of the pupils are reported to have acquired their respective trades with *greater facility*, than persons gifted with all their faculties; that nearly all acquired their trades with *equal facility*, and that those who have failed in this respect are few in number, who would

probably have failed in the same way, had they not been deaf and dumb.

“The observations of various parties in answer to the inquiries made, as to the character, conduct, temper, &c., of individual pupils are, in every instance, confirmatory of those made respecting the same pupils while they were inmates of the Institution, as remarked by their teachers, and remembered by their fellow-pupils. The mass of information here collected, and which will from time to time be extended, will be productive of salutary effects on the present and future pupils of the Institution, exhibiting as it does warnings to guard them from errors, and examples to animate them to fulfill the ends for which their education is designed. Here too the committee have unfeigned pleasure in expressing their conviction that not one of their former pupils has become a common mendicant; they wish to record this fact, which is founded on the closest inquiries, and which may be considered conclusive as to the correct training they receive, and the care taken to encourage in them habits of industry, and the principle of dependence for support upon their own exertions.

“The committee can not close their remarks without again adverting to the benefits the Institution is intended to confer on its pupils; that these intentions have been hitherto carried out, is the important fact that these pages are designed to perpetuate.

“The Institution receives the children from their parents in a totally untutored state: it becomes their temporary home, they are provided with those things necessary for their welfare, to which, in many instances, they had been previously unaccustomed; they are well fed, attended in sickness, instructed in secular knowledge, and in habits of industry and obedience; they are also instructed in their duties for this life, and in their hopes of another; and while they are impressed with the fact that their present and future happiness depend materially on their own conduct, they are taught that the Gospel alone is their guide to Eternal Life.

“Thus the Institution is the home, the infirmary, the school, the Missionary Society, and in some degree the Church

of its pupils—since by their infirmity, they are to a great extent, while uneducated, excluded from the ordinary ministrations of our Holy Religion.”

Of the whole 430, there are noted as married, 10, and others married to deaf and dumb persons, 24 ; in all, 34.

Our readers will wish for some of the reports of individual cases. We can only select a few, as specimens of others of equal interest. We also insert in parenthesis, the number of years under instruction, as ascertained from the tabular list. Those married (up to 1859) are marked with a star, and those married to deaf mutes with two stars.

JOSEPH CALVERT, Wighill.—(2 years.)

1. As under-gardener at Wighill Park.
2. He has acquired his business with nearly as much facility as if he could hear and speak.
3. His conduct quite approved of.
4. I consider him to be a most respectable servant, and his conduct has been most orderly and good, and he has lived with me ever since he left Doncaster.

From Edward York, Esq., Wighill Park, April 4, 1854.

“I am happy to be able to state that during the time Joseph Calvert was in my service as gardener, he conducted himself quite to my satisfaction, being quite competent to undertake plain garden work ; and his moral conduct was good as well as his religious character. He left my service some years ago ; he and his father have taken a small farm.”

Joseph Calvert now lives at Walton, near Wetherby, he manages the farm and occasionally goes out as a gardener, and does much towards the support of his parents.

* THOMAS COOK, Ganstead, Hull.—(4 years.)

1. He has been occupied as a compositor in the *Doncaster Gazette* Office.
2. He acquired his business with nearly the same facility as others.
3. His conduct has been decidedly good.
4. His attendance at the office has been marked by regu-

larity. With the fuller development of his capabilities, he promises fair to become a steady journeyman and a useful member of society.

JAMES WHITE, *Editor of the Doncaster Gazette.*

Thomas Cook is now a journeyman in the *Doncaster Gazette office.*

JAMES TAYLOR, Scriven, near Knaresborough.—(1 year.)

This boy was in the Institution little more than a year; it was stated to the Committee, that the parish officers declined to furnish the small sum required by the rules of the Institution towards his board. No return has been received: it is however understood that he acquired some bad habits while working in a stone quarry, which he still retains.

CHARLES WOODSON, Wakefield.—(5 years.)

1. Occupation, a shoemaker; he is now in business for himself, lives with his mother, and finds her clothes and board.

2. I had difficulty in making him understand me at first, but as soon as he got to know what I meant, and I also to understand him, I found him quicker with his work than those I had who could hear and speak.

3. His conduct perfectly good.

4. He was always very industrious and attentive to his work during the time he was in my employ, and continues the same now that he is in business for himself.

WILLIAM HARRISON, *His late master, Wakefield.*

**JOSEPH WIDDOP, Southowram, Halifax.—(5 years.)

1. He has been occupied as a compositor in the *Doncaster Chronicle* Printing office.

2. He has acquired the business with the same facility as others; there were some difficulties in the first instance, which, however, he has now completely overcome, and he is in every respect an efficient and expert compositor.

3. With a single exception, which is known to the heads of the Institution, I have every reason to be satisfied with his

conduct. He is attentive, punctual, and obliging—and I have always found him grateful for little favors conferred.

4. Previous to his being apprenticed to me he had learnt the art of wood engraving in the Institution ; and he has executed several very creditable specimens, which have at various times appeared in the paper. These specimens in most instances, have been executed with great rapidity ; requiring very great perseverance, and considerable night-work to complete them in time for publication. He has never been daunted by anything he has taken in hand, and I have in one or two instances been surprised at the rapidity with which he has completed them.

ROBERT HARTLEY, *Editor of the Doncaster Chronicle.*

Messrs. Webb, Millington and Co., of Leeds and Otley, have a large establishment at the latter place for printing, engraving, bookbinding, and coloring of prints. At this manufactory several of the former pupils of the Institution have been regularly employed for some years, and the following letter has been recently received respecting them :—

Sir—In answer to your letter we beg to say that Joseph Widdop is and has been very steady for some time. He was married lately to a young person of Rigton (Lucy Simpson.) Joseph Teale is also very steady, and a good workman, but slow. Mary Ann Cooke is in pretty good earnings. Hannah Newsome (a girl recently left school) progresses slowly, but we are looking for improvement. Her two brothers, I am sorry to say, are not with us. The older one (Thomas Newsome) is very whimsical, and does not exercise patience to learn, but thinks too highly of himself ; the younger one is working at Mr. Garnett's paper-mill.

I am, Sir, yours respectfully, for partners and self,
Otley, June 1, 1854. RICHARD HODGSON.

*SARAH MALLINSON, Sheffield.—(5 years.)

1. She has been occupied as a milliner and dressmaker with Miss Roberts.
2. Less difficulty was found in teaching her, than many who

are not deprived of their faculties; her perception being quick, her abilities good, and having a very retentive memory.

3. Upon the whole her conduct was good.

ANTHONY CRYER, Leeds.—(4 years.)

1. He has been employed as a shoemaker.
2. He learned the business as well as others do.
3. His conduct has been approved of.
4. He is a steady, sober, industrious character.

Attested by his present employer, JOHN BARROW.

** LUCY SIMPSON, Lindley, near Otley.—(5 years.)

1. She has been both laundry-maid and housemaid, and is now in a nursery, where she gives great satisfaction.
 2. She acquired her business as laundry-maid and housemaid as well as any one could.
 3. She is very steady, obliging, and quick.
 4. She spells well, writes a good hand, and seems to read with great facility.
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W. T. BEEVORS, Ardsley, Barnsley.—(4 years.)

1. He has been apprenticed to a millwright and engine maker.
 2. He acquired the business rather more quickly than others.
 3. His conduct has been very good.
 4. He has been out of employment some time, owing to the death of his uncle who had a small foundry in Barnsley. During his apprenticeship he made a very small steam-engine, which he has a great desire to exhibit to the Committee.
-

MARY ANN GILL, Keighley.—(6 years.)

1. Her occupation that of a silk bonnet and cloak maker.
2. She acquired the business equally as well as others.
3. Her conduct has been highly creditable to both herself and those under whose care she had been previously placed.

Extract of a letter from Miss Crabtree, dated Bradford, March 4th, 1847.

“ Since I last wrote to you, the conduct of Mary Ann Gill

has been more admirable than ever before. She was with us up to last April, when her health began to decline ; she was a very kind and affectionate daughter, and in her situation was obliging and industrious, she was very quick of apprehension, naturally of a lively turn. She was very fond of attending public worship, and once on asking her why she went, when she could not hear, she told me that she knew it was right to go.

She was remarkably patient under her sufferings and was quite resigned to the will of God ; she has been confined to her bed 17 weeks, during which time many have visited her who have taken a great interest in her, many of whom were able to talk to her.

Once on visiting her she gave me a book and asked me to read the following verse which she said was very good.

‘For the joy He sets before thee, bear a momentary pain,
Die to live a life of glory, suffer with thy Lord to reign.’

She likewise told me that her tongue was fast now, but it would soon be loosed in heaven, to sing the praises of God. Enclosed I send the statement of a minister who has frequently visited her.

‘I have visited Mary Ann Gill with great pleasure, and felt much interest in her case. Her calm resignation, her deeply devotional spirit, her clear religious experience, with her quickness of perception and strong inward emotions of religious joy and hope, gave me great satisfaction in reference to her spiritual state. I was able to converse with her at some length, partly by the use of the slate and partly by the fingers. I found her well instructed in divine things, truly converted to God, and able to give a reason of the hope that was in her. Placing her hand upon her breast she declared she was happy in Christ, and pointing her finger to the skies, she intimated her expectation of seeing him in glory. Her education and training in the Institution for the deaf and dumb, had had the happy effect of developing and cultivating her mental faculties to an extent beyond that ordinarily attained by young persons in her situation in life, and although deprived of speech and hearing, the ordinary modes of human intercourse, yet this seemed to quicken her thoughts and feelings into greater

activity, and to give animation and greater expression to her countenance.

Her delicate form wasted by disease rendered this the more visible, and on certain occasions, when after some difficulty in apprehending the meaning of the speaker she at length caught the sense of what was said concerning redemption by the precious blood of Christ, it seemed as though her soul was transported with delight, and her expressive and almost transparent face was lighted up with more than wonted brightness by heavenly light and love. She had a great affection for the ministers, and used to say that the very sight of them did her good. As her weakness increased there was less of transport but more of settled peace, and her looks and signs declared that she was animated by the full assurance of hope, until at length The Happy Mute escaped away to the Paradise of God.

CHARLES HAYDON, *Wesleyan Minister.*

Bradford, March 2nd, 1847.'"

*JEREMIAH MAUDE, Bramham.—(6 years.)

Apprenticed with Mr. Rich, Joiner, &c., Mattersey.

1. He has been employed as a joiner, carpenter, &c.
2. He acquired his business as well, or nearly so as any other person could.
3. His conduct has been good.
4. I think he is likely to make a very good and clever workman, his manners are for the most part kind and obliging.

AMOR RICH.

Extract of a letter from Messrs. Bowden, Edwards, and Forster, Builders, Manchester, April 7th, 1854.

"Referring to your communication respecting Jeremiah Maude, we beg to state that he is a good joiner, also a steady and industrious man. He informs us that he attends chapel regularly. He is married and has one child."

REUBEN FOTHERGILL, Osset, near Wakefield.—(3 years.)

1. At first he was engaged at a machine manufactory. He has since served his time to a shoemaker, and his constant employment proves that he is a superior hand at his trade.

2. His friends believe that he was inferior to none, but perhaps superior to many who could hear and speak.

3. His conduct was fully approved of whilst he was with his master, and his parents gave him an excellent character.

4. He is now engaged as a master-shoemaker, and is very successful, so much so, that he has at times two or three hands to assist him.

“Yesterday I went to Reuben Fothergill’s father’s house, and filled up the answers above as the parents supplied the information. From the conversation I had with his friends afterwards, I found he was very amiable and kind, fond of reading, and very attentive to his duties.

O. L. COLLINS, *Incumbent of Ossett.*”

JOSEPH M. GLENTON, Newcastle-on-Tyne.—(5 years.)

1. He has been with Mr. Lambert during the last three years, learning the business of a copper-plate engraver.

2. He acquires the business with greater facility than most.

3. His general conduct has given every satisfaction.

MARK W. LAMBERT.

4. Joseph is attentive to his business, and his character is that of a steady, sober youth, who is anxious to get on in the world. His mind is acute on the subjects which are within his reach. His master thinks that if he does not reach the first style of engraving, he will yet become a respectable artist, and be able to earn a comfortable livelihood.

PAUL GLENTON.

HENRY FIELD, Laughton-en-le Morthen.—(6 years.)

1. As a type-caster with Messrs. Bower, Brothers, Sheffield.

2. Yes, we consider him a good hand, acquiring his business perhaps quicker than a majority who have all their faculties. We have no doubt he will be able to earn as good a living as any in the trade.

3. We have no reason to complain of his conduct; he does not board with us, but whenever we see him away from business, he is always remarkably clean and well dressed.

4. The only inconvenience we find is that not being con-

stantly in the habit of talking to him we are compelled to write what we have to say, but the other boys in the foundry who are in the habit of communicating with him can converse with him readily enough, and consequently most of our wishes are conveyed to him through them.

BOWER, BROTHERS, *Type-founders, Sheffield.*
Feb. 22, 1847.

C. C. COCKING, Gainsborough.—(6 years.)

1. Lever-watch escapement making and finishing.
2. He is as forward in the trade as any boy I ever knew, in the same time, and he is much quicker at learning than most boys who can hear and speak.
3. His conduct has been generally very much approved of.
4. He is very thoughtful, very sensible, remarkably honest, and very affectionate; he is much liked by his master, and by different ministers who know him. I am exceedingly satisfied with the progress he has made in his business.

GEORGE LAMBERT, *Gainsborough.*

In reply to recent inquiries, his father says:—

“He still continues at Gainsboro’ in Mr. Kelvey’s Lever Watch Manufactory,—a period of near nine years, including five years apprenticeship. He will be 25 years of age the 24th of next November. He is employed chiefly on the lever escapement, the steel department of watch-making. He is considered a very quick and clever workman, and can earn from 25s. to 35s. a week. As to his intellectual ability, and moral and religious character, I am happy to state that I have nothing to report but what is favorable. He is a member of a religious church (Wesleyan) and walks in the fear of God, and possesses, I trust, the consolations of true religion.”

** ELIZABETH THOMPSON, Scarborough.—(5 years.)

1. As a milliner and straw-bonnet maker.
2. She has acquired the business with as little trouble to her employers as any other, for the time she has been.
3. She has always conducted herself with the strictest propriety, and is now a very clever workwoman.

4. Elizabeth Thompson has been in my service nearly two years ; she has grown a very interesting girl, being remarkably quick and having a very retentive memory. A stranger seeing her at work would not suppose her to be deaf and dumb.

Feb., 1847.

J. SMITH, 75 *Newborough.*

“ Elizabeth Thompson has been in business for herself five years ; her customers are highly delighted with the neatness of her work, and as a proof, she has always a superabundance, from some of the most respectable families in the town. Her moral conduct is good and praiseworthy. She is fond of reading, particularly books of a religious character, and she attends the sanctuary every Sabbath.

RICHARD AND ISABELLA THOMPSON.

Scarborough, April 5, 1854.

**** JOHN HEATON, Horsforth, Leeds.—(6 years.)**

John Heaton has been with me for nearly six months. He is learning the profession of a lithographic artist. I consider him nearly as good as a person with hearing and speech. He is very attentive and wishful to become a good hand at his profession.

JOSEPH F. MASSER.

Leeds, Feb., 1847.

“ I beg to inform you that John Heaton has been out of his time two years ; and I believe he holds a very good situation. He made himself well acquainted with the art, and is a very practical lithographic artist. His conduct is generally good.

Leeds, April 4, 1854.

JOSEPH F. MASSER.”

OWEN E. HARTY, Leeds.—(6 years.)

“ Sir,—I have very great pleasure in communicating to you all I know of my nephew Owen Harty, since he left your establishment.

He writes frequently to me, and his letters are the best possible proof of the soundness of the education which he received under your kind care ; they are written in good English,—clearly and forcibly expressed. In this respect, I consider him equal to many boys of his age, with similar opportunities of learning, but who possess the great advantage over him, of

hearing and speaking. He spends much of his spare time in reading *Travels and Biography*, of which he is very fond.

He is now managing a farm for his father, and is most active and industrious in his superintendence of it; and although he can not speak, he can make the workmen perfectly understand everything he wishes them to do.

He is most kind and amiable to his brother and sisters,—and being the eldest of the family, his exemplary conduct has much influence upon them for good.

In conclusion, I can not help saying that his father and all his relations feel deeply grateful to you for having made him what he is,—a useful and intelligent member of society,—I am, dear Sir, yours faithfully,

MR. BAKER, Doncaster.

EDWARD HAYES.”

JOSEPH GILLOTT, Norton Lees, Sheffield.—(6 years.)

1. Apprentice to the lithographic business, as a printer, with Parkin and Bacon, of Sheffield.

2. His quickness at obtaining a knowledge of his work is surprising, and fully equal to any one who can speak. We expect him to be a very good workman.

3. His conduct is very good and gives great satisfaction, and it will give us great pleasure to put him forward in his business.

PARKIN AND BACON.

October 19, 1853.

4. The most interesting feature in the character of Joseph Gillott, I consider to be the earnestness with which he applies himself in his evenings to the reading of the Scriptures.

PERCEVAL BOWEN, *Clerk, Norton Lees.*

WILLIAM INGRAM, Woodhall, Ellerby.—(6 years.)

1. In the farming business.

2. Industrious, and can do anything in farming.

3. Conduct good, very steady, and well-behaved.

4. Can plough and harrow as well as any one else.

JOHN INGRAM, *Father.*

WILLIAM JOHN HUGHES, Doncaster.—(6 years.)

1. In engine fitting and turning.

2. Nearly as well as those who can hear.
3. Yes.
4. I find some difficulty in giving him instructions.

FREDERICK PARKER,

Manager of the Great Northern Co's. Works, Doncaster.

WILLIAM SHERRIFF, Whitgift, Goole.—(5 years.)

1. As a tailor.
2. Equal to others, and better than many.
3. In every respect good.
4. He understands everything that I want him to do, either by my looks or by the motion of my hands. I can send him any where with clothes with the greatest confidence of their being delivered to my satisfaction. I should like another apprentice from the Institution.

GEORGE SOWERBY, *Garthorpe, Goole.*

GEORGE TURNER, Laughton-en-le-Morthen.—(4 years.)

1. As an agricultural laborer.
2. His master speaks well of him as a laborer, though his infirmity operates in some measure against him.
3. His conduct in all respects is exemplary.
4. There is nothing further to state than that he gives great satisfaction to his master.

WM. S. HARTLEY,

Vicar of Laughton-en-le-Morthen.

We have occupied more space than we intended with these extracts, and yet have omitted some that we had marked for insertion. It is only by details of this kind, that an adequate impression can be conveyed of actual results. Such inquiries in relation to the pupils of institutions for the deaf and dumb in America, would, we do not doubt, exhibit a general state of facts no less favorable than that here presented; while instances not a few might be produced, of individuals whose merits and attainments have gained for them a greater measure of success in life, and a higher social position, than appear in any of the cases embraced in the statement before us.

Of course, the particular form of the inquiries would be

varied with us, by the fact, that the trades are taught here, as a general thing, within the Institution, instead of after leaving it, as in Great Britain. If, also, there should be objection among us, to the publication of such statements with names of persons, still, the end might be substantially gained, by giving the results in a shape which would be unobjectionable in this respect. The labor of pursuing these inquiries in a thorough and systematic manner, though considerable, would be well repaid.

A W A R N I N G.

BY J. A. JACOBS.

SOME two months ago or more, a young man called upon a gentleman in Elizabethtown, Kentucky, stating that he was a deaf-mute, that he was a book-keeper by profession, that he had been employed in the state of Georgia, and was on his way home to Greenup county, Kentucky, summoned suddenly by the dangerous illness of a widowed mother, that he had got out of money and wished to borrow a sufficient amount to take him home. He stated these facts in a well-written appeal, and signed his name, Thomas Lawson, the name of a recent and favorite pupil of the Kentucky Institution for the Deaf and Dumb. The kind-hearted gentleman, who had received his education at Centre College, in Danville, and had learned while there the manual alphabet, and knew something of the sign-language, immediately went around the village with him, and collected some money for him.

The cars from the south came in, in a short time, and a gentleman from Gallatin, Tenn., observing the young man, stated that he had told the same story the day before in Gallatin, and had obtained money there. Seeing himself observed, he *sloped* for the depot, and endeavored to conceal himself. The citizens who had contributed to his relief, followed him, and were disposed to arrest him; but the kind-hearted gentleman who had befriended him, interposed, and he was let off with the

money he had gotten, upon the solemn promise that he would do so no more. The gentleman wrote to us stating these facts, with a view to an effort for his reformation ; as such a course would be likely soon to bring him into the penitentiary. He was described as youthful, very intelligent, handsome, and prepossessing ; qualities, physical and intellectual, which corresponded with the person of Thomas B. Lawson.

I immediately wrote to his father, informing him of the facts above stated, sending him the letter of the gentleman in Elizabethtown, and the appeal made to the people by the young man for money, and requesting him as soon as his son returned home, or as soon as he could obtain any communication with him, to adjure him to forsake such a life, which would assuredly bring disgrace and ruin upon him very soon, and was a cause of great distress as well as astonishment to his instructors.

In a few days I received a letter from Mr. Lawson, assuring me that his son had not been from home for months, and had been too unwell to leave home, and also one from the young man himself, in which he said, "I am very sorry that such a report has gone out about me, for I am not guilty. I have been staying at home since I left Danville, because my health is very bad. I thank you very much for your kindness in expressing your grief, sorrow and amazement. I was much surprised also. I think that he must be an impostor. I would have thought you would have known my hand-writing better than that. I do not think the hand-writing looks anything like mine. I am very sorry for your sake, and my parents also, but I do not feel any self-reproach, because I am innocent of the charge of rambling and begging.

"My father will tell you that I have not been from home since I returned from school. * * * * * I am truly thankful that your teaching has had an effect ever to keep me from acting in that manner, and I still hope to be remembered as a friend by all my teachers, especially by yourself, as my principal teacher and adviser."

We ought indeed to have been able at once, from the hand-writing, to have detected the imposture ; but in the hurry and

surprise of our grief, we did not notice the hand-writing particularly. There have been several speaking persons passing at different times through Kentucky as deaf-mutes, and I rather came to the conclusion that the impostor was not a mute, as there was hardly a trace of mute idiom in his appeal. I was meditating a publication in the papers, putting the public on their guard against his practices, when, in a short time, I received a letter from Cincinnati, signed W. H. Carroll, informing that "Mr. Thomas Lawson," whom he had seen in Augusta, Kentucky, had requested him to call on me, on his way to Knoxville, and get for him a duplicate certificate, as he had lost the one that had been awarded him, but that as the writer had declined going to Knoxville, to please to send it to "Mr. Lawson," to Covington, Ky., to the care of Mr. John W. King, where he would be in a few days—that he seemed very anxious to get it, as he contemplated going west on a visit. This letter was written in quite a different hand from that of the appeal.

I immediately wrote to the mayor of Covington, giving him all the preceding facts, and sending a blank letter to Covington, directed to "Mr. Thomas Lawson," requesting that he should be arrested when he called for it. In a few days I received a letter from the city marshal, that he was arrested, and was "a sharp fellow," and requesting to know what should be done with him. After considerable falsifying and manœuvering he gave his true name and place of residence.

I requested the mayor to detain him until I could ascertain whether he was a mute or not, and if he was, until his friends could be apprised of his conduct and situation, and have the opportunity to come and take him home. It was satisfactorily ascertained that he was a mute; the case was published in the local papers, and his friends came for him, and he was dismissed; his friends expressing the hope "that it would do him good."

I learn that he had received a good education, and was a young man of fine address, and originally of amiable qualities, and that his parents were highly respectable and worthy persons; that having the free use of money he had fallen into bad

habits, and for three or four years had led an idle, worthless life, running into gambling and every kind of dissipation. My correspondent expressed the hope that his arrest and imprisonment would prove a good lesson to him,—saying that it was just what he deserved, and might convince him that the way of the transgressor is hard, and turn him to the track of a virtuous and industrious life—that it seemed to be one of those cases in which the kindest and most favorable influences and the most faithful instruction fail to restrain from the paths of evil, and the individual must be left to experience in his own person the bitterness of a wicked life.

I hope that these kind expectations may be realized; and this sad narrative is here given solely as a warning to other educated mutes, who may be tempted to ramble and beg rather than earn a living by honest industry. I hope they may see that sooner or later, the way of the transgressor is sure to turn out hard, and that he is sure to be detected and arrested when he least expects it.

I have only to add, that the true Thomas B. Lawson went to Covington, near which city he lives, to see the unfortunate young man who had assumed his name. In a few days after, he wrote saying, "I am in hopes that he will quit acting such villainy at once, for his own sake and mine. It is a great pity for the deaf-mutes, because the people will not have much pity on them now, for fear they are acting the part that —— is or was doing."

P. S. Perhaps I ought to add a fact which I had intended to suppress—that this young man had recently married an amiable young lady, a deaf-mute also. "Whether she or her parents would go crazy or not," says my correspondent, "I know not." This story at least should warn all young ladies and their parents against contracting marriages with vagrants of every class.

FURTHER PARTICULARS IN RELATION TO A SINGULAR
CASE OF LOSS OF SPEECH.

LETTER FROM B. M. FAY.

[A PREVIOUS communication from Mr. Fay will be recollected in the Annals for April, 1858, reporting the case of a lady who in consequence of a severe and protracted illness, which deprived her for the time of both hearing and sight, had suffered what appeared to be a permanent loss of the power of speech, as the result of a mental affection, and not from paralysis of the vocal organs. She could only speak some easy words, as *yes, no, Charley, Billy, &c.*, communicating her ideas to her friends only by means of signs and a few disconnected words. Yet she could understand every thing said to her, and her mental powers, as manifested in the memory of events and ability to attend to household duties, seemed not at all impaired. It appears to be one of those cases of which many are on record, of partial impairment of mental power, limited to some special faculty or function, resulting, as we know, from disease which has affected the physical organ of the mind, but, further than this, quite inexplicable in the present state of our knowledge.—EDITOR.]

Michigan Asylum for the Deaf and Dumb,
FLINT, Jan. 25, 1860.

SAMUEL PORTER, Esq.,

DEAR SIR,—You inquire if I have followed up that case of lost speech? I have to some extent, but not been able to overtake it.

After the case was reported to you, the lady herself came to our institution, and I attempted for a few weeks to instruct her, but without much success.

I commenced with her in the same manner that we do with a deaf-mute who has never been taught written language, or known how to form the letters of the alphabet, excepting the use of signs, which in her case would be superfluous, as she could hear, and understand the meaning of what was uttered. She could write readily from a copy, her chirography being as good as it ever had been.

I commenced with the first of Dr. Peet's "Elementary Lessons." When I pronounced audibly the words pen, key, pin, hat, &c., she knew the meaning of each word ; but when requested to write them without a copy, she could not do it. She could not pronounce the words, nor the letters of which these are formed ; could not, with the book in her hand, substitute the written for the printed letters.

When the word had been written for her several times and erased, after repeated trials, she would be able to reproduce it. But if in five minutes the same word were called for, she could not possibly remember the form, nor a single letter of it. She had previously practiced on the alphabet, and been able for the time being to form all the letters. I call up some familiar association ; tell her, for instance, that the first letter of the word, naming the letter, is also the first letter of her own name, and she instantly forms it. But in two or three minutes afterward, call for the same word again and she is utterly bewildered and lost as to its form or any of its letters. I again pronounce the first letter, but she can not recall the form of that letter until the familiar association is repeated.

After spending an hour in this kind of exercise, I would give her half a dozen words to take to her room and practice upon till the next day. She would employ herself on these very industriously, for she was exceedingly desirous of learning to read and write, and the next day come to my room and be able perhaps to write some of the words correctly. But when these were erased and any one of them called for, she could not reproduce it. When any word of the lesson for the day before was called for, it was all gone, utterly and irrecoverably gone from her.

The one grand deficiency seemed to be, that her memory could retain nothing ; or at least nothing pertaining to written language. She remembered events which transpired previous to her sickness ; events pertaining to the seminary where she had been educated, and circumstances about her own wedding, she remembered accurately. This, however, as she could neither write nor speak, could be ascertained only by questions which admitted of yes or no for an answer. She also remem-

bered ordinary events which had transpired since her sickness. She seemed to remember the ages of her children, and knew from week to week how long she had been in the institution, how long since her husband last wrote her, and when it would be time to expect another letter. These letters she seemed perfectly to understand and appreciate when read to her.

Well, as my progress in teaching her written language was pretty much like the progress of coming out of the well by the frog, which jumped up two feet every day and fell back three every night, I concluded to try a different kind of instruction. It seemed to me that as she could hear and comprehend perfectly what was said with the voice, she might be taught to articulate, and communicate to others by speaking. Deaf-mutes had been taught to articulate by observing the motion of the lips, tongue, &c. Much more then might *she* be taught, for she had the additional advantage of *hearing* the sounds uttered, and understanding their import when intelligence was conveyed by them.

So I commenced with the elementary sounds of vowels. Some of these she could imitate for the moment, but ask her to reproduce the sound the next moment, and she was entirely bewildered and had lost all conception of it. I made repeated trials of this kind day after day, but memory failed her, just as it had done in the effort to form letters and words with the pen or pencil. I think there was no failure in the physical organs of speech.

Was memory then alone obliterated when she lay in those terrible spasms? And memory only so far as pertains to the use of language? For she still remembers ordinary events, and understands language spoken by others.

I was loth to come to this conclusion without longer efforts to teach her. I think it possible if the trial had continued a year or more, something encouraging might have resulted. But as she had young children, the youngest a babe, at home, it was hard for her and for them to be separated, and so after three or four weeks, she left the institution and returned to her family.

Her friends hoped that her speech would be restored in a

sudden and mysterious manner, as had already been her sight and hearing.

She is still, so far as I know, residing in Michigan. I wrote her husband some six or eight months since, but could not ascertain that there had been any change in her condition.

To account for her being able to appreciate what is spoken, while she can not speak, read or write, I would suggest the following.

She lay physically prostrated for weeks and months after her hearing had been restored. During all this time, her family and friends were conversing by her bedside, and she was hearing and attending to what was said. It is natural to suppose that special effort would have been made by her friends to be understood by her, and that they would endeavor to ascertain from time to time whether this were so, which would call forth corresponding efforts on her part, to this result. But she was supposed to be physically unable to speak, and so, few if any efforts would have been made by her friends in that direction, and no books or written communications would be presented to her notice. If during that time equal efforts had been made to induce her to converse and read, might she not have retained the ability for the latter in as good a degree as she does for the former? May not the reason why she lost the ability to speak and read, be, because her mind in respect to these exercises lay dormant so much longer than in respect to hearing and attending to what she heard? This is merely a suggestion, and may not be the true theory of these strange results.

Yours respectfully,

B. M. FAY.

SUGGESTIONS FOR SCHOOL EXERCISES.

BY THE EDITOR.

IN giving out a lesson in a reading-book to a class sufficiently advanced, a method of preparation like the following is to be recommended for its thoroughness; though without preten-

sion to novelty in the particular processes which go to make it up.

Take the first word which needs elucidation in the lesson, and, as the first step, write out a definition and explanation of its meaning, as full and clear as can be given, by the means, at least mainly and ordinarily, of words already known. Let what is thus given, be copied by each pupil into a book provided him for the purpose. This done, let the teacher exhibit to the class, one or more examples illustrating the correct use of the word, and direct attention also to its use in the text-book. The pupils may as well copy also these examples into their books. Next, let the pupils try their hand at original examples, and present the result on their slates for correction. With some classes, or rather, with every class below a certain stage of advancement, it will be best to require the pupils to study the examples given by the teacher, so as to be able to repeat them at the time word for word, before attempting to compose others themselves. Let the corrections be rapidly made, and with particular reference to any misuse of the word in hand. Proceed then, after the same manner, with the next word needing explanation, and so on through the lesson.

In pursuing this course, the teacher will at the same time make use of the sign-language, to such extent as his discretion may dictate, in explanation of, or as supplementary to, what he thus gives in writing.

It may also be remarked, that it will not ordinarily be expedient to go into the collateral meanings and applications, or even always to unfold the most general sense of the word, any farther than may tend to throw light upon its particular meaning or application in the given case, and never to such an extent as may tend to distract and overload the mind. On this point there is a demand for the exercise of the soundest judgment, having not only a due respect to the word itself and its connection in the given sentence, but also aiming at a just adaptation to the previous knowledge of the pupils. Of course, it will be proper to recall to mind any meaning or application of the word which may have been previously learned.

Preparation having been made in this manner, the lesson can

then be studied by the class in such ways as the teacher may direct.

Our text-books ought to be so constructed that no more new words should occur within the limits suitable for a single lesson, than can be disposed of in this way within the time which may properly be allotted to this preparatory exercise, besides, moreover, the elucidation of any new form of construction that may be presented. Further than this, ought they not in all cases, to be furnished with printed definitions and explanations, and also with printed illustrative examples, in order to expedite the work, and to enable the pupil to study by himself, without being so constantly and to such a degree dependent directly on the aid of his teacher? A supplement of this description, adapted to whatever text-book may be used, can at any time be got up by itself in a separate form.

In the instruction of the deaf and dumb, there is much loss, resulting from the fugitive nature of so many of their exercises in composition. If, after the teacher has bestowed pains upon the correction of the exercises, they are immediately effaced, it will be well if the instruction given be not, a good part of it at least, effaced also from the mind of the pupil, and the labor expended be so far in vain. The rapidity which is so often indispensable, will render impossible the total avoidance of this waste. A plan for occasional exercises, substantially as follows, has been adopted by an instructor of skill and experience, with a view to economy of advantage in this respect, and as answering also another special end of importance, which we shall presently mention; besides involving, as will also appear, still other minor advantages.

The teacher selects some incident, or statement of fact,—say from the current news of the day,—and communicates it to the pupils by natural signs; helping them at the same time to such single words, or longer expressions, as he may judge expedient. Having provided the class with paper and pencils, to be used instead of slates, he requires them to write out as well as they can, what he has thus communicated. He then corrects, by interlineation and erasure with the pencil. Each

pupil copies his piece as thus corrected, into a book of his own, and can, of course, retain the loose sheet with the errors and corrections as long as he may find it useful for comparison. After this is done, the teacher expresses the same ideas in a form which they would naturally take under the hand of a well-educated person; and may even give two or more different forms, if he chooses. This, or these, the pupil copies also into his book, and by comparing the same with his own effort, he receives, in addition to being taught grammatical correctness, a lesson in style, of hardly less value.

It is evident, that in simply correcting the mistakes of our pupils in grammar and the sense of words, and rectifying at the same time such other faults of expression as it may be expedient to notice in correcting their compositions, we entirely fail to give them a knowledge of a quite proper and natural manner of expression. Their defects in this respect being seldom fully pointed out, their style always remains peculiar, and is recognized at a glance as the work of either a deaf-mute, or of a foreigner not yet versed in the language. Certainly, there can be no so ready a way of avoiding this result, as by placing under the eye of the pupil, his own work side by side with a version expressing the same ideas in proper king's English.

Other incidental advantages have been realized in connection with this exercise. Its tendency to stimulate the pupils to care and pains-taking, is quite obvious. Their several papers and books also pass around from hand to hand, and thus they learn much from the comparison of so many different ways of expressing the same ideas, and from observing each other's mistakes and the corrections.

It is by processes such as these, which make thorough work, instead of a slipshod, half-and-half way of teaching, that the highest and most satisfactory results are to be realized.

We have offered these suggestions, with the hope of drawing out from other teachers, brief statements of such methods and expedients, derived from experience, or proposed for consideration and experiment, as they may think it might be useful to publish. We should like to gather from different quar

ters enough for a chapter of this sort in each number of the Annals. Such communications need not be withheld because singly they may seem insignificant or trivial. If freely contributed, as they might be, the aggregate result would swell to dimensions of no mean importance.

NOTICES OF INSTITUTIONS FOR THE DEAF AND DUMB.

BY THE EDITOR.

NEW YORK.

WE have the Forty-first Annual Report of the New York Institution for the Deaf and Dumb, for the year 1859. The officers in the intellectual department consist of Harvey P. Peet, LL. D., Principal, Isaac Lewis Peet, Vice Principal and Instructor of the High Class, with fourteen teachers of the ordinary classes, of whom five are liberally educated men, seven are deaf-mute men, and two are females, not deaf. Two of the deaf-mutes were appointed during the year, in the place of two female teachers who resigned. The number of pupils at the close of the year was 298; males, 162; females, 136; supported by the state of New York, 220; New Jersey, 16; city of New York, 16; by friends, 34; by the Institution, 12. Fifty-two pupils had been admitted during the year, and fifty-nine had left the Institution. The expenses for current support were about \$43,350; also, for building and repairs, \$5,050; and interest on building account, \$13,337. It is expected that the value of land will rise so that in a few years the last item may be abated by the sale of such portions of the grounds of the Institution as can be spared. Mention is made of a bequest to the Institution of ten thousand dollars, by Seth Grosvenor, late of New York city.

The health of the pupils had been good, except a visitation of measles. Two pupils, a boy and a girl, went home in the winter on account of ill health, and there died of consumption. A lad of sixteen, while on his way to the Institution from his

home, was overtaken and killed by a train, while walking imprudently on the railroad track.

Shoe-making, cabinet-work, tailoring, and gardening, are pursued by the pupils, though under some embarrassment for want of suitable shop-room. It is designed to introduce printing and wood-engraving at a future day.

The Report offers some valuable remarks on the differences between the deaf and dumb and other children, and the consequent difficulties to be overcome in the education of the former, and the means by which the end is accomplished, noticing briefly the use of the oral alphabet in the German system, and the preferable method by signs, writing, and the manual alphabet; to which last, the Report gives the precedence above writing as an instrument of instruction. Mention is made also of the analysis of sentences by means of grammatical symbols. "The result at which we aim," the Report proceeds to say, "is to train our pupils to attach their ideas directly to words; and this is readily attained in the case of simple sentences and familiar phrases, the mere sight of which suggests the idea intended." To bring them to this point in the reading of more complicated sentences, is represented as more difficult and not always fully accomplished. Reference is made, however, to "the compositions of some members of the High Class," to show the very gratifying success which is in some instances attained in the difficult attempt "to train the ideas of our pupils to the march of words."

The Report concludes with an expression of confidence, in reliance on the justice and benevolence of the legislature, under the blessing of heaven, that "the Institution has now successfully passed through the season of trial and difficulty, [of a financial nature,] that menaced its usefulness."

In the document is included a Report on the annual examination, which occupied three days at the close of the term in July, and was conducted by a Committee of the Board, assisted by the State Superintendent of Public Instruction; except the examination of the High Class, which was delegated to the Rev. Dr. Dickson and the Hon. Robert G. Rankin, whose Report is embodied in that of the Committee. The general

results are given, with some few details, and specimens are presented of compositions by members of several of the classes, including a very handsome valedictory address, delivered as a part of the closing exercises, by a graduating member of the High Class. The studies in which the High Class underwent examination in a manner highly satisfactory to the Committee, were algebra, moral science, chemistry, history and geography, mental science, logic and rhetoric, the French language, and English composition. The examination was made the occasion for distributing the decorations awarded to the pupils according to their conduct during the year, consisting of badges of different colors, according as their conduct had appeared without fault for periods of 40, 30, 20, 10, 5, or 1 week, a different badge for each degree; and at the close, were conferred the diplomas and certificates, upon those who had completed their courses of study.

The compositions of pupils, as above mentioned, afford gratifying evidence of proficiency. The gratification with which we read them, would, however, be still greater, if particulars were stated in each case, so as to inform us whether the writer was deaf from birth, and if not, at what age the hearing had been lost, and whether the deafness was partial or total. We do not make the suggestion in the spirit of fault-finding, still less as imputing any sinister motive; but because it is to many a matter of special interest to know these facts, and the statement of them would, as it seems to us, more fully answer the ends for which these compositions are published and recorded in the Reports. The omission may lead some persons to infer, contrary to the real fact, that all the good compositions are the productions of semi-mutes.

We hope the text-book of arithmetic, of which mention is made as having been prepared by one of the professors, may before long be published and put within the reach of other instructors. We observe also that the Examining Committee of the High Class commend the system of instruction on the chemistry of common life, which had been used, written by Dr. Dudley Peet.

An Appendix to the Report gives the oration and poem de-

livered at the first anniversary of the Alumni Association of the High Class, which were published in the *Annals*.

PENNSYLVANIA.

We have the Report of the Pennsylvania Institution for the Deaf and Dumb, for 1859. The number of pupils was 201; males, 112; females, 89; being an increase of 23 over the preceding year. Supported in whole or in part by the state of Pennsylvania, 156; Maryland, 20; New Jersey, 8; Delaware, 4; friends, or the Institution, 13. Of 60 pupils admitted during the year, 26 were born deaf; 13 became deaf by scarlet fever; 16 by other causes specified; and 5 by causes unknown. Mr. A. B. Hutton is the Principal, and there are ten instructors of classes, three of whom are deaf-mutes. The expenses of the year for current support, were about \$39,175.

An unusual degree of sickness had prevailed. There were eighty cases of measles in May and June, several attended with dangerous lung inflammation, and one which terminated fatally. There were also two deaths from malignant typhoid fever, and one from an abscess of the brain, connected with caries of the bones of the head, of long standing.

The Institution has a tailoring and a shoemaking shop, for employing the pupils when out of school.

"The Board" says the Report, "have determined to employ an additional assistant teacher, whose especial duty it shall be to impart instruction to our scholars in the art of penmanship. The hope is entertained that many may be fitted to become copyists, and an opportunity thus afforded to them of gaining a respectable livelihood.

"It affords the Directors pleasure to state, that a former pupil has been elected Recorder of Deeds in one of the counties of our state, an office which he will no doubt fill with honor to himself and advantage to his fellow-citizens."

The site of the Institution is on Broad street, Philadelphia, 200 by 235 feet. It is expected that increasing population will soon render larger buildings necessary, and the question is to be considered by the Board, whether they will continue the present location, or whether "a suitable site, within a con-

venient distance from the populous portion of the city, should be procured, and an edifice, which should possess the advantage of modern improvements, constructed."

The death of three members of the Board is mentioned, Messrs. John Bacon, Thomas H. White, and Edward Yarnall.

Specimens of composition are appended to the Report.

KENTUCKY.

The Report of the Kentucky Institution for the Deaf and Dumb, (at Danville,) for the two years ending in November, 1859, being the fourth biennial, and the thirty-sixth annual, report, represents the Institution as having extended its prosperity and usefulness. Mr. J. A. Jacobs is the Principal, and there are five instructors of classes, including Rev. S. B. Cheek, the Vice Principal, and two deaf-mutes, one of whom, Mr. E. B. Miles, had been appointed in the place of Miss E. A. Young, (now Mrs. Cozatt,) also a deaf-mute, who had been a faithful and much valued teacher for several years.

Two deaths among the pupils had occurred in 1859, one from erysipelas, and one from putrid sore throat. Previous to this there had been only three cases of death since 1835.

Thirty-seven acres of first-rate farming land, at a convenient distance, had been purchased, at a hundred and twenty-five dollars per acre; besides a small lot at five hundred dollars, to enlarge the ground around the buildings.

For the employment of the larger boys out of school-hours, it would appear that they are distributed among the shops of fifteen different proprietors in the neighborhood, at the following trades, viz., printing, tin-work, blacksmithing, carriage and coach-making, saddle-making, gun-smithing, carpentry, cabinet-making, and working in marble. The girls attend to sewing and household work, to the latter of which, the Report says that some parents are so unwise as to object, and states that, "A few years ago, a couple of young women were actually taken from the Institution for this cause; and their education sacrificed, because they were regarded with too much foolish tenderness to be allowed to make up their own beds, clean their own rooms, and wash the plates in which they themselves ate, even when supported at the public expense."

The roof of the new building was blown off by a violent hurricane, and being again replaced, took fire by the carelessness of the tinnerns employed in covering it, so as to cause considerable damage.

We find two lists of pupils, one for each of the two years, both of course composed in great part of the same names. We will give the summary of each, side by side :

	1857-8.	1858-9.
Total,	90	109
Males,	48	56
Females,	42	53
Totally deaf,	39	48
Hear more or less,	49	58
Doubtful,	2	2
Speak more or less,	14	15
Congenitally deaf,	37	45
Deaf by known disease,	46	44
Cause not ascertained,	3	6
Disease, unknown,	1	7
Doubtful, congenital or acquired,	3	2*

The numbers for deafness caused by scarlet fever are 6 and 7.

We have also a continuation of the catalogue of the pupils from the commencement of the Institution, amounting in all to 399. We would suggest that the statistics would be in a more serviceable shape, if the summary on the points specified above could also be brought down from the beginning, or from whatever time the records commence furnishing the data. A good feature in these statistics is the introduction of the points in relation to degree of deafness, and the retaining of speech, which have commonly been neglected.

The Report invites attention to the specification of the causes of deafness, as showing that proper care would do much to avert the misfortune and diminish its frequency; adding, that some of the congenital cases undoubtedly result from the want of proper comfort and care for the mother, previous to the birth of the child. It affirms also that from ten to twenty per

* Slight discrepancies appear on a comparison of items with the "total," in the second column.

cent. of deaf-mutes are the children of cousins; and advocates the propriety of laws prohibiting such intermarriages. It does not consider deafness properly hereditary, except in a very few families. We have in the catalogue of present pupils, three of the Hoagland family and name, in relation to one of whom the remarks are, "Congenital; father, two brothers, two sisters, three cousins, seven second cousins, deaf and dumb;" and we have two named Reed, and upon one of them the remarks are, "Congenital; father, brother, sister and uncle deaf and dumb. A branch of the Hoagland family." We should like to see the genealogy of this family fully drawn out.

The Report gives us the arrangement of the classes and studies for each of the two years, and also the rank sustained by each pupil, under the several heads of application, improvement, and behavior, as denoted by numbers from 1 to 5. The plan of thus placing on a public record the merits of each pupil, is a new one, and might prove a powerful incentive. We are not certain but that the plan of simply sending periodically to the parents a similar record of the class to which the child belongs, might prove on the whole more efficient, as tending less to the discouragement of those of weaker capacity.

The text books named as in use are, the Bible, Ackerman's Natural History, Goodrich's Second Reader, Abbott's "Common Things," Cornell's and Morse's Geographies, Smith's Arithmetic, Monteith's Youth's History of the United States, Dr. Peet's Scripture Lessons, and his Course of Instruction, Part I.; besides which, others are referred to, not designated by their particular titles, as English Grammar, and Roman and English History. We notice that "*oral*" instruction is mentioned repeatedly in distinction from that given in writing, which of course does not here mean *by word of mouth*; yet however convenient it would be, it can hardly be considered allowable to employ the term in the sense we suppose intended.

The expenses of the two years for current support, averaged over \$12,000 per annum.

The tax commissioners of the counties are required by law to report the names of all deaf-mutes within their respective limits. The returns have been imperfect, but so far as they have been made, the list is given in the Report.

OHIO.

The Thirty-third Annual Report of the Ohio Institution for the Deaf and Dumb, for the year 1859, informs us of no essential change in the condition of the Institution. The Rev. Collins Stone continues the Superintendent, with the same corps of teachers, eight in number, as before. The Report urges again the need of a new edifice, an appropriation for which, we learn with regret, failed again of passing, at the recent session of the legislature, though lost by but a single vote. The insufficiency of the present accommodations is represented as so great, that not more than half of those who ought to be there, can now be admitted, with the utmost crowding; and instead of inviting and searching out those who are proper subjects for the privileges of the Institution, it is necessary constantly to reject numerous applicants. Surely, the great and growing state of Ohio, though it labors under a somewhat onerous burden of taxation, ought not to hesitate and procrastinate in a case like this. During the year, the establishment has been furnished throughout with new single bedsteads of iron, and hair mattresses, with suitable bed-clothing. Also, a well-furnished gymnasium has been erected for the male pupils, and a new fence built around the lot. Stoves for coal have been substituted for the old furnaces in which wood was used. There are no work-shops for the boys, but they had done a great deal of out-door work of various kinds, and the girls accomplished a large amount of sewing, besides household work. The number of pupils at the close of the year was 158; males, 90; females, 68. The disbursements of the year, were, for current expenses, \$21,392, and for improvements and repairs, \$3,750.

The Report of the Superintendent has some just and forcible remarks on the subject of quackery in respect to the cure of deafness; such as can not be too often presented to the attention of the friends of deaf-mutes. The question in regard to teaching articulation and lip-reading, is also discussed; and while admitting that instruction in these arts should be given to semi-mutes, the futility of throwing away efforts to this end,

in the case of those properly deaf and dumb, except in instances of rare occurrence, is conclusively demonstrated. There is a question in this connection, which there was no occasion to consider in the Report, but which may yet become one of practical concern, that is, whether the class of semi-mutes should be instructed under a method so distinct as to require their entire separation from the mass of the deaf and dumb, or should be educated with the others as at present, and receive, besides, such special instruction as their own case requires.

The document embraces also the Report of a select committee to the legislature on the subject of the mechanical training of the deaf and dumb, which was inserted in Vol. XI., No. 2, of the *Annals*.

The Physician's Report represents the health of the pupils as having been uniformly good, with the exception of one case of serious disease resulting from constitutional causes.

INDIANA.

The Fifteenth Report of the Indiana Institution for the Deaf and Dumb, for 1858, failed to reach us when it was issued. We shall notice it now, together with the Sixteenth, for the year ending November, 1859.

The Fifteenth Report informs us that the Institution had almost entirely recovered from the evil effects of the suspension for want of funds in 1857, and both Reports represent it as in a highly flourishing condition. It continued under the superintendence of Thomas Mac Intire, A. M.; and the assistant teachers, in 1859, were seven, two of them deaf-mutes. Mr. W. S. Marshall, a recent college-graduate, had taken the place of Miss Trask, who resigned to take a similar situation in the Illinois Institution. Miss Very, also, in 1858, resigned her place as teacher. Miss Gillett, the matron, had resigned, and was succeeded by Miss Taylor, previously the assistant matron.

The health of the inmates had been remarkably good. For three years the only case of death was in January, 1859, the result of chronic epilepsy. The only diseases in 1858, were influenza and mild attacks of chills and fever.

The number of pupils at the close of the term in 1859, was 147 ; more than 90 of whom were males. The expenses for current support were, for 1858, about \$22,900 ; for 1859, \$27,400 ; both inclusive of repairs and furniture, but not of shop expenses.

Shoe-making and cabinet-making are carried on ; coopering having been abandoned. The net profits of the shops for 1859, were \$655.86. Their influence was good, with the exception that some of the boys, after learning how to make a shoe, had been disposed to quit the school for the purpose of turning their skill at once to their own pecuniary account. The Superintendent recommends that steam power be provided to propel machinery in the cabinet shop.

The following table is given in the Report to show that Indiana has on her list of State beneficiaries, a greater number of deaf-mutes in proportion to the population, than any other of the Eastern or Middle States, taking the numbers according to the recent Reports.

States.	Population.	No. State Beneficiaries.	Ratio.
Maine,	583,169	43	1.13,095
New Hampshire, . .	317,976	16	1.19,873
Vermont,	314,120	27	1.11,634
Massachusetts, . .	991,514	86	1.10,575
Rhode Island, . .	147,545	12	1.12,295
Connecticut, . . .	370,792	42	1. 8,828
New York,	3,097,394	250	1.12,389
Pennsylvania, . . .	2,311,786	125	1.18,486
New Jersey, . . .	489,466	24	1.20,311
Delaware,	90,616	12	1. 7,478
Ohio,	1,980,427	150	1.13,203
Maryland,	492,666	19	1.25,929
Indiana,	988,416	147	1. 6,725

Upon this we would remark, that the portion of the population of Indiana between the ages of 5 and 10, amounted in 1850, to 155,932 ; and in Massachusetts, to only 101,845 ; in Connecticut, to 38,344 ; and in New York, to 372,139. These in 1860, would, if living, be between the ages of 15 and 20. The ratio of the numbers of deaf-mute beneficiaries as above,

to the numbers for this portion of the population, is, for Connecticut, 1:913; for Indiana, 1:1061; for Massachusetts, 1:1184; for New York, 1:1488. It is also to be considered, that the population of the West has increased more rapidly within the last ten years than the East. There is also a somewhat greater range of age in the pupils at the Western Institutions than at the Eastern, those of suitable age having in previous years been more generally educated in the Eastern States than in the Western. We think at least, that the range is greater, though there are more of tender age in Eastern than in Western Institutions.

Still, the conviction is expressed in the Report, that there is in Indiana, a large number of suitable subjects for admission to the Institution, females particularly, who have not yet availed themselves of the privilege.

Mention is made of the public examination of the pupils yearly at the close of the term; in 1858, in the first instance. At the close, "certificates of the standing of each are distributed to all the members of the several classes."

The desirableness of heating the building by steam is again urged in the Fifteenth Report, and Gould's apparatus is recommended, and reasons in its favor are quoted from the report of an architect on the subject. The experiment with the benzole gas for light, had proved a failure, on account of the many contingencies liable to interfere with the perfect working of the apparatus. Gas, however, had been introduced from the city gas-works, and the advantage was considered as cheaply purchased at the cost of \$1,700 paid to the company, to defray in part the expense of making the connection.

In 1859, the plan of financial management which had been in force since 1852, was changed by act of the legislature, so as to devolve the responsibility upon the Trustees, instead of having the Superintendent responsible directly and solely to the disbursing officers of the State.

The conclusion of the Sixteenth Report, remarks upon the beneficent results that had been realized in consequence of the operations of the Institution, which had then extended over a period of fifteen years.

SOUTH CAROLINA.

The Eleventh Report of the South Carolina Institution for the Deaf and Dumb and the Blind, is for the year ending October, 1859.

The location is at Cedar Spring, four miles south of the town of Spartanburg, and on the line of railroad from Columbia. Principal, Mr. N. P. Walker, with one male and one female assistant teacher for the deaf and dumb, and a principal instructor, and a female assistant for the blind.

The new building, consisting of "the main part and the east wing," was nearly finished, and was to cost \$32,578. Some further expense would, however, be necessary for its entire completion. Kitchen, out-houses and other improvements and furniture were to cost \$7,802.

The current expenses of the year were about \$6,550. Number of pupils, twenty deaf and dumb, and fourteen blind. An increase is expected after the completion of the buildings.

The location is represented as unsurpassed for beauty and healthfulness. The health of the inmates had been good, with the exception of a blind girl who died of pneumonia, contracted while on the way in coming to connect herself with the Institution.

The arrangements for the comfort and convenience of the pupils in their lodging-rooms are quite complete, each having a separate wardrobe, drawers, wash-stand, &c.

"On all occasions when the weather will permit, morning and evening walks and exercise are taken in the open air." There is also a boot-shop, and one for broom-making.

There is also a "home department," "designed for such deaf-mutes or blind, as are willing to labor for their support, but have not the means to do so without aid," and "particularly intended for orphans and others not otherwise provided for."

Specimens of composition by both blind and deaf-mute pupils are annexed to the Report.

WISCONSIN.

The Eighth Annual Report of the Wisconsin Institute for the Deaf and Dumb, for the year 1859, embraces the Report of the Trustees to the Legislature, accompanied by that of the Principal, Mr. J. S. Officer, of the Building Committee, the Architect, and the Physician.

The number of instructors besides the Principal was four. Number of pupils at date of Report, 73; males, 48; females, 25. Current expenses for the year \$13,069.

The main or central building had been completed. The Trustees took the responsibility of accomplishing this, at an expense of \$10,407, though the legislature had appropriated for the purpose but \$4,000, or less than half the sum which had been asked for; making the whole cost of the main building, \$31,407; the east transverse and lateral wings having been previously erected at a further cost of \$7,000; and the west wings being not yet needed. The appropriations for outside improvements, from the first, have amounted to \$5,500. More is yet needed for this purpose. The architect also recommends steam apparatus for heating the buildings, and gas-works and fixtures for light, and provision for a supply of water throughout the buildings by hydraulic rams, and a vegetable cellar apart from the inhabited buildings, with a wood-room above; all of which would cost more than \$10,000.

The aim of the instruction is stated as being not only to inform, but chiefly to discipline the mind, and the pupils had afforded by their diligence and their interest in study, gratifying evidence of success attained in this end.

A threatening obstacle to the usefulness of the Institution which had presented itself in a law enacted by the legislature previous to the last, requiring indigence as a condition for gratuitous admission, had been happily removed by the repeal of the law. Still the number of pupils did not exceed half the estimated number of the deaf and dumb in the State who are of a proper age for instruction. The Report dwells particularly upon the causes to which this result is owing, and the means to counteract them. Many persons have never even

heard of the Institution. Others have no knowledge of its purposes. Then, there is often on the part of parents, indifference, or a mercenary spirit, or poverty, or a foolish indulgence, or excessive anxiety and apprehension, leading them to withhold their children from the Institution. The means to be employed are the diffusion of information by reports and circulars, and through the newspapers, together with the agency of benevolent persons, especially ministers, physicians, and school-teachers, in finding out the deaf and dumb, and in using influence and effort in their behalf. A circular had, during the year, been issued by the Institution, printed on a broad sheet, with a handsome plate of the buildings, and the manual alphabet, and a brief statement in relation to the Institution; of which several thousands were distributed over the State, and many posted up in public places. It was proposed also before long to make a tour for exhibition.

The exceptions to uniform good health had consisted of slight ailments and a few cases of chronic disease.

LOUISIANA.

We have the Eighth Annual Report of the Institution for the Deaf and Dumb and the Blind, presented to the General Assembly of the State of Louisiana, January, 1860. The location is at Baton Rouge. The General Superintendent was Mr. James S. Brown. There were four other instructors in the deaf-mute department; and on the list we find the names of John D. Kerr, A. B., and Edwin H. Mounger, A. B., in place of G. S. Thomas, A. B., and Mr. T. F. Kendall, which were in the Report of the previous year. The number of pupils was 77; 63 deaf-mutes and 14 blind; males, 44; females, 33. The expenses for 1859, were \$24,343, including, for repairs and improvements, \$1,080, and for printing office, \$1,685.

The first instance of the death of a pupil within the walls of the Institution had occurred during the year, in the case of a young lady, who brought the disease with her, putrid sore throat, from her home.

The Report bears the imprint of the Institution, and is a

more than commonly handsome specimen of typographical work. Inasmuch as the establishment of the printing department has had an important bearing upon events which have transpired since the presentation of this Report, as well as on account of the interest of the matter itself, we extract the following :—

“By an Act approved March 16, 1859, we were authorized to introduce printing for the purpose of instructing the pupils. This has been done, by the purchase of a press and printing materials, and the employment of a foreman, at a total expense of \$1,685.18. The boys engaged in setting type and press-work, have succeeded beyond all our expectations. They have learned with two-fold the rapidity of speaking persons, under similar circumstances. Specimens of their work may now be seen at the Printing Office in the Institution. We are required by law to give over this report to the State Printer ; and have done so, but the pupils now lay on your tables *this specimen of their own work*, from the manuscript copy, in the same form. We now speak from certain knowledge, when we state that these Mute pupils can become accomplished printers. They are passionately fond of the occupation, and would, at almost any time, rather engage in it than in their ordinary recreations. Their Teachers, also, find that it furnishes a most important auxiliary to the department of instruction : a good scholar and a good printer can be made of a Mute, sooner than it would be possible to render him either alone.”

A plan is also earnestly recommended, with a view to the bringing of work to the office, and thereby reducing materially the expense of the Institution to the State ; which is, that the Legislature order the printing of School Libraries, to be distributed to all the School Districts over the State, also that a project already proposed for printing a “Journal of Education,” be carried into effect, and the work be done at the Institution. Mention is also made of the proposition to print a “Dictionary of Signs for the Deaf and Dumb,” [which it is understood Mr. Brown has prepared.] The Report states that “The General Superintendent of the Institution has, at his own expense, procured one of the most extensive fonts in the

United States, for printing for the Blind: by a peculiar form of this type, the only font which has been thus cast, the Blind themselves can readily compose any thing which has ever been printed for them to read." This would save the necessity of purchasing books for the blind. It is added, "We have employed, at a reasonable compensation, a printer, who in addition to his regular trade, understands stereotyping, electrotyping, lithographing and engraving, so that if it becomes necessary, these additional branches can be introduced without the increased expense for a foreman for each."

A shop had been provided, and a first-rate mechanic, himself blind, was employed to superintend the manufacture of brooms and brushes. A carpenter was also employed, who would teach that trade to such of the boys as might desire it.

The success of the entire industrial establishment, is pronounced as depending mainly on the encouragement given the printing department. "If no printing is ordered to be done, the Printing Office can only be sustained by an annual appropriation of some fifteen hundred dollars."

Mention is made of the exploration of the city of New Orleans by the General Superintendent, in search of deaf and blind children, and of its result, as fully doubling the number of pupils from that city.

Sundry measures are recommended, namely, the erection of an iron fence around the premises, "the securing of permanent servants" by purchase, the heating of the buildings by steam, in place of the stoves now in use, and some modification of the law, such that the embarrassing delay which had been suffered in realizing the quarterly installments of the State appropriation, might be avoided.

The Report concludes with mentioning in terms of the highest commendation, the valuable services of the General Superintendent of the Institution.

We are sorry to have to add that the prosperous state of things indicated in the Report has experienced a sudden reverse. It appears that opposition has arisen to the favorite plan of the Superintendent for establishing a large printing office; on the ground, so far as we are informed, of an appre-

hension that its successful execution would result in the transfer of all the State printing to the office of the Institution. The Board of Administrators, as it is styled, which is appointed by the Governor, was so reconstituted in March last, as to give a majority opposed to Mr. Brown, and the result has been the removal by dismissal or resignation, of every person who held office under the Board, in the Institution. A citizen, without experience as an instructor, was appointed General Superintendent. Disorder was of course in the ascendant, and it became necessary to dismiss to their homes, in anticipation of the regular vacation, such of the pupils as had not been previously withdrawn. We learn these facts from a printed letter of Mr. Brown, dated at the Institution, June 14th, addressed "To the Friends of the Mutes and the Blind," which gives a minute detail of matters connected with the affair, and protests in no measured terms against the action of the majority of the Board. The letter is "published by A. H. Kay, New Orleans," who was the foreman of the printing office of the Institution.

We know not what is contemplated or likely to be done, but we trust that the misfortune, though such things are much to be regretted, will prove but temporary, and that, as has occurred in similar instances before, the Institution will yet outride the storm, and resume its career of usefulness. The reminder to us is, that too much care can not be exercised to keep the cause clear from contact with political affairs. Experience has also shown, by too many examples, that benevolent institutions which are under the absolute control of the State, can not reckon with certainty on a uniform and uninterrupted course of prosperity, and that therefore the endeavor should be made in their organization, to invest them with every possible safeguard which may tend to avert the danger. We make these remarks with no idea of reflecting upon any of the parties in the present case, which we do not regard as before us for adjudication.

Since the above was written, we learn that arrangements have been made, by which Mr. A. K. Martin, who has been for three or four years the Principal of the Mississippi Institution, is to take the place of Superintendent of the one in Louisiana.

Mr. Martin, (who, we ought to add, lest any one should be misled by an error which once found its way into the *Annals*, is not in the least deaf or dumb,) has the experience and ability which qualify him well for the situation.

IOWA.

The Third Report of the Iowa Institution for the Deaf and Dumb, is for the two years, 1858 and 1859. The Superintendent is Mr. W. E. Ijams, and there are three assistant instructors.

Enlarged accommodations were provided by the lease of the Park House, a former hotel in Iowa City, for two years from June, 1859, at a rental of \$60 per month, which will accommodate with comfort, fifty, and with a little crowding, sixty pupils. It has no considerable extent of grounds, and is otherwise only imperfectly suited for the purpose.

The pupils in general had enjoyed good health. Two of them died; one of lung-fever, and the other from an accidental fall.

Some general remarks are offered on the instruction of deaf-mutes, and occasion is taken to mention with commendation, "Tower's Grammar of Composition," as adapted to the wants of pupils who are somewhat advanced.

The census of the State for 1859, made return of 301 deaf-mutes,—about one in every 2,000 of the population. Of these, 80 in all have enjoyed the privileges of the Institution. The number present at the date of the Report was *fifty*.

Some steps had been taken in reference to providing for instruction in mechanical trades.

The expenses for the two years averaged nearly \$8,300 per year.

Of 61 pupils on the list for the two years, 16 were congenitally deaf; 25 from causes after birth; and of 20, nothing is stated.

Some remarks are made on the subject of a permanent location for the Institution, as this matter is yet undetermined; and the hope is expressed that, whenever and wherever the buildings shall be erected, the New York Institution may be

made the model, in its general features. It appears that the State has been less prompt in providing for the deaf and dumb in this respect than for the Insane and the Blind, and for institutions for general education. We trust that with the now returning tide of material prosperity, the claims of this class will not be much longer deferred.

TEXAS.

We have, under one cover, the Second and Third Annual Reports of the Texas Institution for the Deaf and Dumb, for the years 1858 and 1859. Austin is the location; the Principal is Mr. J. Van Nostrand; the assistant teacher is James S. Wells, a graduate of the New York Institution. The number of pupils at the date of the Second Report was 21; of the Third, 27. Expense for support, for year ending September 30, 1858, \$7,003; the following year, \$7,782; for the tract of land occupied, fifty-seven acres, \$5,500 was paid, and more than \$3,000 for enlarging buildings and for other improvements: all was defrayed by State appropriations. All the deaf and dumb of the State between the ages of ten and thirty years, are entitled to an education at the Institution, free of charge for board and tuition.

The pupils were employed out of school hours, in the garden and field, and in other out-door labors.

The report recommends that provision be made for introducing the trade of cabinet-making.

The necessity is also urged, of erecting as early as possible suitable and substantial buildings; those at present occupied being frail and temporary structures. The whole number of deaf-mutes in the State, of suitable age for instruction, is estimated at about 80.

DISTRICT OF COLUMBIA.

The Second Annual Report of the Columbia Institution for the Deaf and Dumb and Blind, (located near Washington City,) for the year ending June 30, 1859, is prefaced by an extract from the Report of the Secretary of the Interior to Congress, in reference to the Report of the Institution trans-

mitted by him to that body. The Report is from the President of the Institution, Hon. Amos Kendall, and accompanied by one from the Superintendent, Edward M. Gallaudet. There were *fourteen* deaf-mute and *seven* blind pupils during the year, all but one supported by the United States. The amount received from the government was \$5,451.96, and from subscriptions and other sources, \$1,158.32. As Congress had failed to appropriate funds for a new building, the President of the Institution erected an edifice sufficient for forty pupils, at his own expense, and as a gift to the Institution. The building was completed at the date of his Report, in November. He suggests, however, that, as more ground is desirable, and as the site, limited to three acres, is valuable, and the building suitable for a private residence, the premises might be exchanged for a site covering a larger tract, farther from the city, if provision should be made for buildings, which would in that case be required. This is regarded as desirable, in order to afford opportunity for instructing and exercising the pupils in agriculture and horticulture.

Mr. James Denison, a deaf-mute, was the assistant teacher of the deaf and dumb, and there were two female teachers of the blind, one for ordinary branches, and one in music.

We are informed that subsequent to the date of this Report, the legislature of Maryland have made an appropriation for the support of deaf-mute pupils from that State, at this Institution, instead of at Philadelphia, as heretofore; or rather, leaving it optional with the parents and guardians to send the children to either of these Institutions, as their convenience or preference might dictate.

GLASGOW, SCOTLAND.

We have before us the Thirty-ninth Annual Report of the Glasgow Institution for the Deaf and Dumb, for the year ending in June, 1860. The principal is Mr. Duncan Anderson, and there are three assistant teachers. Number of pupils at the close of the year, 76. Expenses of the year for current support were about £1,520. An addition had been made to the building, which, with furniture and other repairs, is set down at the further sum of £313.

The only case of death was, (in the words of the Report,) "that of a lovely child sent by its parents from New Zealand to the institution as a parlor boarder. She was the most interesting little creature that perhaps ever dwelt among us, and was the fondled pet of every one." The Directors remark, "The health of the pupils is always a matter of interest. Let it be kept in mind that deaf and dumb children are naturally unhealthy; indeed, it is from a certain weakness of constitution that the defect usually proceeds."

The Directors claim for the Institution the highest character, as respects the excellence of its management and the success in instruction, and award the credit thereof to the Principal, together with the matron, Mrs. Kinniburgh. They speak as follows, in announcing a projected publication by Mr. Anderson: "It is well known here, and throughout other kindred Institutions, that Mr. Anderson has earned for himself an enviable fame; his whole heart for thirty years has been devising means for promoting the system of education, and bringing it to the highest point of excellence; but at the present [time] especially it is gratifying to know that he is in the course of giving to the world the result of his practical experience, in the publication of a *Graduated Vocabulary and Dictionary* for the use of the Deaf and Dumb. To give the more confidence in the work, the well-known Mr. Baker, of Doncaster, has kindly agreed to revise the whole while going through the press, and the Directors take this opportunity of asking for the publication that amount of countenance on the part of the various institutions throughout this and other countries, which they feel satisfied it will be found worthy of receiving."

Of the instruction in drawing, the Report says, "Besides the ordinary branches of education, the art of drawing is continued to be successfully taught by Mr. Edward Lyne, of the School of Design, to whom the Directors tender their best thanks for his attention to the pupils; and in evidence of the proficiency they have attained, it may be remarked that four of them took prizes last year when competing before the government inspector."

A brief report is copied from the Glasgow Daily Herald, of the public annual examination in the School Hall of the Institution.

The Appendix to the Report contains about eighteen pages of compositions by the pupils of the several classes, which give evidence of careful and thorough instruction. The almost total absence of narrative is, however, somewhat remarkable; and the style of these compositions may, we presume, be taken as indicative of the prevailing style of instruction in the school. The language is mostly of the descriptive kind, consisting in great part of general statements in relation to the object or the topic which is chosen as the subject of the composition. Narrative would probably make a larger figure, and a greater variety would appear, in the compositions of pupils of any of our American schools.

The Report gives a list of annual subscriptions, in sums varying from one shilling to £3 3s, the whole amounting to about £500; also legacies, £164. Among the expenses of the year, there appears the following item: "Apprentice fund, (being sums expended in assisting apprentices while learning trades,) £36 11 6."

We shall look with interest for the Vocabulary and Dictionary, which is announced as in the course of preparation by Mr. Anderson; and the more so for the pleasant personal acquaintance we had the opportunity of forming with the author, on the occasion of his visit to America a few years since.

YORKSHIRE, ENGLAND.

The Yorkshire Institution for the Deaf and Dumb is located at Doncaster, and has been for many years, if not from the first, under the charge of Mr. Charles Baker as head-master. Mr. Baker is widely known by his series of elementary school-books, and by other writings on the subject of general education as well as on the education of the deaf and dumb. A valuable collection of articles from his pen was printed in 1842, under the title of "Contributions to publications of the Society for the Diffusion of Useful Knowledge, and the Central Society of Education."

We have in hand the Annual Reports of the Institution for the years 1857, '8, and '9, the 28th, 29th and 30th years of the Institution. The number of pupils had been from 99 to 104; the boys outnumbering the girls by from 13 to 20. Expenses, from £1,900 to £2,075. Each of the Reports gives the list of donations of five pounds and upwards, and the legacies to the Institution from the commencement in 1829; also the list of annual subscribers; also the catalogue of the pupils, with residence and parents' occupation, but without specifying the origin of the deafness.

There were six "Assistants," (teachers, we presume,) in 1859.

With these Reports, we received also the "Results of an Inquiry respecting the Former Pupils of the Yorkshire Institution," which, as deserving more than a passing notice, we have made the subject of a separate article on the preceding pages of this number.

We observe representations of both the one-hand and the two-hand alphabets, on the cover of the Yorkshire Reports.

HALIFAX, N. S.

The Second Annual Report of the Institution for the Deaf and Dumb, at Halifax, Nova Scotia, for 1859, represents the Institution as having advanced in prosperity and in the goodwill of the community for whose benefit it is designed. It has been supported in part by subscriptions, donations and collections, and in part by the Legislature of the Province, which granted £400 for the year, an increase of £100 over the year preceding. This legislative liberality, unprecedented elsewhere in the British Empire, is pertinently commented on as follows:—

"To Nova Scotia, I believe, belongs the honor, the noble distinction of having been the foremost among the Provinces of British North America practically to recognize, *through its Legislature*, the claims of the deaf and dumb. In this respect she has taken precedence of all the British North American Colonies, if not of all the dependencies of the empire. Indeed, so far as state provision for the deaf and dumb is concerned,

Nova Scotia has set an example which might and ought to be imitated by the mother country itself. It certainly does not seem consistent with the high character for enlightenment, liberality and philanthropy which Great Britain has deservedly earned among the nations of the earth, that while providing, to a great extent, for the education of her other children *from the national purse*, she has hitherto ignored the claims of her deaf-mute population, making no provision for them whatever, but leaving them altogether dependent for the blessings of Christian instruction and care, upon the precarious and fluctuating means derived from voluntary contributions."

This Report informs us that the example has begun to be followed by the Canadian Parliament, which has granted £100 to a school for the Deaf and Dumb, at Toronto, "originated by Mr. J. G. M'Gann, formerly of Ireland, and lately of the New York Institution for the Deaf and Dumb." We have learned, on inquiry, that Mr. M'Gann was employed for a few months at the New York Institution, chiefly in the capacity of writing clerk, and was never either a teacher or a pupil there. We hear that he is assisted in teaching by one or more former pupils of that Institution.

Mention is made as follows of the removal to a more desirable location,—“the Directors availed themselves of the opportunity of securing the delightful house and grounds in the north end of the city, known as Brunswick Villa, to which the Institution was removed in August last. Here we have spacious and lofty apartments, an imposing exterior, a picturesque and commanding view of the noble harbor and surrounding country for many miles, a large and excellent garden, stocked with fruit trees, ornamental shrubbery, shady walks, convenient out-buildings, and, what is most important, sufficient space for recreation within the bounds of the property. These advantages determined the Directors to assume the personal liability of the purchase money, which was over £1,600 (considered by competent judges to be a very reasonable price,) and they confidently rely upon the liberality of the public to relieve them from the pecuniary liabilities which they have thus incurred for a public object.”

There is a carpenter's shop connected with the Institution, in which some of the older male pupils have been employed more or less, and have made the school-room desks and benches, and done other work serviceable to the establishment.

The number of pupils was 30; 19 males, and 11 females; of whom six were day-scholars. The Principal is Mr. J. Scott Hutton, previously of the Edinburgh Institution. He has one assistant teacher.

The Appendix presents a considerable number of creditable specimens of pupils' compositions, including several which were selected as illustrating the ideas of deaf-mutes previous to instruction.

SUNDRY INSTITUTIONS.

Reports of the Virginia Institution have been issued, one for the years 1856 and '57, and one for 1858 and '59. The former we have not yet received. We learn from Dr. Merillat, that all the spare copies were lost in the fire which destroyed the shop building in October, 1858. We however defer our notice, hoping yet to procure a copy.

The Report of the American Asylum, at Hartford, which would have appeared last Spring, has been delayed in consequence of ill health on the part of the Principal, requiring a temporary relinquishment of official labor. We are happy to say that his health is improving; and the publication of the Report may be expected early in September.

The Asylum has had the pleasure of welcoming back to its service as an instructor, Mr. David E. Bartlet, who here took his initiation, in the four years from 1828 to 1832, and was after that for many years an assistant of Dr. Peet, at New York, but for some years past has conducted a private school for deaf-mutes, designed mainly for children whose friends might desire to give them such advantages, at an earlier age than would be suitable for admission to a public institution. Mr. Bartlet will still have in his family a few pupils of this class, employing such assistance as will enable him to do it without interference with his duties in the institution. The Asylum and the cause are to lose a valuable man in Mr. Sutton,

who, after a three years trial of school-room labor, has concluded to enter the legal profession. His place is to be filled by Mr. Noyes, who stepped off in the late breeze at the Louisiana Institution; to which we may therefore well apply the proverb, "Tis an ill wind that blows nobody any good." Mr. Ballard, a young deaf-mute teacher in the Asylum, has accepted the appointment of assistant teacher in the Columbia Institution; which he would not have received, were he not the man for the place.

We have had at Hartford the pleasure of a visit of a few days, from Mr. W. Palmer, who was appointed about a year since, as instructor and also vice-principal of the North Carolina Institution for the Deaf and Dumb, having given up for this the profession of the law, in which he was about to engage. Mr. Palmer appears to be entering upon his new position with a zeal, guided by good sense and intelligence, which will not fail to give him success. There is a small printing establishment connected with the Institution; and we have before us the first two numbers of a paper there printed by the deaf-mutes, and under Mr. Palmer's management, entitled "The Deaf Mute Casket," which is well got up.

We learn that Mr. S. F. Dunlap has retired from the position which he occupied for a time at the head of the Georgia Institution.

There is a school for deaf-mute and blind children of the African race, at Niagara City, N. Y., under the care of Dr. P. H. Skinner; who publishes also a semi-monthly paper, printed by himself, with his mute and blind assistants and pupils. Dr. Skinner first started a school at Washington City, which was the occasion of the establishment of the Columbia Institution. Complaints were there made of him and his school, which he maintains were gratuitous and prompted by unworthy motives.

Dr. S. is in error when he declares that colored children are excluded from all schools for deaf-mutes except his own. Such is not the fact. Not only is there no bar to their admission into some, if not all, institutions for the deaf and dumb in

the non-slaveholding states, with but one exception in our knowledge, but we do not remember the time when there have not actually been in the Asylum at Hartford, one or more children of this class; and perhaps the same might be said of New York; at least we know that numbers of them have been educated there.

Dr. Skinner's paper is furnished to subscribers at one dollar per year, and the profits from this source, together with donations, are the means by which the school is supported.

We have a pamphlet giving the proceedings on the occasion of the anniversary distribution of prizes, at the Imperial Institution for the Deaf and Dumb at Paris, August, 1859; which we shall notice more particularly in our next number.

NOTICES OF BOOKS.

BY THE EDITOR.

PRIMARY LESSONS FOR DEAF-MUTES. By J. A. Jacobs, A. M., Principal of the Kentucky Institution for the education of Deaf-Mutes. Part I. and Part II.

Mr. Jacob's book has been out a few months, and probably all American instructors of the Deaf and Dumb have had the opportunity of examining it for themselves.

The whole work amounts to 353 pages. The two Parts are bound separately. Part I. fills 152 pages, and gives, first, single words, the names of objects, then objects described by an adjective joined to a noun, and by simple combinations with the conjunction *and*, each of all these being represented by a cut; the remainder of the Part is occupied by groups of isolated sentences, illustrating rudimental forms of expression. The lessons in Part II. give, in connected language, descriptions, narratives, or explanations of, or remarks upon, objects or scenes exhibited in cuts. These are each preceded, as far as p. 307, by examples illustrative of words and phrases which they employ, and followed, as far as page 242, by questions upon the respective lessons. Near the close of the book are

13 pages of miscellaneous questions. Through nearly all the book, extensive use is made of cuts; and several are presented in nearly every lesson. The author has aimed, as far as possible, to make the lessons instructive in other things, at the same time that they answer the main end of giving a knowledge of language.

The book, viewed in its details, appears to be a successful carrying out of the plan which was adopted for its construction. The plan has features of unquestionable merit; but in regard to the best general plan for a work of this description, there is more or less diversity of opinion. If the editor were to give his individual views, he would say that connected language should be introduced earlier, and relied upon more, than has been done by Mr. Jacobs. The past tense is the form of the verb which we would use first and chiefly. We would come as soon as possible to the complete sentence, embracing at first, of course, only the simplest elements, and would work in by degrees, the other elements which render the sentence more and more complex. We would also use a larger proportion of narrative than Mr. Jacobs has done, because this presents a closer and more orderly connection of sentences than most other forms of composition. Thus the use of connecting and of pronominal words is better exhibited, and the whole is more readily and firmly impressed on the memory; while it is also, in general, better adapted to awaken interest.

Some of the larger cuts might have served an additional purpose, if they had been made each the subject of every possible question within the range of the pupil's capacity. Such an exercise is a highly useful one, and at least a few examples, to serve as a hint and model for the teacher, might have been inserted, we think, with advantage.

It becomes the critic, of course, to show himself more wise than the author. Having acquitted ourselves of what our vocation seemed to us to demand in this regard, we take pleasure in saying without qualification, that, in preparing and publishing this book, Mr. Jacobs has certainly done a good work, which deserves thanks and high commendation from every one interested in the education of the deaf and dumb;

though this addition to his otherwise life-long devotion to the cause, was not needed to entitle the author to a high place among the benefactors of the deaf-mute.

If we are ever to be furnished with a course of lessons for the deaf and dumb, which shall be accepted by all as the *ne plus ultra* of perfection, it will probably be only as a final result, after many trials which shall come more or less near to the attainment of the end to be desired. In the mean time, the test of actual use will best determine which one is to be preferred rather than another. To this test we heartily commend the Primary Lessons by Mr. Jacobs.

In the preface, the author has given his general views on the method to be pursued in the instruction of the deaf and dumb, and furnished some specific directions which will be found useful for a young teacher. We must take exception to the rule, as laid down by him, in relation to following etymology, in instituting a general sign for a word. To admit the principle in any but a very limited application, will mislead and confound, rather than aid. The word *investigate*, the example given by Mr. Jacobs, does not, in our view, fall within the allowable limit. Something of the sort was requisite in the old way of *dictation* by methodical signs, but appears not at all essential to the general method laid down by Mr. Jacobs.

PICTURE LESSONS FOR BOYS AND GIRLS. Translated and adapted from the French of M. Valade-Gabel, by Charles Baker, Headmaster of the Yorkshire Institution for the Deaf and Dumb. London: Wertheim and Macintosh, 24 Paternoster Row.

This little book was prepared expressly for the deaf and dumb, either for private reading or for use in the school; and quite a gem it is, or perhaps we might better say, a string or circle of beautiful little pearls or gems. The book is composed of a hundred and ten distinct articles or sections, the first ninety-six having each a separate page; and each is descriptive of some trait of character, or variety of human condition, or, in a few instances, some physical peculiarity. Each quality or trait is represented as embodied in an individual, generally of some particular relation or condition in life, every one dis-

tinguished by a proper name, and each section is headed by an appropriate cut. Each description amounts to an analysis by way of example, of the complex notion expressed by the general term; just such an analysis as the skillful teacher always gives, either by signs or in words. The idea was a happy one; and the simplicity of expression, and apt selection and vivid and rapid presentation of particulars converging upon the one point in each instance, leave little if any thing to be desired. No doubt, teachers may use the book in some way to advantage.

M. Valade-Gabel is one of the ablest living instructors of the deaf and dumb; was first a teacher in the Paris Institution, then at the head of the school at Bordeaux, and afterwards resumed his connection with the Institution at Paris, which, however, we think he may have since resigned. An introduction to this book, gives some of his views on the instruction of the deaf and dumb. He avows somewhat extreme opinions in favor of the disuse of natural signs, and recommends a method which would employ them only as a means of discovering what ideas the pupil has acquired by other means. He is profound; but perhaps so much so, or in such a way, as to be not sufficiently practical.

THE CIRCLE OF KNOWLEDGE. Gradation I.; Gradation II.; Gradation III. By Charles Baker, Headmaster of the Yorkshire Institution for the Deaf and Dumb. London: Thomas Varty, Educational Depository; and Wertheim, Macintosh and Hunt.

THE BOOK OF BIBLE HISTORY. Gradation I.; Gradation II.; Gradation III. By Charles Baker, Headmaster, &c.

CATECHETICAL EXERCISES FOR BIBLE CLASSES, to be answered in the words of Scripture. By Charles Baker, Headmaster, &c.

DESCRIPTIVE CATALOGUE and Specimen Pages of Charles Baker's Educational Works.

We have received copies of the above named publications by Mr. Baker, with a circular, stating that he had forwarded a similar package of his publications to each Institution for the Deaf and Dumb in the United States. The books are designed for use in ordinary schools as well as for the deaf and dumb.

We should infer from the opinions of teachers and notices of the press, as quoted in the Descriptive Catalogue, that they are used somewhat extensively in British schools. The Circle of Knowledge has been translated into Chinese, by the London Missionary Society.

The peculiarity of these books is the plan of graduation, in adaptation to children of different ages. The three Gradations form three distinct volumes, having each one precisely the same index of subjects, each higher gradation being an expansion of the one below ; and each one that precedes being not only more brief, but easier and more simple in thought and expression, than the one that follows.

The Circle of Knowledge is an epitome of elementary facts, chiefly in relation to common things, under a systematic arrangement. The chief general divisions are, the body and its parts ; the earth ; the air and the heavens ; substances ; time ; climates ; social life ; government ; commerce ; matter ; the mechanical powers ; the senses ; attributes of God. Each Gradation has also appended, some spirited short poems, adapted for children. The Bible History is an outline of the historical facts of the Old Testament only.

Each Gradation of both the Circle of Knowledge and the Bible History, has also a Manual Edition, designed chiefly for the use of teachers, and furnished with explanatory matter, both in relation to words and things, with questions also on the lessons. Besides these, there is a Manual for Collective Teaching, which gives for the teacher some models of exercises upon objects.

The Catechetical Exercises for Bible Classes, appear to us to be an excellent book of the kind. It is confined to the Old Testament. The book is furnished with a number of maps adapted to the different periods of the history.

These books of Mr. Baker are well worthy of attention, both from teachers of the deaf and dumb, and from teachers of our common schools.

We should add, that Gradation I. of each series is got up also in the form of Tablet Lessons, printed in large, heavy-faced type, so as to be visible to a whole class at once. We

think it exceedingly desirable, in teaching the deaf and dumb, to have the lessons of the early part of the course printed in this style and pasted upon cards, for school room use, as well as to have them in book form in the hands of the pupils.

The publishers state that, "in addition to the large demand for Mr. Baker's works in the United Kingdom, they have been adopted in many schools in India, the West Indies, and other colonies," and that one series has been translated, as above-mentioned, into Chinese, and printed at Hong Kong.

MISCELLANEOUS.

OBITUARY OF FANNY JANE OGDEN.

To gather the fragments of a broken and seemingly imperfect life, and string them like a breviary for the hearts of friends to wear, is ever a mournful duty. The most painful part of such a labor is taken away, however, when the disjointed pieces are found to form a perfect figure and to answer the end of a divine purpose. Human life and its results are not to be judged by its scope. The geometric circle of a hand-breadth radius is as perfect a figure as one which encircles the world with a zone, and so the man or woman who, taking that most imperfect of all things, a natural heart, inscribes within it the divine circle of truth and love, is not least in the sight of God, though their influence may never have extended beyond the hearthstone.

Granting this, Fanny Jane Ogden, the subject of the present memoir, accomplished the great purpose of life. She was born at South Middletown, Orange county, N. Y., on the 14th of March, 1834, and for four years gladdened the hearts of friends by her childish prattle, and the future promise of a bright intellect, at the end of which time scarlet fever laid her on a bed of sickness, so nigh unto death that she heard echoes from the spirit land, and God sealed her ears to "meaner melodies," and destined her henceforth to walk a silent child of earth.

We pass by the years, blank to her, save in the nameless offices of love exercised towards her, which followed this sad event, till the age of fifteen, when she entered the New York Institution, in which she spent five years. There she evinced those qualities both of mind and heart, which endeared her to all connected with the development of either. Her intellectual advancement was very rapid, and for the time she was in the Institution, her attainments were remarkable. But to be good is better than to be great, and it is her moral qualities that make her so dear to the recollection of the living.

She early recognized the relations in which she stood to her Saviour, and at once acknowledged his claims upon her. From that time she exhibited a beauty of Christian virtue and symmetry of character rarely to be met with, and which continued to the end of her sorrowful pilgrimage. Before finishing the course of instruction, she was obliged to leave the Institution, on account of a disease which afterwards developed into confirmed dropsy, and baffled all medical skill. For five years her sufferings were intense, and yet from her sick bed, she taught lessons of faith, patience and resignation, never to be forgotten.

Though anxious to recover and return to school, she seemed to acquiesce perfectly in her Heavenly Father's will. Gratitude to her teachers, who had pointed her to the way of life, and to those who had had the care of her at the Institution, she showed in a remarkable degree, and would often tell how much she loved "Father Peet," as she affectionately styled the venerable Principal. Just before she died, her mother asked her if she "loved her Saviour?" With a strange wonder in her eye, she replied, "to be sure I do." And so dying, as she had lived, a Christian, she resumed the lost faculties of speech and hearing on the 29th of September, 1859. W.

THE PROJECT OF A SCHOOL FOR DEAF-MUTES IN MASSACHUSETTS.

SOME deaf-mutes living within and about Boston, have for some time cherished the idea of having an institution for the deaf and dumb established in that city. To accomplish this object, they attempted to induce action on the part of the

Legislature of the State, the winter before the last, in the first instance ; and again last winter they renewed the application with increased urgency. The Committee on Humane and Charitable Institutions, to whom the subject was in each instance referred, after affording the petitioners a full hearing, and after visiting the Hartford Asylum, where the State now educates her deaf-mute children, and giving the whole matter a careful examination, reported alike the first time and the second, that the petitioners have leave to withdraw.

It is natural enough that the deaf-mutes in Boston should like to have an institution of the kind, in the city of their residence. But the course taken by some of the leaders in this movement has, we regret to say, been neither proper or becoming in itself, nor well calculated to accomplish the end they had in view ; and if to be considered as a result of the training they received at Hartford, would certainly be a valid argument in favor of a better school at Boston. We are always glad to see and encourage a commendable ambition on the part of our deaf-mute friends ; but are sorry to see among them any examples of that “ vaulting ambition, which o’erleaps itself and falls on the other side.”

The pupil of the Pennsylvania Institution, of whom mention is made in the Report, as having been appointed Recorder of Deeds, is Mr. Joseph Saeger, of Allentown, who was elected by the popular vote, to that office in Lehigh County, Penn.

Considerable interest was expressed by some of the Japanese, on their late visit to New York, in the manner of instructing the deaf and dumb, as witnessed by them at the New York Institution.

Our pages being filled, we are obliged to defer a number of miscellaneous items.

AMERICAN ANNALS
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THE DUTIES, RESPONSIBILITIES AND QUALIFICATIONS
OF THE PRINCIPAL OF AN INSTITUTION FOR THE IN-
STRUCTION OF THE DEAF AND DUMB.

BY HARVEY P. PEET, LL. D.

THE responsibilities of the Principal of an Institution for the Deaf and Dumb are high and solemn, and his duties multifarious. His qualifications should, therefore, be of a proportionate solidity and variety. Much depends on a happy adaptation of the faculties, physical, mental, and moral, much on education, and still more on careful self-culture.

For the many young teachers to whom the office of Principal of an Institution, as the crowning prize of their profession, offers an incentive to diligence and faithfulness,—for the many boards of directors, or trustees, on whom will rest the weighty responsibility of a selection for this most important office,—and last, not least, for the many Principals whose duties press upon their consciences, and who are anxious both to meet the daily requirements of the present, and yet find time for the efforts that should keep them up with the progress of improvement in our art,—a few words of counsel may be acceptable, from one who, as an assistant teacher for nine years, and as the executive head of a large institution for thirty years, has had an unusually long and varied experience.

And first, we remark that none but an experienced practical teacher, should be selected as the head of an institution. This, to most minds, would seem too plain a proposition for argument ; and the fact, that when a school for the deaf and dumb and a school for the blind have been joined together, this principle has sometimes been overruled by other considerations, in selecting the common head of the united establishment, ought to be a strong argument against such incongruous unions.

For, the Principal, if he does not teach statedly in person one of the higher classes, should still be qualified to do so occasionally, whenever the illness or absence of a teacher may make it necessary. Moreover, if he is not a practical teacher himself, he can not judge of the qualifications of his assistants, whom it is assumed he is to select, at least virtually, for a reasonable and conscientious board of directors will wisely leave the selection of the teachers and other employees to the Principal.

Again, and this is a matter of very high importance, if it is desired that there should be any uniformity of system in the school, any general improvement of processes, or any training of young teachers,—the Principal should spend, when his other duties will permit, a portion of each day in some one of the classes, giving models of lessons and exercises, showing by practical example how order is maintained and interest excited, seeing that the course of instruction is faithfully carried out, and watching its working, that he may devise improvements, whether of the course of lessons, or of the processes of instruction. He should be prepared also, to help the inexperienced teachers out of difficulties, whenever they are at a loss for the best sign, or for the best mode of illustration in a given case. By this course, the usefulness and efficiency of the school will be continually increased by the improvement of its sign-dialect, the perfection of its methods, and the thorough training of its teachers. And at the same time the Principal will keep his own professional knowledge bright and keen by constant use.

We may add, that the Principal who is not a teacher, will

hardly be able without embarrassment to conduct examinations and exhibitions of his pupils in public or before legislative bodies ; occasions where so much depends on the practical ability and tact of the officiating teacher.

It follows, that the Principal of an institution for deaf-mutes should possess not merely in a moderate, but in an eminent degree, all the qualifications of the teacher of a class of deaf-mutes ; and that those only should be considered eligible for the greater office, who have evinced more than average diligence, faithfulness, and efficiency in the less.

Though the proposition just laid down, which we apprehend will meet with universal assent, (however practical difficulties may in some rare cases cause it to be disregarded,) may seem to cover the whole ground,—yet if we come down to particulars, we shall find that in addition to the qualifications of an efficient teacher, others are demanded in a Principal.

For the Principal, in many cases, ceases to teach a class personally, and in all cases, has various other duties super-added to the business of instruction. He must arrange the classes ; prescribe or at least sanction the course of study for each ; maintain the discipline of the whole school ; conduct an extensive correspondence with friends and relatives of deaf-mutes ; receive visitors ; exercise such an oversight of the domestic affairs as shall secure both economy and comfort ; be able to judge of the qualifications and faithfulness of the master mechanics ; urge upon the members of his Board of Directors, measures of improvement ; watch over the property of the institution ; and take the leading part in urging the claims of the deaf and dumb before the public, and the legislature of his state ; prepare the annual reports ; and generally, by occasional exhibitions, addresses and publications, maintain the reputation of his school at home and abroad. To do all this, not merely passably, but well, evidently requires more than average powers of body and mind.

To come to particulars : A good physical constitution is a very important qualification. That the illness of a teacher is a source of loss or embarrassment to the institution, and the illness of the Principal a source of still greater loss and em-

barrassment, is a self-evident proposition. The occasional loss of a few days by sickness is what all men may expect; but no Principal can efficiently discharge his duties without good general health.

The Principal also should be of at least average physical power, and of more than average nerve. Whatever difference of opinion may prevail on the subject of corporeal punishment in a school, there can be none on the necessity that a teacher, by his mere power of will and nerve, should be able to overcome the turbulent spirits so often found in the new classes of a school, where deaf and dumb lads who have grown up wild and ungovernable, are for the first time required to submit to wholesome restraint. And whenever the authority of the immediate teacher fails, that of the Principal should be sufficient to restore order, by his mere appearance on the scene.

Yet his power of command should be tempered by entire self-control. To govern others well, he must first govern himself. He should rise superior to all little dislikes or bickerings, by which the harmony of an institution is too often disturbed, and its usefulness impaired. As, in administering discipline to his pupils, he should ever do it in a manner to show that he seeks the good of the offender and of the school; not the gratification of any personal feeling; so in all differences with his subordinates, if any unhappily arise, he should act calmly and rationally; kindly as well as firmly; showing a due regard to the feelings of others; setting up the ultimate benefit of the institution as the common object to be pursued; and showing himself ready to take his own due share of all labors and self-denials tending to that end. He should seek to maintain with all connected with the institution, relations of entire cordiality; and should remember that, if any unpleasantness should arise, it is easy and graceful for one in his superior station to forget and forgive.

In short, the Principal should regard himself, and endeavor to have all in the institution regard him as the father of the whole family; ever anxious and zealous to promote the true happiness of each member of it, and noting and correct-

ing their faults only to that end. His mere displeasure should be felt as a punishment, and his approbation as a reward.

This, of course, implies that the Principal is able not merely to enforce respect, but to command the love of his assistants and of his pupils. To be loved by them, he must show that he loves them, by the interest he takes in their concerns, the regard for their welfare and happiness which he manifests in all his intercourse with them, and his readiness at proper times to sanction and aid in their plans of innocent recreation.

The Principal of an institution should guard himself with especial care from those faults that grow from an exaggerated sense of the dignity and responsibility of his position. He may have a just reliance on his own judgment, but it should never prevent his weighing with scrupulous candor, the reasons assigned for opinions different from his own. An overbearing temper is always to be deprecated, as tending, even when the Principal is right, to repel and discourage his assistants, thus lessening their efficiency. The unwillingness to believe that any methods can be better than those, the acquiring of which has been to him the labor of half a life time, should also be guarded against as one of the greatest impediments to improvement.

One qualification of the highest importance in a Principal is administrative ability; that faculty which enables the head of the institution, instead of losing himself in the multitude of petty details, to grasp and reduce these details to system; taking to himself no more than he can do, yet so apportioning the duties of his subordinates that nothing will be neglected; and showing such a just estimate of what each of his assistants can do and ought to do, that while each will feel that he has a high standard to maintain, no one will feel overtasked.

Of the duties of a Principal, there is manifestly none more important, or the discharge of which requires the exercise of more care and judgment, than the selection and recommendation of his assistants. It is to be assumed that in this, as in other matters, he will be governed solely by a regard for the good of the institution, and look to fitness for the office, as above the claims of friendship and kindred. At the same

time, a false delicacy should by no means deter him from the selection of those nearly related to him, when the fitness is evident. In fact, there can be no doubt that those born and brought up in an institution for the deaf and dumb, will, from their knowledge of signs, their familiarity with the workings of the deaf-mute mind, and their great sympathy with this class of the community, other things being equal, be more likely to be successful as teachers, than those who have not enjoyed these advantages. At the same time, remembering how liable the judgment is to be misled by natural affection, the Principal should carefully assure himself of the propriety of the appointment, by the testimony of disinterested and competent judges.

When cases occur, as they sometimes will occur, that a teacher proves incompetent or unworthy, the good of the institution, again, should be regarded as paramount to personal considerations. The teacher who makes signs awkwardly, and fails to secure the attention of his pupils,—after a fair trial, should be told kindly but firmly, that he would succeed better in some other employment. Cases of unworthy teachers, it is to be hoped, will be rare, and these can be dealt with by shorter methods.

The principal should set to his assistants and to his pupils, an example of correct habits in all things. On this point we would refer to the paper, on the character of a teacher, submitted to the Third Convention. (See the proceedings of that convention, p. 191.) Among the points there presented, we wish to particularise abstinence from tobacco and stimulants. Such habits seriously detract from the usefulness of a teacher, and hence much more from that of a Principal. They diminish health and mental power,—they offend correct taste in others,—they impair the moral sense,—and they offer bad examples to the imitation of the pupils. The higher the office, the more important that the examples set, whether in manners or morals, should be faultless.

It is surely superfluous to say that every teacher should be a well educated man; and of course a Principal should be a man of superior education, as well as superior mental abil-

ity. But it may be as well to observe, that he should not merely have passed with credit through a course of liberal education, whether at a college or otherwise; but should be a man of more than common intelligence; one who neglects no kind of knowledge that may be useful to the institution or to his pupils.

That the moral standing of a teacher should be high, and that of a Principal still higher, or at least, more carefully tested, is a proposition, the mere statement of which will command universal assent. We only observe, that the moral character should be of a practical kind, looking more to fruits than to appearances. Fearful was the sentence pronounced against those moral and religious men who were over strict in minor observances, yet neglected the weightier matters of judgment, mercy, and faith. Strict temperance, a conscientious regard to truth, and to correctness in accounts, an habitual regard for the Sabbath, and for other religious observances, purity of thought, word and act;—these will by universal assent be pronounced indispensable. Yet these are not all. Candor and kindness of heart, are not less important. All the moral virtues will fail to promote the prosperity of the institution, or the happiness of its inmates, if joined with a captious disposition; a habit of overlooking faults in favorites, and punishing vindictively those not favorites; or a hard and unforgiving temper. Divine was the wisdom that spoke through the apostle, “The greatest of these is charity,” the charity that “hopeth all things,” and seeks the good of all.

The religious character, both of the teachers and of the Principal, is a matter of high importance, since to them and to him, are committed in an eminent degree not only the religious instruction, but the entire formation of character in most of their pupils. But as God alone can judge of the sincerity of a religious profession, the moral character being so far as men can judge high and pure, the religious character must be left to the teacher’s or principal’s own conscience. Let him remember that his office is a missionary office; that he is daily called, in a chapel dedicated to God, to teach, to exhort, to pray; that if he is unqualified to minister in holy things, or

unfaithful in his duties, the peril to himself is great, and the blood of many souls must rest on his head.

A few words of practical application to those teachers who desire to be qualified for the office of Principal, should the changes of life place it within their reach, will close these remarks.

They should seek to understand and observe the laws of health, and of physical development; to conquer all vicious or distasteful habits; to cultivate quickness of eye and hand, and firmness of nerve. For this last, they should take, at suitable times, some manly exercise; persevering till they do it well. They should, if opportunity offers, acquire some expertness in the use of tools, and in agricultural labors; for this reason, if for no other, that while exercise is thus combined with usefulness, they will by knowing how to handle implements, make much more accurate and intelligible signs.

They should prescribe to themselves a regular course of reading and study, seeking to become proficient in all kinds of useful knowledge. Such acquirements, besides their importance in case of their selection as principal, will prove of daily use in a class, and be a resource in case of final retirement from the profession.

They should set an example of strict and conscientious obedience to the rules of the establishment; and to the extent of their authority and influence, cause them to be respected by others.

They should cultivate amenity of manners to all, whether superior, associates, or pupils, keeping in mind the time-sanctioned maxim, "*Suaviter in modo, fortiter in re.*"

They should seek to secure the love and confidence of their pupils, without descending to undue familiarity; and should be versed in the history, connections, and prospects of each.

They should cultivate the memory of names and faces, and appreciation of characters, so as to know the names, signs, residences, scholastic standing and disposition of all connected with the school.

They should diligently study all important publications treating of their art, so as to keep themselves posted up in its

history and the progress of improvement, and qualified to give an intelligent judgment on whatever is claimed to be an improvement; and they should at times give to the world the results of their own experience or reflection, remembering that the ability to write improves by practice, and that the purpose of submitting our observations and reflections to the judgment of others, prompts to keener observation and closer reflection.

They should strive day by day, to acquire greater facility and power in the language of gestures,—greater readiness and efficiency in all their lessons and illustrations,—greater command of the attention of their pupils.

They should keep a careful watch over themselves, striving continually for greater self-control,—seeking above all things the approbation of their own consciences.

Finally,—they should humble themselves before their Maker, and seek in daily prayer a fuller measure of His grace, that all past shortcomings may be repented of, and in the future avoided; and that day by day they may rise to a higher intellectual, moral and religious level, lifting their pupils along with them.

CONCEPTIONS OF WORDS IN THE MINDS OF DEAF-MUTES.

[The communication from Mr. Burnet, which will succeed the remarks we have to make, resumes the friendly discussion that was held between him and the editor, in three or four numbers of the *Annals*; of which the last was that of October, 1859. As so long a time has elapsed, some recapitulation seems necessary, and we have therefore placed our remarks first in order. EDITOR.]

REMARKS BY THE EDITOR.

Mr. Burnet and the editor are fully agreed on one point, namely, the imperfections of the manual alphabet, as an *instrument of communication*. In view of this fact, they agree also in regard to the value of any improvement in it, or any substitute for it, which will abate the disadvantage; such as

Mr. Burnet believes is furnished by the syllabic manual alphabet of his invention.

Mr. Burnet insists, in addition to this, that the use of the manual alphabet subjects the deaf and dumb to the further disadvantage, of conceiving of words in their minds under this form alone; involving a slowness of mental movement, corresponding to that of the external use; and contends that just here lies the main obstacle in the way of their progress. To this view, our convictions have required us to take exception.

This main question has divided itself into others, which are for the most part questions of real practical consequence, and which it may be well here to recapitulate.

(1) The leading question relates to the reality of the main fact as alleged. We took the negative side, and expressed our belief, that deaf-mutes who have made any considerable progress in language, do not commonly represent words to their minds under the form of the manual alphabet, so much as by mental images of the visible appearance of written or printed words.

(2) Mr. Burnet is inclined to dispute the possibility of conceiving of words at all under the form last mentioned, and, at any rate, of making such form available in the processes of thought. (3) He has even been unwilling to admit that a written or printed word can be recognized at a glance, or, (4) that as simply a visible form, it can be directly suggestive of its meaning. And, granting that this can be so done, he (5) still refuses to admit that the mind, in its interior processes, can deal with words as units of thought; and argues that the necessity of giving attention to each letter in succession, is opposed to rapidity in this form of thought. On all these points, we took the opposite ground.

In this connection arose the question, (6) whether, in conducting the education of the mute, written language should be employed, not indeed to the exclusion of the manual alphabet, but to such an extent and in such a way as to favor the use, on the part of the pupil, of the corresponding form in his mental processes. Out of this grew the question,

(7) of the relative advantages of the two forms as means of communication and for use in instruction.

Mr. B. assumed (8) that there must be of course, for each person, some one form of representing words, with which alone the meaning is directly associated, and which Mr. B. calls the primary form, for that person. This we denied, and maintained that there may be for one person more than one kind of form possessed of direct significance, and even more than one such form for the same words. We by no means deny that the spoken form is, for the speaking person, in a proper sense the primary form of words, but not of necessity for all words, nor in a sense which involves so much as Mr. B. supposes. In support of this position of his, Mr. B. adduced the quite common, though rather vaguely apprehended, and, as we attempted to show, erroneous notion, (9) that written words being representatives of spoken words, can not therefore be themselves the direct representatives of ideas. While both sides admitted that the sight of the word may invariably suggest the sound to one who can hear and speak and read, there was a disagreement as to the cause or ground of the fact. We ascribed it to the habit which the mind has formed of passing from the written to the spoken word; and Mr. B. imputed it to the necessity of passing by this route, in order to arrive at the idea through the primary form of the word. Mr. B. maintained (10) that the manual alphabet for the deaf and dumb, corresponds to the spoken word for the hearing person, so that the sight of the word must suggest it to the mind, and the word operations of thought must take on this form. We attempted to show, that the circumstances of the two cases present such a difference, that this result does not invariably, and need not ordinarily, and we were far from admitting that it does ordinarily ensue.

In order to confirm his view of the cause to which the limited attainments of deaf-mutes in language are to be mainly attributed, Mr. Burnet brought forward the admitted fact of the more rapid and greater progress commonly made by semi-mutes than by the congenitally deaf. Hence arose the question, (11) To what is this superiority really to be ascribed?

Mr. Burnet says, To the form under which they conceive of words in their minds. We say, To their early training; to the knowledge they gained and the mental habits they formed while they enjoyed the sense of hearing. Since deaf-mutes who are taught artificial articulation, do not evince this superiority, although they are thus enabled to conceive of words in the spoken form,—that is, as movements in utterance,—consistency requires Mr. Burnet to maintain, that semi-mutes conceive of words as remembered sounds, and not as movements of the organs. Thus arose the question, (12) whether this is so in fact. If it is not so, in cases where this superiority is manifest, this part of Mr. Burnet's argument fails. The question also was brought in, (13) whether persons possessed of all their senses, do not conceive of words in their minds, and link them together in memory, as much under the form of movements in articulation, and the muscular and tactual sensations connected therewith, as under the form of sound. For, so far as they do this, they, and the semi-mutes, and the mutes who have learned artificial articulation, all stand in this respect on the same footing; and so far as this is true, the inferiority of the last named is not due to the form under which they conceive of words.

We have thus enumerated the most important of the points which have been brought into question in this discussion. We have some comments now to make upon the subjoined communication from Mr. Burnet. His remarks can be read first, or the two in connection, as the reader may find convenient.

Mr. Burnet makes mention of some experimental inquiries which he set on foot, and which he regards as confirming the cardinal point of his argument. Though they have led to some modification of his views, they have tended to confirm his belief, that deaf-mutes think words by spelling them out.

It is almost needless, to remark in regard to the uncertainty of results which are obtained by putting individuals to the task of mental introspection. It is something like asking a person to look into his own eyes. So far as such introspection is possible, it is best done by taking the mind, so to speak, at unawares. For, what we look after, or inquire about, we of course

have in mind, and by the very act of inquiring may introduce into the process which we make the subject of investigation.

We have, however, ourselves, at various times, and particularly since this discussion came up, made inquiries of intelligent pupils, sufficiently advanced; and though we have made no record, yet the general tenor of the replies has been such as to confirm our view upon the fundamental question of fact. We may also refer to the testimony of Mr. John Carlin given in a former number of the *Annals*. (See Vol. XI., No. 1.) We will add here that of Mr. Fisher A. Spofford, instructor in the Ohio Institution for the Deaf and Dumb, who lost his hearing at the age of two and a half years. In answer to inquiries addressed to him on this subject, he writes as follows:

“In repeating mentally what I have read or studied, my mind, as a mirror, shows the words therein.

“A visible object and a printed word are present to my eye in the same manner. When the former is absent, my mind, as a mirror, exhibits a representation of it; but, when I compose, the latter may not make its appearance till it comes to my mind after I have hunted for it. Sometimes, when I compose in a hurry, instead of hunting for words, my mind is carried on a torrent of crowding words.”

Again he says: “I use words in the same manner as an artist uses colors in painting a picture. As the artist mixes colors, lays them on, and disposes or arranges figures connected, so in composing, I invent or combine ideas, clothe them with words, arrange them in order, and then commit them to paper.”

Similar is the testimony of Mr. Clerc in regard to himself. So that there can remain no doubt as to the possibility, that deaf-mutes should represent words to their minds by the mirrored images of their visible forms.

Mr. Burnet asks if we can adduce a positive and unquestionable instance in favor of written language, like that of Laura Bridgman in reference to the manual alphabet,—since she must of course have used that form in her thinking processes. By the way, she writes with a pencil, and has also the raised letters of the blind; though we presume she has relied on

the manual alphabet as the leading form. It is true enough, we can of course have no such instance, till we find a deaf-mute who has learned words only in the written form. The case of Laura is an important one; but her extraordinary capacity, with the special advantages of tuition which she enjoyed, make it an exceptional instance. It should also be considered by Mr. Burnet, whether, if her case proves anything, it does not prove too much for him, by making out that the manual alphabet is not so very defective an instrument after all. It, however, simply proves the possibility of doing just so much as she has done, and no more.

Mr. B. candidly admits that inquiries into the facts, do not sustain his former opinion, that deaf-mutes, in reading, do of necessity repeat mentally the letters of the words, just as hearing persons in reading repeat mentally the spoken words. Is it not then clear, that the supposed correspondence of the manual alphabet to speech, does not here hold good? But upon this, mainly, he had based his opinion, that deaf-mutes must hold words in the form of the manual alphabet in their interior mental processes. Now, if this basis could sustain the latter opinion, it would the former, which is disproved by the appeal to facts. It therefore, by proving too much, proves nothing at all. Again, the fact which he admits, renders probable the reverse of the opinion he still holds, and warrants suspicion of error in regard to the supposed facts which he alleges for its support. For, if deaf-mutes dispense with the repetition of letters in reading, why should they not do so in remembering what they have read? If they read much, their habits in reading will certainly go far to determine their habits in remembering, and in other thinking processes. There is certainly no impossibility or intrinsic difficulty in holding in the mind the image of a series of written words,—or the succession of images forming the series, if you prefer so to represent it. To take an illustration to which Mr. Burnet helps us, we have four ways of spelling the same combination of sounds, viz., *right*, *write*, *wright*, *rite*. We have here four distinct words; and are aided very little by sound in remembering the combination of characters for each. Just

so, a combination of words in a sentence, can be remembered by the mute, with no help from sound. It is only to carry on the same process, with words composing sentences, which we do with the letters composing words. If the deaf-mute can remember words in this form, he certainly can also compose without resorting to any other. For, if he takes a remembered sentence, and displaces a single word by substitution, he makes a new sentence. If he can so change one word, he can another; and can thus make an entire original sentence. He gets certain formulas; certain general notions of sentences so and so constructed; and applies these to the particular cases. This he can do in any form in which he is able to retain words and sentences in his memory. Thus he accomplishes that mysterious process, (and mysterious enough it still is, no doubt,) of thinking in words; about which so many words have so many times been spent to so little purpose. Now, why is it that deaf-mutes,—in those cases in which Mr. Burnet admits that they do,—why is it that, in reading, they dispense with all actual or mental repetition of the letters of the words, letter by letter? For no reason, surely, except that they find this an incumbrance and a hindrance to their progress. Will they not then, for the same reason, dispense with it also in reproducing the words in memory and in combining them in thought? Since the imagination,—or imaging faculty,—is capable of picturing words to the eye of the mind, and arranging them in groups, and marshaling these groups in order, the person who finds this power in himself, will not be likely to creep along by the slow process of imagining himself as forming each letter on the fingers, or tracing it in the air, or by making each letter in any way a distinct and separate object of attention.

The manual alphabet is very far from corresponding to speech in regard to the extent to which it is used as a means of communication. In the school exercises, pupils are required to write more than to spell on the fingers. Out of school, they use chiefly the language of gesture. Writing, on the other hand, corresponds to speech in that it meets the

eye and may thus directly impress the mind just as sound strikes the ear and thus fastens itself in the memory.

There is an advantage which speech has for one purpose, which writing can be made to answer better than the manual alphabet. The skillful reader or speaker knows how, by variations of force, tone and time, to distinguish all the parts of a complex sentence, and indicate their mutual relations. Each member, each clause, each lesser group of words, each singly important word, is made to stand out in its proper relief, and to exhibit its relation to the rest, as definitely as if all were pictured out in space, and just as each and all must be apprehended in order to take in the meaning of the sentence. Such reading is not a mere stringing together of a series of sounds. So the deaf-mute should be trained to consider a sentence not as merely a succession of movements or a series of characters following each other in unbroken sequence. He must be made accustomed to resolve the sentence into its component parts, leading and subordinate, and to view them as they stand related to each other. Now, how shall this be done? Will not the instructor be able most easily and most fully to accomplish it, by having the sentence placed as a whole before the eye,—the paragraph also, in order that the relations between the sentences may be pointed out,—and then marking off the sentence into its parts, and indicating their relations one to another? Will not this tend to form habits on the part of the learner, which will best enable him to get the mastery over words and to manage them with the greatest facility? And does not the use of words by the pupil, in the written form, tend to the same thing?

Mr. Burnet insists on the greater rapidity of the manual alphabet as compared with writing. So far as this would go to the disparagement of writing as an instrument in instruction, it should be remembered, that when we use language unfamiliar to the pupil, we have to spell the sentence as slowly, to say the least, as rapid writing, and perhaps to repeat it again and again; and then it is comprehended with less ease and certainty than it might be in the written form, when the pupils are made accustomed to give their attention properly to the latter.

Other advantages, the manual alphabet has over writing, we freely admit; and for these reasons it has its proper place and use; but the endeavor should be made, to employ writing in such a way, as to obviate as far as possible its relative disadvantages.

How is it, that the semi-mute has such an advantage over the deaf from birth, as is often observed? Mr. Burnet seems to insist upon leaving out of the account, all supposable causes but one,—and that one purely theoretical, and “metaphysical” withal,—when the others which are more palpable, are abundantly sufficient of themselves.

In the first place, the semi-mute became familiar with language at the tender period of infancy, when his mental being was taking on its shape and fashion, and having its habits inwrought into itself. He learned language during this impressible period; by actual intercourse with those around him; in the presence of the objects and events to which the language applied; and with the active exercise of his faculties of imitation and observation. It was thus deeply imbedded in his mind and memory, and associated closely with the objects, actions, and events, the qualities and relations, and the feelings and thoughts which it was employed to express. Language in its fundamental forms, was in this way made a familiar thing to him, and became, as it were, a part of his being; and especially, the colloquial language of common life, which one born deaf can never fully acquire, and which underlies so much of the spirit and force and the delicate shading of expression in writing.

This is what we meant, and all that we meant by “nature’s own way.” We know nothing of the supposed “fact that the vibrations of the auditory nerves hold peculiarly intimate relations with thought and consciousness.” We know, indeed, that sounds which strike the ear, act upon the whole nervous system, and often awaken and induce emotions varying according to the character of the sounds. But this involves no peculiar relation of articulate sounds to thought, and no peculiar relation of sounds to the memory or thought of the sounds. That articulation artificially taught, fails to cling to

the memory, is owing to the want of that early training in its use, which the semi-mute has enjoyed, and to that facility which he obtained by imitation under the guidance of the ear. It is because he spoke so much and learned to speak so well, that the motions of speech have taken such hold on the memory ; and not of necessity, because they continue associated with ideas of sound. The ear was needed to teach him to speak. But, speech once learned, ideas of sound are no longer necessary that he may retain in memory the motions of speech, so as both to execute these motions, and to use ideas of them as the form of words in his thought,—provided he keeps them in recollection by frequent use. The deviation from the normal standard of correct pronunciation, which follows the loss of hearing, even though so great as to render the speech unintelligible, need not make it any the less available as a medium of thought, or a form under which language may be handled by the mind. These motions are, in themselves, in their own nature, no more “ fugitive ” and indistinct, than are the sounds they produce. So far as these motions are actually executed with the energy which is required to give force and impressiveness to the sound, so far they involve vivid and forcible impressions on the sense which takes cognizance of muscular movement. The difficulty which the congenitally deaf person finds in learning them, is not that they are in themselves fugitive and indistinct, in their sensations of muscular movement and of the contact of the organs. It is, that his vocal organs want the early training ; and that he has no guide to correct execution. His chief means of finding out what the movements should be, and of testing their correctness, is the eye ; whereas they are made to be addressed to and tested by the ear. They are but partly visible, and admit of any variation of visible form which will give with sufficient precision the proper sound. And, so far as the deaf person can see what they are when made by another, he yet can not see them as made by himself, and so compare them with the copy. The difficulty lies in the circumstances of the case, and not in the intrinsic nature of that which is to be acquired.

Mr. Wm. M. Chamberlain affirms, (see his communication

on a subsequent page,) that years have elapsed since he lost all reminiscence of sound as such. Yet his speech is still perfectly intelligible, and though not natural, yet not disagreeable. Specimens of his composition in verse which we have seen, show that he has no small facility in that line. Certainly he is at no loss for a sufficiently rapid medium of thought.

Within a day or two past we happened to meet a graduate of the American Asylum, Mr. R. G. N. Tyler, who lost hearing, totally, as he says, at the age of six years, and he is now forty-one years old. He speaks well enough for common purposes, though in a peculiar tone. He has recollection of singing as heard by him in church, and thinks he retains a very faint idea of the sound so heard, and of some other sounds as well. If he still has any notion at all of the sound of words,—of which he seems not confident,—the idea is very faint and feeble. He feels sounds now, that is, the jar or vibration, through his feet.

If, indeed, we will go to the bottom of things, and inquire how it is that speech came by its character and office, as the natural medium of communication, we shall perhaps find the ground not precisely what we may have supposed it to be. If there is a natural instinctive language of sound, there is equally,—as Mr. Burnet also allows,—a natural language of gesture. The emotions which find vent in the one, express themselves with equal force in the other. We shall find no reason why speech should gain the precedence over gesture, except its greater convenience,—as not interfering with the use of the eye or the hand, as available in darkness, and as perceptible from every direction and in spite of intervening objects. And it is by being the natural,—that is, the accustomed,—medium of communication, that it has become the natural, or rather the accustomed, instrument of thought. The power which the memory has in reference to it, may be considered as acquired; and as the result of habit. This power may attach itself in the case of some persons more to the sounds; and in that of others, more to the movements in articulation.

That the latter is possible, is shown by other instances aside

from speech. The performer on the piano must hold in his memory, the series of muscular movements by which he executes a piece of music. So in the dance, and in a variety of operations of every-day life. Now, suppose a person to perform a piece of music, or to execute the figures of a dance, or to go through a series of gymnastic or military maneuvers, with his eyes shut. It is clear that he is guided by his sense of muscular motion, and that he must hold in his memory the whole series of movements which he performs. He knows them chiefly as muscular sensations simply, with the addition of those which are properly tactual,—associated more or less, it may be, but not necessarily at all, with ideas of the lines and figures described by his limbs and his body, as moving in space. It is an unquestionable fact, in regard to a great portion of our voluntary movements, that we know them as muscular sensations in connection with the occasions and purposes which call for the exercise of the volitions; and that we know them as motions in space, sometimes not at all, and never but imperfectly and partially. We do not even of necessity localize the sensations definitely in any particular part of our own bodies. The fact, however, is, that we are able to link them together in the memory. And what more is required to make them an instrument of thought? In our opinion, it is by no means necessary that we should associate, or mingle in, any ideas of another description, with those of muscular sensation, in order to hold a train of the latter in memory. Indeed, we are inclined to believe, that the more completely they are dissociated, and other ideas excluded, the greater the facility and the nearer the approach to unconsciousness of effort, with which they will be remembered and the corresponding motions performed. The case of the musical performer, as above, is essentially that of the person who performs on his vocal organs, whether in song or in speech.

On the other hand, it is not so clear that memory has this power over sounds, simply as sounds, with no aid from ideas of movement. Combinations and successions of sounds which have no relation whatever to vocal utterance, and which one is unable to represent to himself in some way under that

guise, are certainly not easy for most persons, if for any, to remember with exactness. Mr. Burnet is in need of facts to sustain his views of the peculiar prerogative of sound.

It is time, however, that we had given Mr. B. room to speak for himself.

COMMUNICATION FROM MR. J. R. BURNET.

Owing to want of time, I have been unable to give to the subject that has been discussed between myself and the editor of the Annals, that full consideration which I wished to give; consequently my present communication will be brief.

Some time last winter, at my request, my friend Professor Edward Peet put certain questions to his pupils, and tried some experiments; the general results of which, and of similar questions I have addressed to other deaf-mutes and semi-mutes, may be thus stated:

Deaf-mutes do not *necessarily* (as I once supposed) have to repeat mentally the letters of a word in order to recognize the word. Some do so. To others, the sight of the word suggests the object, or idea, or sign, according to circumstances. To this extent, I presume, we come nearer to an agreement of views, in the light of facts.

But I still hold, and think the experiments and answers to my questions fully confirm that view, that so far as deaf-mutes mentally repeat words, or mentally compose sentences, words pass through their minds in successive letters, not as single characters. These letters, of course, are for the most part conceived under the forms of the manual alphabet, but not necessarily so in all cases; for while most deaf-mutes may find it easier to spell mentally, some may have a habit of writing mentally, or even of going over letters mentally in their written form. Of course, I here assume that it is the words themselves that pass through the mind; not the signs which Mr. Jacobs would substitute for them.

I have mislaid my record, and can not now give the precise particulars of my questions and experiments. When I find it, I may send it to you hereafter. I can now state from mem-

ory, that the general testimony of deaf-mutes and their teachers is, that when deaf-mutes read writing in an unusual alphabet, or nearly illegible, they get the meaning by mentally substituting the letters of the manual alphabet for the characters before them. And when they repeat words to themselves, whether for the purpose of fixing them in the memory, or to dwell on something that they have read or written; or for exercise in mental composition,—it is under the forms of the manual alphabet that most of them conceive words. Thus the manual alphabet serves for them in most respects, the same office that articulate speech does for us. There may be exceptions. Some deaf-mutes profess to be able to contemplate directly the written forms of the characters. I have not had any opportunity to examine into the cases of the few that gave this response; but suspect that, if they do so, it is by mentally writing the words. Perhaps, as Mr. Barnard suggests in the Fourth Circular, they see the written form by the aid of the manual form; as we are obliged to repeat to ourselves the name of a letter or syllable, in order to call up the visual image of that letter or syllable.

One thing at least is certain: deaf mutes, so far as they repeat words at all, repeat them by letters; whereas we repeat them by syllables. You say syllables are complex. So are letters. There must be some sort of progression in the current of thought; we can not conceive it otherwise than as a succession of objects or of movements. The marked succession of parts seems as natural and as necessary to the medium which serves for the exchange and machinery of thought, as the marked pulsation of the arteries is to the circulation of the blood. This, I suppose, is not a point in dispute between us. It is incontestable that with us, who use articulate speech, words pass by successive syllables; the only question between us, I presume, is, whether, with the deaf and dumb, these parts, or pulsations, or separate foot-falls that mark the progress of discourse are single letters, or entire words.* I have

[* Or, (Mr. B. might have added,) entire phrases and groups of words, or even whole clauses and short sentences. For these, as well as letters and words, may be, according to circumstances, the practical units of thought, or separate objects

shown that in many cases words pass through the minds of the deaf and dumb letter by letter. Have you shown that any deaf-mutes habitually think in words, or mentally repeat words in the written form?

You seemed to attach much weight to the fact that a word seems to us a different word when spelled in a different manner. *Mics*, for example, as you state, does not at first sight suggest the idea of the word *mix*; and I know that *do write* at the first sight, suggests very different ideas from *do right*, which is identical in pronunciation. This, however, only shows that our ideas of words are complex. I have read that, in the spoken language of China, the same word expresses half a dozen or more different things, according to minute differences of accent, imperceptible to those not long accustomed to note them. But with us, the same word may, without any such difference of accent, express several different things, marked sometimes by differences of spelling, sometimes only by the connection. Now, for men who read and write merely, and for whom each word has a fixed orthography, the idea of the orthography accompanies the word as part of it. With the illiterate, it is the pronunciation or sound alone that passes through the mind; with the lettered, it is both the pronunciation and the orthography, (the first as the substance of the word, the last as an accessory.) Now this idea of the orthography is so faint and evanescent, that in my own case, (and I presume it to be the same with others,) I am only aware of it by particular attention. It is in most cases, a tacit or implied, not an expressed part of the word. It is the uttered words that form for us the material of language; and that, by their succession of syllables, determine the manner and rate of the progress of thought, whenever thought takes

upon which the mind rests with distinct and somewhat prolonged attention. We presume Mr. B. does not mean to say that anything of the nature of rhythmical succession is necessary; nor, of a measured succession at all. Some of the units may obviously hold the attention longer than others. As the deaf-mute mind falls short of omniscience, of course he thinks by a succession of thoughts. Yet, by what succession we care not, so he does but comprehend the relations of the letters and of the words in space. The relations of succession in the thought, as, for instance, that of question to answer, he must of course apprehend. ED.]

the form of words. The ideas of tone, and accent, and orthography, etc., are merely secondary, having an influence on the idea suggested, but none on the rate of progress.

In like manner, I doubt not the deaf and dumb generally have in mind, with the idea of the word as manually spelled, the idea of its appearance on paper. The capital letters which begin the names of God, are doubtless present in the mind when those names are spelled, though the manual alphabet has no equivalent for capital letters. So of other cases in which capitals are used. This however, no more proves that words pass through their minds as written characters, than the facts above stated concerning the orthography of words prove that words pass through our minds, either as we spelled them at school, or in their written form.

Whether, with myself and other semi-mutes, words are sounds, or mere utterances, from which the idea of sound has long since faded out, is not a point very material to the present question. I observe, however, that I have asked some semi-mutes, and they agree with me that our ideas of words are just what those of a hearing man would be, whose ears should be, for the experiment, closed with wax. No doubt our ideas of the tones and peculiarities of voice have more or less faded out, and that is all the difference.

You observe that it is "a law of the mind," that "a series of voluntary motions is more easily fastened and more firmly held in the memory than one made up of mere passive impressions." This I admit to be true in general; but applicable to speech only under certain conditions. You "seem to me to ignore" the fact, that the vibrations of the auditory nerves hold peculiarly intimate relations with thought and consciousness. When you say that the semi-mute "has the main foundation [of language] laid, and laid in nature's own way, for which no perfect artificial equivalent can be devised," you omit to explain what that "main foundation" is, or what "nature's own way" is; but of course you know, and our readers know, that it is learning speech through the ear. Where the pupil has never been conscious of these vibrations of the auditory nerves, the motions of the organs of speech fail to

take firm hold on the memory or to become a natural medium of thought. I admit that both classes of sensations, the sounds and the movements, are essential to full command of speech ; but hold that the sounds are the primary, and the movements the secondary sensations ; and this, I suppose, is the view generally taken by those who have treated of this branch of psychology ; Baron Degerando, for one. But I can not enlarge on this point. I may add that I think you are most decidedly mistaken in holding that “if it were possible to teach one deaf from birth to articulate as perfectly and readily as a semi-mute, the latter would as I [you] view it, have little if any advantage over the former, in respect to the form in which words could be handled by them ;”—unless you meant not the actual but the past ability of the semi-mute to articulate ; for it can hardly be necessary to state that nearly all semi-mutes speak imperfectly, and many of them with difficulty ; while some can hardly speak at all ; yet their facility in the use of what I have called the *internal speech* is, as a general rule, rather above than below the average of men in the possession of all their faculties. And it is quite supposable,—indeed, I believe has often happened,—that the utterance of a semi-mute may become as unintelligible as that of the poorest specimens of deaf-mutes from birth taught to speak, without the internal command of words being affected.

To sum up : Articulate sounds form a natural (to those who can hear or could once hear the *most natural*) medium of thought as well as of communication. The sensations of the muscular movements that produce speech, separated from the sounds they produce or suggest, are no longer a natural medium of thought, any more than any other muscular movements. And I hold that this theory is the only consistent and sufficient explanation of the fact that deaf-mutes from birth, taught to articulate, have not only no more, but on the average even less facility in language than those only taught to spell and write. Spelling on the fingers is as natural a medium of thought as the labial alphabet, and much more distinct.

There is one other medium of thought and communication that is natural, or is acquired spontaneously, gestures aided

by expression. As a medium of communication only, this may be held to be even more natural than speech, but hardly as natural, certainly far inferior, as a medium of thought. While equal, in its cultivated form, to speech, for purposes of communication, it is inferior as a medium of thought and reasoning.

I have not time to inquire whether this difference is essential,—founded in the nature of the two forms of language ;—or is only to be ascribed to the much larger and higher cultivation of speech. The language of gestures is very deficient in general terms ;—that deficiency may be supplied by cultivation. It has never been reduced to writing ; I am not prepared to say that such reduction is impossible. But the peculiar syntax of the language seems utterly intractable. It is this last difficulty that has baffled the efforts of Mr. Jacobs and many others to make their “ signs in the order of words ” colloquial among the deaf and dumb.

Setting aside these “ signs in the order of words,” we have to choose the form of language best adapted to the use of the deaf and dumb, for the double purpose of an instrument of communication and an aid to mental operations. That the manual alphabet is, under most circumstances, the most convenient instrument of communication for the deaf, will not, I presume, be contested. That it is at least as well adapted to serve as an instrument of thought and reasoning, as any other form of language available to the deaf and dumb, now in use, is what I have been endeavoring to show.

The theoretical part of the argument seems to me to have been pretty well gone over. Let us appeal to facts. You can not dispute, (I think you do not,) that the forms of the manual alphabet furnish an available instrument of thought and reasoning. The case of Laura Bridgeman is a well known and incontestable one in point—can you produce one equally strong on your side ? Every deaf-mute (and there are multitudes) who uses words or phrases to help out deficiencies in his language of signs, does so under the forms of the manual alphabet. The written forms would not, at least with anything like the same ease and convenience, fall into the rank and file of such

a procession. This appeal to facts, after all, must settle the question. I have not the time, nor am I qualified by the bent of my studies (having hardly ever read a metaphysical author) to maintain a long metaphysical discussion, the usual result of which is reputed to be rather the obscuration than the discovery of truth.

MR. WM. M. CHAMBERLAIN'S STATEMENT OF HIS EXPERIENCE.

[The case of Mr. Chamberlain appears decisive on some of the points embraced in this discussion. We made reference to it on p. 214 above.—EDITOR.]

MR. EDITOR:—I have read the discussion between Mr. Burnet and yourself, in the *Annals*, with much interest. In taking my pen to indite this article, I do not purpose to attempt to analyze or answer any of the arguments on either side; I will merely give my experience on some of the points involved in the discussion. Having never paid much attention to the subject, I may not do it justice; still, in reading the articles in question, I have, whenever I came to a point in dispute, endeavored to discover what my own notions upon it were.

I lost my hearing *totally* at the age of five years; and now, after an interval of twenty-three years, I can not—do what I will—form any idea of *sound*. Previous to losing my hearing, I could read well, and talk with the same facility as other children of the same age. Afterwards, I could pronounce the words which I had previously learned, about as well as before. But, in trying to pronounce *new* words, I had to pronounce them as they were spelled; a practice which rendered my pronunciation execrable, and my oral language unintelligible to all except the few who were acquainted with my peculiarity. Lessons in articulation, given me while at Hartford, and a rule I made among my friends after leaving, to correct me whenever I mispronounced a word, have materially improved me. My recollection does not enable me to say, at what period I lost the ideas of sound, or how long I retained them after the loss of my hearing. My idea of the way in which I acquired

the ability to use words, orally, with which I had not been acquainted when able to hear, is this:—Having acquired a correct idea of the division of a word into syllables, and the position of the accent, and by this means, together with my knowledge of the powers of the letters, been once enabled to pronounce the word correctly, my memory ever after retains the pronunciation thus acquired, and enables me to repeat it readily, whenever the word occurs.

I advance no opinion, why semi-mutes, as a class, make so much greater progress in language, than the deaf-mutes proper ; but in regard to myself, I consider it to be owing in a great measure to my early advantages, a natural thirst for knowledge, a happy facility in observing the connections in language, and above all, a very retentive memory. I can certainly say, that I am in no wise aided by ideas of sound.

In silent reading, my mind takes in each word and its meaning as I progress, and at the end of a sentence, a scarcely perceptible pause takes place, during which the meaning of the whole is perceived ; the syllabic division of the words is perceptible, and a close examination seems to reveal the fact that I actually pronounce each word mentally with the same sensations as in giving it utterance, the only difference being that in the former act there is no movement of the vocal organs, as well as no sound, and of course the words are not intelligible to an outsider ; and also, it is less effort to me than when I read aloud or speak, that is, I can read faster in silence and understand as well.

In speaking, I have a habit of constructing the sentences in my mind before expressing them, and, while speaking, am only conscious of expressing the *idea* ; words in this case, take the spoken form ; only, with me, the spoken form involves no idea of sound. The *form* is not, with me, an object of especial attention and effort, but it comes of itself, (that is, the spoken form,) as naturally connected, or rather closely associated in my mind with the idea. In using the manual alphabet, I construct a sentence mentally, the same as in speaking—I then mentally pronounce each letter as I form it with the fingers ; neither syllables nor the words seem to play

any part in the operation. I know, previously, what letters constitute a word, and I spell it accordingly, after which the mind seems to discard the apparently superfluous operation of pronouncing the word. I say superfluous, for to me, there is an evident pronunciation of the word in my mind *previous* to *spelling* it on the fingers.

The mental operations in writing are much the same as in the last case; the one case differing from the other only in this, that in one the letters are formed with the fingers, and in the other with a pen. I am conscious of no difference in the mental processes which take place when composing with pen in hand, and when actually speaking, except in the additional process, or operation, of converting spoken into written words.

Whenever I happen to be thinking on a subject connected with the interests of deaf-mutes, or writing to a deaf-mute, my ideas are apt to take the form of the language of signs; otherwise they take either the written or spoken form; this I suppose to be the effect of association.

My impression is, that the written form of a word, while it may invariably suggest the spoken form, yet may, and often does, directly and of itself, suggest the meaning also. If this were not the case, deaf-mutes proper, being obliged to convert the written form into that of the manual alphabet, in order to get at the idea expressed, would never be able to read at the rapid rate to which some of them attain; for it is easily ascertained by hearing persons and semi-mutes who know the manual alphabet, that it is impossible to render the written form into that of the manual alphabet, with a degree of rapidity consistent with ease or convenience in mental reading.

Deaf-mutes proper, as a general thing, are fluent, and often eloquent in the use of their own peculiar language, (that of signs,) but getting only a limited and imperfect knowledge of written language, they are far behind their semi-mute brethren; who have had opportunities before the loss of hearing, of getting a more or less familiar acquaintance with language, and subsequently, if they use the *labial* alphabet, have an immeasurable advantage for extending their knowledge, espe-

cially of colloquial language and of idioms in general, so far as a perception of their force depends upon a familiarity with them in colloquial use.

Deaf-mutes who are carried far enough by their teachers to be able to understand enough of books and newspapers to encourage them to go on with their reading, will continue to improve. If they neglect reading, from whatever cause, they, of course, cease to improve, and lose much of what they have acquired.

In reading poetry, for which I have a keen relish, my sense of rhythm and of rhyme, is derived from the *felt* similarity of movement of the vocal organs;—the sound, or the *idea* of sound has nothing whatever to do with it. I can always detect a wrong measure, or a place where the poet has put in a word on which an unusual accent is required in order to bring it into line with the rest; and such things always grate harshly on my *ear*. (I don't know what else to call it.) It may be possible for one to retain recollection of the pleasure once associated with verse as *heard*, even after the loss of all recollection of the sound, but only in cases where the hearing was not lost until a maturer age than that at which I lost mine. There are some recollections of pleasures enjoyed, things said and done, and persons known by me, previous to the loss of hearing, which are now distinct in memory; but down the long dim aisles of the past comes no remembrance of *sound* to tantalize me with what I never shall enjoy again.

VIEW OF MR. EDMUND BOOTH.

[Mr. Booth lost his hearing in childhood, and still retains the use of speech. We are not certain whether his deafness is absolutely total. There is force in his reasonings; and they seem quite conclusive, unless the spoken word can be thought with a rapidity immeasurably surpassing that of the actual utterance.]—EDITOR.

ANAWOSA, IOWA, Jan. 19th, 1860.

FRIEND PORTER:—In the October number of the "Annals" you say an avalanche of communications would not frighten you. I will therefore contribute a snow-flake or two by way of forming that avalanche. I wished to say that the October

No. of the "Annals" was very interesting to me, and to suggest to Mr. Burnet, through you, a mode of settling the disputed point as to whether every word or syllable must be pronounced, either vocally or mentally, before a hearing man can understand the sense. Take a familiar case: You call on a friend, and while talking with him, your eye rests on the title of a book for a moment. The fact that you are talking gives you no time to speak, mentally or otherwise, the word on which you have your eye, and yet you both understand its meaning, and remember it afterwards. Take another case. While a passage of poetry is running through your mind you read some words—not the poetry—in a book, and you understand both, and all this time you are repeating, vocally, as it were, the passage of poetry. Thus you understand the sense of words without syllabizing them in the slightest degree. To do this may not be possible with Mr. Burnet. Minds differ, as has often been said. We have noticed persons who habitually read slowly, and the movements of whose lips show that they articulate, mentally if not aloud, every word and syllable. You, as editor, must have sometimes received dull, prosy communications, and, in the vexation of being obliged to read the wordy stuff, you run your eye hastily down the paper, catching a word here and there, or taking into your eye a half dozen words at once and guessing at the general sense from these few words, and all this without the least syllabication. Is not this conclusive against Mr. Burnet's theory, at least so far as regards a portion of the reading world.

FROM THE TWENTY-SECOND REPORT OF THE NEW YORK INSTITUTION.

[The Twenty-Second Annual Report, (for 1840,) of the New York Institution for the Deaf and Dumb, discussed in an able and thorough manner, the subject of attempting to make alphabetic language an immediate instrument of thought for the deaf and dumb, instead of their natural language of signs. Though the manual alphabet was not brought into consideration at all, the reasonings employed have a direct bearing upon the questions raised by Mr. Burnet. The views coincide for the most part with those we entertain; and, as they stand in the abstract, would, we presume, be admitted in the main by Mr. Burnet,—however he may have failed to carry them out in their entire application. We extract a few passages, in

which some of the points on which we have insisted, are brought out with great distinctness. EDITOR.]

We can not, therefore, hesitate to conclude that the deaf and dumb ought, if possible, so to be instructed, that they shall be led by degrees to associate their ideas directly with written words, and shall employ the images of these words in conducting their mental operations, instead of those signs which the exigences of their situation have taught them originally to invent.

* * * * *

If we assume that ordinary alphabetic writing can not become, to the deaf and dumb, an immediate instrument of thought, we must found the assumption on one of two grounds ; either, that an ideographic language is an impossibility, or that there is something in the nature of alphabetic writing, which renders it unfit to become ideographic for the deaf and dumb.

The first of these grounds, we need hardly say, is altogether untenable. Of ideographic characters we have numerous examples of daily occurrence. In the mathematics such characters are furnished as the material instruments of every algorithm. Arithmetic presents them in the figures employed to express number. Algebra and the calculus present them in the letters used to represent quantity and the characters introduced to denote relation. They are found in geometry ; they constitute the entire system of musical notation ; and they appear again, as marks of punctuation, in every book which we open, to assist in understanding what we read. The hieroglyphics of Egypt present us with another example ; and finally, the entire written language of China is composed of characters strictly ideographic. Who has not heard of the once much discussed project of an universal language of visible signs, which, in other times, so frequently called forth the ingenuity of the learned ; a project inseparably linked with the names of Wilkins and Kercher, and to which even that of the illustrious Leibnitz imparted a portion of its own celebrity ? A project which, however visionary, could not have had an existence, had not the possibility of an ideographic

language, apart from the method which was to give it universality, been regarded as an axiom.

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This seems to be not an improper place to remark, that the opposition with which some have met the theory which proposes to render alphabetic language ideographic to the deaf and dumb, has apparently, in a great measure, its origin in a consciousness of the difficulty which such persons feel that they would themselves experience, in endeavoring to attain, in their own case, the ability at which the theory aims, in the case of a class of persons of habits of mind entirely different from theirs. They are aware of the necessity which exists for themselves, of conceiving something intermediate between written words and the ideas which the words represent. And this necessity is so cogent, that they can hardly refrain from recognizing in it a universal law of mind; forgetting, as it would appear, the fact, or at least disregarding it, that they thereby deny the possibility of an ideographic language of any description whatever.

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In using the words simplicity and complexity, we often talk in the dark. If, by simplicity be meant absolute oneness, then there is a degree of complexity essentially necessary to the facility of our conceptions. There is, at the same time, a much higher degree, beyond the range of our feeble powers. A wide distance extends itself, nevertheless, between these two extremes. In regard to objects not familiar, there is an intermediate degree of complexity, which becomes a source of difficulty on account of their infamiliarity simply: but this may be made to vanish by bringing them often before the mind. Where repeated observation has acquainted us with their details, we learn to grasp each as a whole, and cease to distract our thoughts with the consideration of their details. From the higher limit, which we have already mentioned, it is probable that this is more or less true of every intermediate degree down to a certain point, where simplicity itself becomes a source of trouble.

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If it be objected to the words of our language, that they

are complex in their character, we add that the same is true of every individual letter and part of a letter. And it is worthy of note that those who object to words on the ground of their complexity of figure, seem to forget that letters themselves are not simple; and that because they have learned to associate simple sounds with individual letters, without having suffered any inconvenience from the want of simplicity in these letters themselves. Ought they not, rather, in this fact, to find an argument conclusive of the unsatisfactory nature of their reasoning?

Let us teach the deaf and dumb, then, to regard words as units in the same manner as we regard letters, and the various individual objects around us, as simple objects of thought. The extent to which the mind may push this power, in the conception of complicated forms, is very great; infinitely, we might almost say, greater than is necessary for our purpose. In reference to this point, the following passage from Degerando deserves citation.

“Experience shows us how far the effect produced [upon the mind] can be simplified by frequent practice. In casting the eyes from the summit of a hill, upon the town we inhabit, we recognize, at a glance, its different parts, and its environs. At the sight of a picture, we seize in thought, the entire scene: the artist discerns from the first, a multitude of details of execution, which escape us. We every day, see draughtsmen, retracing, from memory, not merely images of objects and of persons, which call for a very extensive combination of varied and elementary strokes, but entire views, with all their circumstances. Meanwhile this multitude of details, must necessarily form but a single body in their minds. The characters of writing themselves, though they recel to our memory only the images of sounds, must still be discerned distinctly, in order to fulfill the office: yet with what prodigious rapidity do men of study or of business, run over entire pages. A single glance will embrace, not merely a name, but a line and almost a sentence. But from the moment, when the perception of a composite form can become *instantaneous*, from that

moment this form has acquired a kind of *artificial unity*, which is *enough to confer upon it the property of a sign*.

“But if it is thus for us, who are endowed with hearing, what must it be for the deaf-mute, who, deprived of this sense, less distracted by the impressions of which it is the vehicle, directs and concentrates his attention solely upon the perceptions of sight, and acquires, in these perceptions, a rapidity and perspicuity unknown to us. * * *

“Written words awaken in the mind of the deaf-mute, the conceptions of things themselves, in the same manner as they awaken, in ours, the conceptions of sounds, with the difference, however, that polysyllabic words recall to the deaf-mute but a single idea, while they recall to us a number of sounds at once. We can not, therefore, doubt, that, for the deaf-mute, our alphabetic writing, losing this character, can become, to them, *truly ideographic*.

“The problem, is, moreover, resolved by facts. It is resolved by the success of Wallis, when, having renounced the use of artificial articulation, he contented himself with the instrument of writing to represent our artificial languages; it is resolved by the success of those instructors, who, copying his example, have reduced the act to the same simplicity of processes. Still farther, it is resolved by the success of those institutions, where methodical signs are not adopted, and where artificial pronunciation is flourishing. For the exercises, necessary to make use of the oral and labial alphabets, are too long to allow of waiting their results, before giving the pupil a knowledge of the meanings of words. It is to the sight of written words, that, even in these institutions, the value of ideas is first attached: writing is for them, from the first day, *truly ideographic*.”

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But there may arise an objection of a different nature. It may possibly be said, and the suggestion is, at the least, plausible, that when one set of signs has been admitted by the mind, as the representatives of its ideas, another, subsequently acquired by the help of the first, must always occupy a secondary place; and that therefore, whatever may be its fitness, in itself considered, to serve as an instrument of thought, it

will be precluded from the performance of this function, by the proclivity of the mind to prefer its first associations. To express this in convenient language, it may be assumed that the first class of signs adopted may possess a sort of *exclusive prerogative* to serve as the instrument of thought. Were we to admit the truth of this assumption, it would go but a very little way to invalidate the correctness of the principle which we assert should be the guide of the teacher. We should have only so to regulate our practice, as to present written words first, in the order of time, to the deaf and dumb, as signs of their ideas. For it is notorious that they usually come to us with a stock of ideas too meager to be taken into the account, and that most of those which they do possess, are of so simple a character, that we ourselves have no difficulty in considering and combining them, without the use of words. It is our task to furnish them with ideas, or rather to lead them to furnish themselves. By giving to those ideas, when obtained, signs of action as their representatives, we may interpose, it is true, to a certain degree, an obstacle in the way of attaining our main object; we may retard the period at which they shall learn to regard written words as the signs of ideas.

We are obliged to use the language of action in instruction, it is true; but it no more follows that the pupil must forever continue to think in this language, than it does, that an Englishman learning French by the help of his own language, must always continue to think in English. Force him constantly to use his French, and to disuse his English, and the order will soon be reversed. We do not learn our own vernacular language all at once. We frequently acquire new words by the help of definitions. Must we always translate these words into those by which we heard them first defined? By no means. Yet we often do so, for some time, and then imperceptibly shake off the habit. The deaf and dumb can no more change their habits of mind in a day, than we. Were it not so, our task as instructors would accomplish itself, with little care of ours. They may mentally define

words by signs, for a period longer or shorter, but it is the fault of their education if they do so always.

* * * * *

The simple truth is, that habit, and habit alone, determines the order of precedence which is ultimately established, between different independent systems of signs for the same systems of ideas. By habit, we may disuse our language, and adopt another. By habit we may disuse all languages of articulate sound, and conduct our mental operations by means of a language of action, like that employed as colloquial among the deaf and dumb. We can not doubt, that many instructors of deaf-mutes, have insensibly acquired this ability. But habit will enable us to go still farther. By habit we may even learn to adopt ideographic signs, adapted to our circumstances, in place of all articulation, and in place of all action. And this, which is practicable for us, why ought it not to be much more so for the deaf and dumb, who have not habits, to be first unlearned, of power such as belongs to those which bind our ideas to their articulate representatives?

There is nothing in the association which connects an idea with its sign, to distinguish it as peculiar, or unlike other associations. If so, the peculiarity ought to strike us at a glance. A locality will often recal an incident of which it has been the scene. An article of dress can hardly fail to revive the idea of him by whom we have often seen it worn. A word in like manner, though in itself unmeaning, will bring to our minds whatever idea we may hitherto have connected with it. There is, in truth, no difficulty, if one would make the attempt, in connecting with the same word, at different times, different ideas. We have known instances, in which a particular word has been almost banished from the vocabulary of an individual, in consequence of some new association becoming connected with it, of a nature to render its use unpleasant, ridiculous, or disgusting. And who of us can not recollect words of which in his earlier days, he was not aware of the exact import, words, which, perhaps, for a length of time he associated with ideas not strictly belonging to them, but in regard to which better information has corrected his use.

In all these instances, the principle of association is the same. Yet no one will deny that the associations which we form between objects in general, grow vivid or faint, that they brighten or fade away, according as they are more or less frequently contemplated. Any object or image which recalls another to the mind, fulfills for the time, to its successor, the office of a sign. If, however, the association, by virtue of which the second object is recalled, be merely casual, and if the first object form an integral portion of the chain of thought, then this object can not, with strict propriety, be called a sign; because it is not its principal nor its constant province to act as such. Yet if we determine to *make* that its principal business, it may become a sign, in the literal sense of the term. Now, many objects recall, by various associations already existing, the same image. And many others may be made to recall the same, by virtue of associations artificially established. Many signs may thus stand for one idea. The habitual contemplation of any one of these associations, will render it strong and vivid; the habitual neglect of another, will cause it to grow dim, and finally to vanish. Both may be cultivated without making one of the signs subordinate to the other: since these signs are not themselves directly connected by association, but recall each other, if at all, only because they are severally limited to the same idea. The exclusive prerogative, therefore, which certain particular signs seem, in particular cases, to possess, of constituting the instrument of thought, is only apparent, and is the effect of the influence of habit on the mind.

From what has been said, then, these conclusions are sufficiently evident; that an ideographic language is a possibility, that for the deaf and dumb, alphabetic writing affords a suitable material for such a language, and that no serious obstacle stands in the way of their adopting it.

Theoretic conclusions are best sustained by facts: A very remarkable case is mentioned by M. Degerando, corroborative of the views we have expressed, occurring in the instance of the son of M. Recoing, the author of the work entitled "*Le Sourd-muet entendant par les yeux.*" This young man was

instructed by his father in the use of a syllabic dactylology founded on sound, as intended to accompany articulation. He was, however, never taught to articulate; and hence the signs employed by him to represent words, were bound by no law of necessary association with those of any other system. At the request of M. Degerando, this young man was interrogated as to his habits of mind. His prompt reply was, that there were present to him, in his solitary thoughts, and in his dreams, the characters of writing. Farther reflection, however, led him to affirm, that, according to the circumstances in which he imagined himself, or happened really to be situated, he was in the habit of independently employing, as the signs of his ideas, both syllabic dactylology and signs of action, as well as writing. The species of signs in which his thoughts clothed themselves, depended entirely upon the habits of those with whom he conversed, or imagined himself conversing. But his first reply, while it sufficiently indicated his ordinary habits of mind, proved, at the same time, what must be the legitimate effect of a judicious course of instruction, pursued with the deaf and dumb. We can hardly doubt, that similar inquiries carefully instituted among the pupils of our various institutions, would show a result not dissimilar. Some would unquestionably be found, for whom their education had led to the substitution of written language, in place of that which they had originally employed in the conduct of their mental operations. And though such could not reasonably be expected to be the case with all, nor perhaps with the greater number, during the time when they are under instruction; it may reasonably be hoped, that, if then they are habituated to make the largest possible use of written language, the change will ultimately supervene.

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FOURTH CONVENTION OF THE NEW ENGLAND GALLAUDET
ASSOCIATION OF DEAF-MUTES.

BY THE EDITOR.

THE deaf and dumb, shut out, as they are of necessity, in so great measure, from social intercourse and intimate sympathy with the human brotherhood as a whole, must for this reason, prize and enjoy in a peculiar degree, their occasional opportunities for giving play to their social nature by meetings and gatherings among themselves, in smaller or greater numbers. Such occasions as the meeting at Hartford in September last, where more than three hundred of this class were assembled, must indeed be brilliant spots in their lives, and shed a bright gleam of light along their path, in both directions, before and after. Indeed, occurring as it does to some of them, but once in their lives, it would seem as if the occasion itself must be almost blinding with excess of brightness.

For instructors, also, who have been many years connected with an institution, to meet, as in this case, so many whom they had taught or known as pupils, must awaken in their minds emotions which need to be experienced in order to be realized, and make impressions which can not fail to have a considerable and a beneficial effect in the subsequent prosecution of their work. As, when the husbandmen shout the harvest home, and survey the gathered fruits of the season, the result of their toil under the favor of heaven, they are thus and then incited to renewed ardor and diligence and patience in their labors for another year,—similar to this in its effect, is the view which such a gathering affords of the results of their past endeavors, to the workmen in this moral vineyard. To meet so many whom you had under your charge and training in their tender and unripe early years, with the possibilities of the future all undeveloped and undetermined; to see them now in their maturity as men and women; having outgrown their childish traits and put on those of mature age; generally filling well their part in life; numbers of them the heads of families with children growing or grown up around

them, some of which they had brought with them to add to the interest of the occasion ; many of them also, the comfort and the stay of parents ; some whose early promise was dubious or discouraging, turning out decidedly well ; some, not merely respectable, but far above the average of the community in character, in intellect, and in skill and success in their callings ; to see also not a few of those present, venerable with gray hairs, together with the honor which pertains to the closing years of a well-spent life ;—to see and to exchange a kindly greeting with all, and to learn from them the circumstances and events of their lives,—could not be otherwise than a rare pleasure, as well as full of profitable instruction.

This fourth biennial meeting of the New England Gallaudet Association of Deaf-Mutes, was held at Hartford, at the institution where they received their education ; at the place which was as the gate-way through which they emerged from their prison-house and came out from darkness into light ; or, as the birth place of their souls, where they were born again into a new life of intelligence, which to many of them is also, it is to be believed, a new spiritual and sacredly regenerate life. The attraction of the place, as was to be expected, drew together an unusual number, and made the meeting to them one of unusual interest.

A full report of the proceedings of this Convention, prepared by the Secretary of the Association, Mr. Wm. M. Chamberlain, is given in the *Gallaudet Guide* for October, of which we shall make free use in the following abstract.

The Convention assembled on Wednesday, September 12th, at nine o'clock, A. M., most of those who attended the meeting, having arrived on the preceding day. Prayer was offered by Rev. Wm. W. Turner, Principal of the Asylum, which he also followed with an address of welcome to those assembled. The President, Thomas Brown, Esq., then delivered, by the language of signs, his usual biennial message. The following is an extract from the introductory portion, as reported in the *Guide* :

“ It is a matter of serious reflection that all, or nearly all, of the early founders of the American Asylum have passed

away ; it is also an affecting recollection to me that at the time of my entering as a pupil in 1822, there were several distinguished teachers, GALLAUDET, WOODBRIDGE, ORR, WELD, and WASHBURN ; also those veteran pioneers, CLERC, PEET as well as BARTLETT, who, we rejoice to see, is still in the mute department, and who graces this occasion with his presence. One of the three pioneers named above, has retired from the service to which his life has been devoted ; may the choicest of Heaven's blessings follow him in his declining years. The others are still in the field of labor, although age has left his mark on both.

Only those who were here in the early times of the Asylum, can have a correct idea of the great contrast between the edifice of 1822 and that of 1860.

I am happy to say that the New England Association of Deaf-Mutes, after six years of existence, is in a prosperous condition, and also, that the "Gallaudet Guide" although it met with some difficulties at the start, has now a good prospect of success, and it appears that it will be carried through by good patronage, as it is popular with most of the subscribers whom I have seen."

The address of the President was interrupted at one point for a few moments, by the entrance of Mr. Laurent Clerc, who was greeted with enthusiastic cheering, waving of handkerchiefs, and clapping of hands. After the President had concluded his address, Mr. Clerc followed with some remarks.

For the remainder of the day the public proceedings were of a business nature, including the election of officers for the ensuing year, as follows, *viz.* ; Thomas Brown, *President* ; George M. Lucas, *Vice-President* ; Wm. Martin Chamberlain, *Secretary* ; Charles Barrett, *Treasurer* ; and *State Managers* as follows : For Maine, Charles A. Brown ; New Hampshire, Wm. B. Swett ; Vermont, Galen H. Atkins ; Massachusetts, George Homer ; Rhode Island and Connecticut, Oscar Kinsman.

Thursday morning, the Convention met at ten o'clock. Prayer was offered by Mr. P. W. Packard, of Boston, a member of the Association.

The Biennial Oration was then delivered by Mr. Thomas L. Brown, as a substitute for the regular appointee, who had declined the service. The oration was read at the same time from the manuscript, by Rev. Thomas Gallaudet, Rector of St. Ann's Church for Deaf-Mutes, New York. The orator is a son of the President, graduated at the Asylum three years since, and is now an instructor in the Michigan Institution for the Deaf and Dumb. The oration is given at length in the *Guide*. It was delivered in graceful, forcible and eloquent signs, which held the attention and gained the applause of the assembly.

An "Essay on Labor," by Mr. John Emerson, of Howland, Maine, a member of the Association, who graduated at Hartford in 1837, was then read orally by Henry C. Deming, Esq., the Mayor of Hartford, who by the way, is a son-in-law of Mr. Clerc. Mr. Emerson was present, but having from the first cultivated the language of words more than that of signs, he devolved upon Mr. Gallaudet the service of translating it into the form of address adapted to the main part of the audience. The Essay was full of just thought and sentiment, forcibly expressed, on the importance together with the dignity and happiness of labor.

Mr. Emerson himself, in his occupation as a horticulturist and florist, is an eminent example of skillful and persevering labor, and of the honor and reward and enjoyment that come in its train. Mr. E. had with him samples of three valuable varieties of seedling apples originated by him and bearing his name, two of them crab-apples of large size. He has also discovered a process, known only to himself, and superior, he says, to any other that has been employed for the purpose, by means of which, perishable flowers may be preserved so as to retain for an indefinite period their natural color and appearance unchanged. He exhibited some beautiful specimens of flowers so preserved, tastefully arranged in bouquets.

"Prof. Bartlett, [we quote from Mr. Chamberlain's Report,] an instructor in the American Asylum, then addressed the assembly. His speech was a masterly specimen of sign making,—and illustrated, fully, the perfection to which the art may be brought by practice.

"Mr. Bartlett's remarks were briefly as follows:—'My

friends—I come before you to-day *an old man*. Thirty years ago I was here with many of you—myself a youthful teacher, and you, youthful pupils. To-day we meet again, and how changed we are! The bloom and vigor of youth are gone, and wrinkles and gray hairs and bald heads and all the indications of age are upon us! and yet it is our BODIES chiefly that are changed. It is our BODIES that have grown old. Our SOULS have not grown old. Our MINDS are not gray or bald. Our HEARTS are yet fresh and young. Yes, it is the BODY only that grows old,—the spirit never grows old.

“We THINK and FEEL to-day even more strongly than we did thirty years ago; so that while our bodies, allied by their material nature to earth, are beginning to wax old and feeble, and crumble back to their original dust, our immortal spirits are pressing onward and upward, soaring like the eagle, HEAVENWARD.

“A beautiful example of this mental progress upward against the material progress downward, we have just had in the elegant essay that has been read to us and rendered to you in signs. The writer of that essay I knew here thirty years ago, an undisciplined tyro in the elements of alphabetic language, practising the simplest forms of syntax; now we find him expressing his well arranged and beautifully conceived ideas, in terse and elegant language that would do credit to a philosopher of the schools or a statesman in the national legislature. Verily the mind goes up, while the body goes down!—Well, since our bodies are formed of the earth and are destined to wax old and perish with all that is materially beautiful and materially good on earth,—let us be patient with our condition in life, being content while growing old to fulfill our measure of duty as we pass along our way on these “low grounds of earth,” cheered by the hope that when our bodies fail and fall back to dust, our spirits full of immortality will rise to the blessed regions of life and light and love and immortal happiness, with God our Father, Christ our Saviour, and all the holy and good spirits above. God grant us his spirit and his grace to lead us all thither.”

“Rev. Wm. W. Turner spoke at some length; his address

abounded with reminiscences of old times, and he was repeatedly cheered. He remarked that it had been said of him that he was growing old and looked feeble. However that might be, he did not *feel* old; and indeed, those who witnessed the force and vivacity with which he spoke, coupled as it was, with a keen appreciation of the ludicrous, might well set him down for a younger man, in spite of his gray hairs.

“Addresses were also made by Mr. Fisher, a deaf-mute instructor in the Tennessee Institution; and by Mr. Crossett, a deaf mute, and Messrs. Beadle, Porter and Bull.

“The addresses, like that of Mr. Turner, abounded in recollections of olden time, kindly expressions of love and good will, and gracious hopes for the future, when all might be reunited, never more to be separated, in the city of God, where the deaf shall hear, and the dumb sing.

“The hearts of this unusually large assemblage of educated deaf-mutes, seemed to be stirred to their depths, and moistened eyes were noticed.”

At one o'clock, all repaired to the dining-hall of the Asylum, to partake of *the dinner*. The members of the Association, were, indeed, the guests of the Asylum during the whole of their stay; but now was to come off, *the dinner*, which was to add to the feast of fat things, the feast of reason and the flow of soul. The President of the Association, Mr. Brown, presided. Mr. Levi S. Backus, of Canajoharie, N. Y., editor of “*The Radii*,” was the oldest graduate present. The following toasts were offered.

The *Rev. W. W. Turner*, the distinguished principal of the American Asylum for the Deaf and Dumb. Some time ago, in consequence of his long devotion to arduous duties, a Turner towards declining health, subsequently midst recreation in the sunny South, a Turner toward renewed health and strength, then a Turner toward Home. Here may he for many years be a Turner out of well educated deaf mutes.—*By Mr. Gallaudet.*

The American Asylum.—The American cradle of silent training and prospective industry,—May this produce graduates more worthy the name of “scholars” than those present

here to give out their airy bubbles of individualism.—*By J. Emerson.*

Moral Fragrance.—May you bloom in the garden of celestial harmony, like those flowers which impart so congenial an atmosphere of sweetness around you; and unfold in beauty not only physical, but also mental, moral and spiritual.—*By J. Emerson.*

Our Association.—May it witness many more such happy re-unions.—*By W. M. Chamberlain.*

The Day we celebrate and our Mother.—May the first come often, and the latter never forget her children.—*By Mr. Packard.*

Our Alma Mater.—Of all the American Institutions for the Deaf and Dumb, most venerable in years, but still, excelled in vigor and usefulness by none of her blooming daughters.—*By T. J. Chamberlain.*

The Ladies.—To their virtue we give our love; to their beauty our admiration, and to their hoops we give the way.—*By Mr. Sanger.*

Mr. Turner, in responding to the one complimentary to him, alluded to the various *turns* of his life, especially those related to his connection with the Asylum, and brought in some amusing anecdotes of school life,—referred to the scene around him as reviving the feelings of his youthful prime, like as the old war-horse is roused by the note of the trumpet,—and expressed his willingness to labor still longer in the cause, according to the measure of his strength.

“After dinner, Mr. Clerc conducted the members of the Association to the city, where he pointed out to them the different localities associated with the early history of the Asylum; the City Hotel as the building in which it was founded; the residence of Mr. Robert Watkinson, the home of Alice Cogswell, when he arrived here with his friend Gallaudet, from France; the residence of Mrs. Thomas Day, in the upper story of which the class rooms were arranged for a while; the dwellings which were once the abodes of Wadsworth, Wells, Terry, and Hudson, early and enthusiastic friends of the deaf and dumb. Having visited some other objects of interest, the procession, with Mr. Clerc at its head, moved to St. Paul’s Church, whose rector, the Rev. C. R. Fisher, had kindly offered it for a service for deaf mutes. The Rev. Mr. Gallau-

det of New York, officiated. The Rev. Francis J. Clerc, of St. Louis, made a short address between the service and the sermon, which was preached by Mr. Gallaudet from St. John viii: 51—Verily, verily, I say unto you, if a man keep my sayings he shall never see death.” The deaf mutes seemed deeply impressed and gratified.”

The session of Friday was opened with prayer by Mr. James Fisher, Instructor at Knoxville, Tenn. The proceedings were altogether of a business nature, relating to amendments of the constitution, and other matters. Resolutions were adopted, thanking the officers of the Asylum for their hospitality, and the railroad companies for facilities afforded to the members in coming and going. The determination of time and place of the next meeting was left with the Board of Managers.

The members seemed reluctant to go away from an occasion on which they had enjoyed such unalloyed pleasure, and to part from the scenes and friends endeared to them by recollections of earlier years.

The members left their names in a register provided for the purpose, noting at the same time their occupation, their condition as married or single, and the number of their children, if any. A summary of the facts may be expected in the next Annual Report of the Asylum.

ST. ANN'S CHURCH FOR DEAF-MUTES, NEW YORK.

BY THE REV. THOMAS GALLAUDET.

On Sunday, Oct. 7, 1860—being the Eighth Anniversary of this Church, the following statistics were presented as indicating its general progress during the year immediately preceding.

The number of families in the congregation was 75; individuals, 600; deaf-mutes, 150; average attendance at Sunday service, from 450 to 500; services for deaf-mutes, from 50 to 60; ordinary week day service from 10 to 12; Lent services, 30 to 40.

Baptisms, Adults, 10 ; (Deaf-Mutes, 5 ;) Infants, 38 ; (Children of Deaf-Mute parents, 11 ;) Confirmed, 30 ; (Deaf-Mutes, 11 ;) Marriages, 14 ; (Deaf-Mutes, 2 ;) Burials, 22 ; (Deaf-Mutes, 2 ; Children of Deaf-Mutes, 2 ;) Communicants admitted, 22 ; (Deaf-Mutes, 9 ;) received, 47 ; (Deaf-Mutes, 1 ;) removed from the parish, 7 ; (Deaf-Mutes, 2 ;) Died, 4 ; present number, 141 ; (Deaf-Mutes, 43.)* The public services on Sundays numbered 159, and on week day mornings 62 ; evenings, 26. The Holy Communion has been administered in public 16 times ; in private 14 times. The sermons preached by the Rector and other Clergy who kindly assisted from time to time, numbered 185. The children catechized were about 60. There were attached to the Sunday School one superintendent, thirteen teachers and about seventy scholars. There were 450 volumes in the Sunday School Library, and 141 in the Parish Library.

The building fund received from the offerings in the Church,	
was,	\$2,541.24
From subscriptions and donations,	8,736.60
Total,	\$11,277.84
Balance in the Treasury,	\$40.80
Parish Fund—receipts from offerings,	\$1,734.02
Trinity Church,	300.00
Subscriptions, &c.,	274.48
Total,	\$2,308.50
Payments—Rector's Salary,	\$1,300.00
Current expenses,	958.95
For Sunday School Offerings at Anniversary,	45.55
Diocesan objects,	4.00
Total,	\$2,308.50
Fund for Sick and Poor—receipts from offerings,	\$130.32
Donations,	23.15
Total,	\$153.47

* The parentheses show what part of the whole number were deaf-mutes or the children of deaf-mutes.

Payments,	.	.	.	.	.	126.47
Balance,	.	.	.	.	.	<hr/>\$27.00

For aged and infirm clergymen of the Diocese—Thanks-giving offerings, \$15.25 had been received. Total raised through the year, \$13,755.06. There were 53 Sundays in the year, the offerings of which amounted to \$4,385.58, being an average of \$82.75. The debt of the Church was \$46,000, on two mortgages, one of \$10,500, and one of 35,500, besides a floating debt of about \$1,300.

As quite a number of persons had joined the Parish during the year, and therefore knew but little of its beginning and progress, the Discourse was mainly taken up with a detailed account of matters, the record of which has already appeared from time to time on the pages of the Annals. A very brief synopsis of the Discourse will consequently suffice for this article. In the first place the Rector gave a sketch of the art of educating deaf-mutes, dwelling more particularly upon the method originated at the Paris Institution under the Abbé de l'Epée, and set forth the providential circumstances which called into being the American Asylum for the Deaf and Dumb, at Hartford, Conn., showing how through Sicard, Galaudet and Clerc, the system of De l'Epee, perfected and rendered more effective, had been introduced into the twenty-one Institutions for the Deaf and Dumb in the United States. The point was made and dwelt upon with emphasis, that the State having taken her silent children by the hand and given them in these her well-supported schools such a training as would enable them to obtain knowledge from books, and above all the Book of Inspiration, it was the duty of the Church of Christ, with all its divinely appointed means of grace, to enter specially upon the great work of caring for them as they should come forth from their *alma maters* to take their parts in the actual duties of life. The speaker then proceeded to unfold the chain of events which fitted him, as he humbly believed, to be the instrument, in God's hands, of doing the Church's work among adult deaf-mutes, according to that order of public worship, the best adapted, by universal con-

sent, to interest and profit those whose spiritual impressions come only through the eye, and just at the most appropriate time, in the only city of the country where deaf-mutes had congregated in sufficient numbers to make it feasible to found a new Church which should be to them their spiritual home.

Allusion was made to the weekly evening Bible Class for the deaf-mutes of New York and its vicinity, and the pastoral work done among them during the two years from September, 1850, as being the precursors of the founding of St. Ann's Church for Deaf-mutes on Sunday, Oct. 3, 1852, in the chapel of the New York University. From this starting point, the gradual yet steady and healthful growth of the Parish was carefully traced. The trials of its earlier days, overcome only by patience, perseverance, and unswerving faith in God, were portrayed. Mention was made of the greatly improved prospects which dawned upon the Parish after its removal in November, 1857, to the Lecture Room of the New York Historical Society, and of the Rector's resignation of his Professorship in the Institution, Oct. 1, 1858, that he might devote himself more fully to his parochial duties. The first Sunday of August, 1859, was commemorated as the bright day which saw the Church fairly established in a beautiful and singularly appropriate edifice, consecrated to the service of God.

The Discourse alluded to various individuals who from the beginning had proved themselves good friends of the Church, and to various appropriate gifts which had been received, the most noticeable of which were the Communion-set on Christmas day, 1853; an elegant Quarto Bible and set of Prayer Books for the desk, pulpit, and communion table, Oct. 2, 1859; and the marble font, Jan. 1, 1860.

The wisdom of the plan of combining deaf-mutes and persons possessed of all their faculties, in one Parish, was set forth by some interesting facts, showing that in this way the children of deaf-mutes and other relatives could be united with them in parochial bonds, and that much advantage must accrue to deaf-mutes from mingling with the benevolent who would from time to time cluster about them in supporting the Church. We have in our Sunday School several children of

deaf-mutes. Quite a number of the hearing and speaking portion of the Parish have learned to converse with deaf-mutes, and several are interested in giving them employment.

Particular notice was made of the important fact that, in consequence of this Church movement among the adult deaf-mutes of New York and its vicinity, it was very rare that any of them were long out of a situation in which to earn their livelihood. A paragraph was given to the evening weekly lectures upon miscellaneous topics, which had been given to deaf-mutes, and upon the library which had been recently commenced for their benefit. The Discourse closed with a short plea for Free Churches, and an appeal to the members of the Parish to do all in their power, patiently, perseveringly, and hopefully, to enable the Church in which Providence had led them to become interested, to accomplish an increasing amount of good among adult deaf-mutes; proposing eventually, by means of one or more assistant ministers, to enlarge the sphere of operations, so that deaf-mutes of other cities could from time to time be blessed with religious services.

The writer again asks for the sympathy, the prayers and the active co-operation of all devoted to the great cause of educating deaf-mutes, as they read the foregoing abstract of what has been accomplished, under the good providence of God, by the Church over which he has been placed as a minister of Jesus Christ.

The great obstacle now in our way, for more extensive religious work among the graduates of the Institutions for the Deaf and Dumb, is the debt which still rests upon us. We trust that our friends will the more readily extend to us helping hands in view of the following statement. In July, 1859, we bought the Church, with its organs and fixtures, the Rectory, the four lots upon which the two buildings stand, (property which could not at present prices be got together for much less than \$100,000,) for \$70,000. Since then we have paid the current expenses of the Church, the heavy interest, repairs, &c., and have reduced the mortgage to \$46,000; (\$18,000 was from the sale of the 26th street lots.) With

the pledges which we have,—about \$43,000 will pay the debt. We desire to build up right in the heart of the great city of New York, a strong Parish, which shall, by God's blessing, prove the source of Christian influences, not only to the deaf-mutes to whom its services are accessible, but also eventually to those of our common country.

N. B.—St. Ann's Church for deaf-mutes is situated in 18th street, a little west of the 5th Avenue, New York. The service for deaf-mutes is at 3 P. M. In the evening, the sermon is generally interpreted by signs. The Lectures for deaf-mutes are on Wednesday evenings, in the room under the Church.

OBITUARY.

DIED in Mercer county, Ky., on the 7th of October, Mrs. ELIZABETH ANN COZATT, of consumption, after an illness of nearly a year, in the twenty-seventh year of her age. Her maiden name was Young. She lost her hearing at eighteen months of age, from salivation and from cold, and from the same cause lost the sight of one eye. She had afterwards, an occurrence quite common, two sisters born deaf. One of these died at five or six years old, and the other in her fifteenth year. The subject of this notice entered the Kentucky Institution for the Deaf and Dumb, in her fourteenth year, and was under instruction seven years. She then became an instructor, and continued in that capacity until her marriage, July 27, 1858. She was in perfect good health at that time, and it was in connection with the birth of a daughter, which died in a few months, that she contracted from imprudent and too early activity, the disease of which she died.

Few persons of her unfortunate class, have ever more deserved a public memorial and record. I have never known a person possessed of greater capacity of combined activity of mind and body. She sustained for several years, a course of unwearied and cheerful labor as an instructor, monitress and

assistant house-keeper. She possessed a good mind, of great quickness and sprightliness. In person she was handsome, in manners graceful, with a pleasant countenance, indicative of uncommon intelligence. In character and temper she was cheerful, uniform and firm. Her influence and example for many years, both as a pupil and a teacher, were highly beneficial. She had been a professor of religion for a number of years. Her piety was deep and unquestionable. It sustained her in her long sickness, and was her great consolation in death. It is with melancholy pleasure, that the writer renders this testimony to the character and merits of one who rendered him great service in his arduous labors, with affectionate and untiring zeal. Her pleasant and beautiful, intelligent and happy countenance will linger in his memory while life endures.

J.

MISSOURI B. RANDALL died at the Tennessee School for the Deaf and Dumb, Knoxville, November 25, 1860, at 2 o'clock, A. M., aged 27 years. She had been a pupil in the institution for the past five years. She had also at one time been a pupil in the Kentucky Institution for one or two years. She had been in delicate health since her connection with the Tennessee School. But from her remarkably cheerful mind and active disposition, she was able to ward off the dread messenger for several years. She was an intelligent person, and most exemplary pupil, polite to all, and was looked to by the pupils for counsel and advice. She was truly the favorite of the school.

She professed religion after entering school, and joined the Methodist church, and became a true and devout Christian. We believe she loved God and her Saviour, with pure motives and a holy heart.

Her sufferings were great, but her faith in Christ was sufficient for all. When she came near her end, she said, (as we had often heard her say while well,) that she loved God, she loved Jesus. The last sign she made was that of Jesus. She lived loving Jesus—she died loving Jesus. She went home to Jesus, to receive her reward of “well done thou good and faithful servant.

D. C. H.

NOTICES OF INSTITUTIONS.

BY THE EDITOR.

AMERICAN ASYLUM.

THE Forty-fourth Annual Report, (for year ending May, 1860,) of the Directors of the American Asylum, at Hartford, for the education and instruction of the Deaf and Dumb, did not appear till after the usual time; its publication having been delayed by the ill-health of the Principal, Rev. Wm. W. Turner. We mentioned in the Annals for July, the resignation of Mr. Sutton and Mr. Ballard, and the accession of Mr. David E. Bartlett to the corps of Instructors. Mrs. Beers, a daughter of Mr. Clerc, has also been appointed as a Teacher. The greatest number of pupils in attendance at any one time during the year, was two hundred and twenty-seven. They were taught in fourteen classes, by as many instructors; of whom five were females; and three of these and one of the male teachers were deaf-mutes. There were also special teachers of articulation, drawing and penmanship. Good health had been enjoyed for the most of the year. Last Spring the measles prevailed, having been preceded by a few cases of lung-fever; and two boys died at that time. A female member of the High Class died of typhoid fever soon after her return at the close of the vacation.

The Report is chiefly occupied with statements, furnished by the several instructors, of the course of study for the year of their respective classes, with specimens of composition annexed.

The Directors express their conviction that the Institution never stood higher, or afforded greater advantages, in every essential respect, than it does at present; in which they are confirmed by the opinions of gentlemen who, on behalf of the several States of New England, have favored it with official visits. Gov. Banks expressed, for himself and the Executive Council who accompanied him, his entire satisfaction with the care and instruction which the pupils from that State, about *eighty* in number, received at this institution.

Of the total number of pupils for the whole year, the incoming and out going classes included, 264,—there were sup-

ported by friends, 26 ; by the State of Maine, 46 ; New Hampshire, 15 ; Vermont, 28 ; Massachusetts, 93 ; Rhode Island, 13 ; Connecticut, 43. Of the 264, there were 144 males, and 120 females.

The expenses of the year, for ordinary purposes, were about \$39,375.

VIRGINIA.

We have not yet seen the Report of the Virginia Institution for the Deaf and Dumb and the Blind, for the years 1856 and 1857, and learn from the Principal that all the spare copies which they had of that Report, were destroyed in the fire which consumed one of their buildings. The Report for 1858 and 1859 is before us. The number of pupils at the end of the preceding session was 125, viz.: mutes, 83 ; (males, 47 ; females, 36 ;) blind, 42 ; (males, 29 ; females, 13.) The officers in the department of instruction, were Dr. J. C. M. Merrilat, Principal, Mr. J. C. Covell, Vice Principal, and four assistants in the deaf-mute classes, and three for the blind.

In October, 1858, the shop building was destroyed by fire, with nearly all the tools and materials, and a large number of books in raised type. The institution was provided with an efficient fire-engine, by the use of which, together with the efforts of the Staunton fire-company, the other buildings of the institution were preserved from serious injury. A month later, fire broke out in the basement room of the chapel, but the building was saved. The fire in both cases, was undoubtedly the work of an incendiary ; but who the perpetrator was, could not be discovered. The book bindery and printing office, being elsewhere located, were not involved in the destruction of the shop building. The Board made arrangements at once for the erection of a new building for the shops, which was to cost about \$7,000, and at the date of the Report was approaching completion.

The Appendix gives the programme of studies pursued by the several classes, which was submitted to the Examining Committee in 1859, and a brief report made by the Committee, of the result of the examination.

The expenses on support account for the year 1859, were \$28,032.

The location is at Staunton.

NORTH CAROLINA, (AND GEORGIA.)

Mr. W. J. Palmer, whose appointment as Vice Principal of the North Carolina Institution for the Deaf and Dumb and the Blind, was mentioned in the July number of the *Annals*, has been promoted to the office of Principal. From what we saw of Mr. P., we are of the opinion that none too much is said in his favor in the following paragraph from the *Raleigh Standard*.

"Deaf and Dumb Asylum.—Mr. William D. Cooke, who first inaugurated the idea with us of this charitable Institution, and who has been the Principal of it since its formation, in 1849 we believe, has resigned his situation. Mr. Cooke takes what he considers a more advantageous situation—Principal of the Georgia Asylum. With an experience of about twenty years, he is well qualified for his duties.

"We learn that the Board of Directors, on Friday last, filled the vacancy caused by Mr. Cooke's resignation, by the appointment of Mr. Willie J. Palmer, former Vice-Principal. We consider this an excellent appointment, and it is certainly highly complimentary to Mr. Palmer, whose connection with the Institution has not been of long duration. But however high the compliment, it is none the less worthily bestowed. Mr. Palmer is a young man of fine talents, devoted to his profession, and will acquit himself with honor. He is also a native of the State; and we have always contended, as we yet contend, that whenever North Carolina promotes and honors her own sons, she will have no difficulty in finding many, many of her children worthy of her care, and who will reflect upon her the honors conferred upon them."

We have received the fourth number of *The Deaf-Mute Casket*, which is printed by the pupils of the Institution, and published under the supervision of a Committee, including Mr. Palmer with three members of the Board of Directors. Its object is the improvement of the pupils in the art of print-

ing, which it can not fail to promote. The undertaking itself and the manner of its execution so far, are highly creditable to all concerned in it.

LOUISIANA.

We are informed that the Louisiana Institution for Mutes and the Blind, is fully reorganized, and is now going on well. The General Superintendent is Dr. Laycock, who is a physician and prominent citizen of Baton Rouge. Mr. A. K. Martin is the Principal of the deaf-mute department. He is assisted by Mr. Roe, a young gentleman who had aided Mr. Bartlett in his family school for deaf-mutes; also by Mr. Goodwin, a deaf-mute, and Miss Robinson, who is a graduate of the American Asylum.

CALIFORNIA.

The legislature of the State of California, made a considerable appropriation, some time since, for the establishment and support of an institution for the deaf and dumb. We are informed that a school has been started under the charge of a deaf-mute who went from Mississippi. We have not learned his name or where he was educated.

TENNESSEE.

We are informed that Mr. Scott has resigned the situation which he had for a few years filled, as Principal of the Institution for the Deaf and Dumb at Knoxville, Tenn., and is succeeded by Rev. James Park, a gentleman who has had experience in ordinary teaching, and is otherwise, as we understand, well fitted for the post, except that he is without experience as a teacher of the deaf and dumb.

MANCHESTER, ENG.—SCHOOL FOR DEAF AND DUMB INFANTS.

An enterprise quite novel in character, has been just set on foot at Manchester, England. The *London Illustrated News* for October 6th, gives an engraving of the new building, together with a notice of the inauguration exercises, as follows:—

“On Wednesday week, the school for the infant deaf and dumb, which has just been erected at old Trafford, adjoining the adult institution there, was inaugurated in the presence of a numerous company, consisting chiefly of ladies. In one of the rooms an assortment of fancy and useful articles was exhibited for sale.

The Rev. Canon Clifton, the president of the institution, occupied the chair. In commencing the business of the morning, he said the duty he had to perform was a most agreeable one, and at the same time one of a rather unusual character. They had not met to hear of any deficiency in their funds, but to celebrate the opening of a new branch institution—a branch designed by his friend Mr. Turner, the establishment of which had been his anxious wish for years. The congratulations of the meeting, he was sure, would be offered, that Mr. Turner had been spared to witness the completion of his project. He should mention that the infant branch of an institution like that was entirely a new idea. There never had been one of that description, the rule generally being not to admit children before they were seven or eight years of age. The consequence was that when children were admitted they were found, for their age, more backward and less susceptible of rapid improvement than children under other circumstances. This, of course, did not betoken greater deficiency in the natural powers of the deaf and dumb, but might easily be explained from other causes. The institution was opened to supply a very great want. Children would be admitted at the early age of three years; accommodation being at present provided for fifty children from that age to seven years. To show how ready the parents of these children were to avail themselves of the institution, he might mention that they had more applications for admission than the building would just now accommodate. £11,500 had been contributed since the proposition for this branch was first made public. Of that amount, £4,500 had been given in donations for the purpose; but the magnificent sum of £7,000 had been procured through the exertions of those ladies who had so liberally befriended the institution, and he was sure they all rejoiced to see that day

which had so signally crowned their efforts with success. As to the building itself, it did honor to the architect, both with regard to design and stability; and it was something to announce that the estimate had not been in the least degree exceeded. Every means of administering to the comfort of the children was supplied, and particular care had been taken to protect them from the peril of fire. Their chief purpose that morning was to inaugurate the opening of the building, to declare that it was now in a fit condition to receive its inmates, and to pass the rules for its future guidance. The chairman read letters from the Lord Bishop of Manchester and Mr. T Bazley, M. P., excusing their absence on the ground of unavoidable engagements elsewhere. A letter had also been received by Mr. Turner from the Earl of Ellesmere, regretting his inability to attend the inauguration. The Rev. Thomas Buckley read the proposed rules, which were adopted unanimously. Mr. Ernest Reuss, chairman of the building committee, stated the net proceeds of the bazaar to be £6,903 14s. 8d.; donations and subscriptions, £3,025 3s. 4½d.; collected previously by himself, £1,554 12s. 7d.; making a total of £11,483 0s. 7½d. in favor of the extension fund. The total cost of the building was £5,253 5s. 11d., and there was a surplus of about £5,000, designed partly for the extension of the present building, and the remainder for investment. The Rev. T. Buckley read a list of twenty-six candidates for admission to the school; and, as there were vacancies for the whole number, and no objections were raised to any, they were unanimously elected.

Mr. Thomas Turner said the first duty which devolved upon him, now that the rules had been passed and the inmates elected, was formally to declare that the school was open. He thought it a very glorious occasion, and one in which every feeling heart must sympathize. He had been referred to as the originator of the scheme, and he might state that the initiative was taken sixteen years since, at a meeting in the Townhall, Manchester; but it was not until about four years ago that active steps were taken by Mr. Reuss and others, to carry out the project. To Mr. Humphrey Nicholls they were also indebted for £1,000, and to Mr. Nixon for £500. Mr.

Turner then went minutely into detail, showing the many advantages which a school for the infant deaf and dumb would confer.

Thanks were accorded to the chairman, to Mr. Ernest Reuss, Mr. Nixon, Mr. Redfearn (one of the building committee,) Mr. Redford (the architect,) and to the building committee, for their exertions in promoting the interests of the institution; and the proceedings terminated.

The building covers an area of 577 yards; yet, from the form and position of the ground, a frontage of only twenty yards could be obtained. It comprises sheltered playgrounds in the lower story; and above, a school-room, 40 feet by 25 feet; a dining-hall, 29 feet by 20 feet; male dormitory, 40 feet by 25 feet, female dormitory, 48 feet 6 inches by 20; a chamber for the sick, and one for the convalescent; nurses' room, linen-closets, bath-rooms, lavatories, committee-room, also apartments for the housekeeper and domestic servants. The walls are hollow, as a preventive of damp; the façade is of stone; the staircases throughout are fireproof; all the carpentry of floors, dormitory roofs, &c., is exposed, and stained and varnished; the school-room has dwarf wainscoting, the panels being of slate, upon which lessons are taught. The dormitories contain 700 cubic feet of space for each child; and every regard has been paid to the comfort and convenience of the intended inmates, to the proper admission of pure air, and the escape of the vitiated. The older school is of the style which flourished during the reign of the eighth Henry, and the endeavor has been to harmonize the infant school with it as much as is applicable to a distinct building. Messrs. Bowden, Edwards and Forster, were the builders.

MISCELLANEOUS.

VISIT OF THE PRINCE OF WALES TO THE NEW YORK INSTITUTION FOR THE DEAF AND DUMB;—LINES BY MRS. MARY TOLES PEET.

His Royal Highness, the Prince of Wales, and suite, included the Institution for the Deaf and Dumb among the objects

of interest which they visited in the city of New York. After a brief address of welcome by Dr. Peet, six pupils from a class four weeks under instruction, were presented, and exhibited their attainments. Five members of the High Class were then introduced, and being directed to write what they thought proper, each produced a handsome address to their guest. In the mean time the lines by Mrs. Peet, which we annex below, were read by Mr. Peet, and were at the same time rendered in the language of signs, in an effective manner, by Miss Gertrude Walter, a pupil. The Prince being then requested to propose subjects for the pupils to write upon, suggested Music, and The Atlantic Cable; one of his suite named the Great Eastern, and some one else, The Clouds. Each took one of these themes, and all acquitted themselves handsomely. Mr. Gamage then represented in his skillful pantomime the scene of Christ stilling the tempest. The Prince and suite ascended the platform, and bouquets were showered upon his Royal Highness. The Prince left his autograph, and he and the Duke of Newcastle and others, expressed repeatedly their high gratification at what they had witnessed.

The above is condensed from a pamphlet, got up in a dainty dress befitting the occasion, giving a full account reprinted from the New York Herald of Oct. 13th.

WELCOME TO THE PRINCE.

BY MRS. MARY TOLES PEET.

Once from beyond the azure sea,
There came to us a welcome tone,
Men paused amid their strife and toil,
To list the voice from England's throne.

And soon from out the ocean's depths,
Where master minds a chain had bound,
A strong pulsation shook the land,
And silence hushed the New World's sound.

How breathlessly men stopped to count
The throbs that came with measured beat,
Till one by one with trembling joy
Beheld the mystic bond complete.

The strange, new thrill sped fast and far,
And waking joy throughout the land,
Went forth the greeting England sent,
"We'll evermore go hand in hand."

Old ocean, in his wild dismay
 That man from him his power had won
 To part the nations, rent the bond ;
 But England sends us now her son.

Right loyally we greet him, too,
 For every heart should bend, I ween,
 In homage to such worth as that
 Which sits enshrined in England's Queen.

And though no purples hang above
 The brave young Briton here ;
 Yet retinues of kindred hearts
 Send up to heaven this cheer :

" God save the Queen—God save the Prince !
 And blessings on them shower,
 And strengthen every rightful cause
 That adds to England's power."

FRANCIS GREEN,—THE TRANSLATOR OF DE L'EPEE, AND AUTHOR OF
 " VOX OCULIS SUBJECTA."

It appears that the translation of the Abbe de l'Epée's *Véritable Manière*, which we reprinted in Nos. 1 and 2 of this volume of the *Annals*, was the work of the same American gentleman, Mr. Francis Green, a native of Boston, who was the author of *Vox Oculis Subjecta*, and whose son, taught by the Braidwoods in Edinburgh, was the first American deaf-mute that any where received an education. A brief outline of Mr. Green's history is given in a communication to the *Gallaudet Guide*, which we should transfer to our pages, but the author of it having kindly consented to ascertain whether still further facts of interest may be brought to light by an examination of the manuscripts left by Mr. Green, and communicate to us the result of his inquiries,—we prefer to wait and present the whole at once.

" COLLOQUIAL ' SIGNS IN THE ORDER OF WORDS.'"

Mr. Burnet, in his communication on a preceding page, speaks of " the attempts of Mr. Jacobs and others to make ' signs in the order of words' colloquial." The remark, we apprehend, would be deemed by Mr. Jacobs unjust to himself, and as demanding correction.

What Mr. Jacobs has advocated, in the *Annals*, and in the recent preface to his book, is the disuse of colloquial signs and the use of signs in the order of the words, in giving instruction in language; not by any means the entire disuse of colloquial signs in their natural order; nor the colloquial use at all of signs in the order of words. We believe there may be "others" who have proposed such an attempt as Mr. Burnet mentions.

TOYNBEE ON DISEASES OF THE EAR.*

The author of this work stands at the head of the profession in England, if not in the world, in the special branch of therapeutics to which he has for twenty years or more devoted himself. The work is a complete practical treatise, designed of course for medical men, but easy enough to be understood by the general reader who may wish to inform himself on the subject. Chapter XVIII., of 22 pages, relates to the deaf and dumb. The particulars of 411 cases, pupils of the London Asylum, are given,—in respect to the causes of the deafness; the condition of the ears, so far as could be ascertained by examination of the living subject; and the power of hearing, as possessed in various degrees or totally wanting. Numerical statements are given on each point. We have also a tabular view of the condition of the ear in thirty-six dissections of deaf-mutes,—five of them made by the author. In reference to medical treatment of the deaf and dumb,—the author would do nothing in the case of the totally deaf; but says, "Should there be a certain decided amount of hearing power, some attempt, it is obvious, should be made to develop it." Besides medicinal treatment in cases requiring it, he thinks it important "to excite the nervous system of the ears to natural action" by the stimulus of sound. For this purpose he re-

* The Diseases of the Ear; Their Nature, Diagnosis, and Treatment. By JOSEPH TOYNBEE, F. R. S., Fellow of the Royal College of Surgeons of England; Aural Surgeon to, and Lecturer on Aural Surgery at, St. Mary's Hospital; Aural Surgeon to the Asylum for Idiots; Aural Surgeon to the Asylum for the Deaf and Dumb; and Consulting Surgeon to St. George's and St. James' General Dispensary, London. With one hundred engravings on wood. Philadelphia: Blanchard & Lea. 1860. pp. 440.

commends the persevering use of ear-trumpets, and particularly of the flexible hearing-tube. He details three cases of patients of his own, who were decidedly and permanently benefited by this means.

We would take this occasion to remark that, in every institution for the deaf and dumb, observations ought to be made systematically, not only on the causes of deafness, but on the other points specified above, which generally receive little attention.

ASSOCIATION OF DEAF-MUTES IN BOSTON.

At Boston, the "Deaf-Mute Bible Class," which had been in successful operation for some years, was in February, 1859, merged in a new association called "The Deaf-Mute Christian Union," which comprises more than fifty members. The design, as stated in the *Gallaudet Guide*, is to continue the religious services, and "to prepare the way for any future undertaking which may be started on a larger scale, for their benefit." Regular meetings for worship and religious instruction are held on Sundays, at their room, No. 9, Tremont Temple. On Wednesday evening there is a meeting for debates, discussions, or lectures; and on Friday evening a prayer meeting is held at the same place. Amos Smith, Jr. Esq. holds the office of President; but the Acting President is the Vice President, George Homer, Esq.

BACK VOLUMES OF THE ANNALS.

With the exception of the first number of Vol. I., complete sets of the Annals, or any single numbers or volumes, can now be furnished to persons desiring to purchase. If there should be a sufficient number of applications for the early volumes to warrant the expense, the first number aforesaid will be reprinted.

We have a very interesting letter from Mr. Chamberlain,—in reply to queries suggested by his communication in the foregoing pages,—which, we regret, is too late for this number.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XIII., NO. 1.

MARCH, 1861.

THE EARLIEST ADVOCATE OF THE EDUCATION OF DEAF-
MUTES IN AMERICA.

BY SAMUEL A. GREEN, M. D., OF BOSTON, MASS.

FRANCIS GREEN was the earliest American to call public attention in this country to the importance of educating the Deaf and Dumb, and as the pioneer in this cause, his labors deserve a brief notice. A few facts relating to his life may not be without interest to persons who are engaged in this branch of education.

He was born in Boston, August 21st, 1742, and was the son of Benjamin and Margaret (Pierce) Green. He received his early education, partly in Halifax, Nova Scotia, and partly at Mr. Lovell's school in Boston, from which he was admitted into Harvard College in the summer of 1756. His collegiate course was only a partial one, as circumstances beyond his control compelled him to take leave at the expiration of his Freshman year. He was allowed, however, to take the bachelor's degree with his class, a favor extended only in extraordinary cases. The year preceding his entrance into college,

his father had procured for him an ensign's commission in the 40th Regiment, with the understanding that he should have leave of absence until he should have completed his studies. In 1757, orders came from the commander-in-chief of the king's forces, that all officers, without regard to rank, should join their respective corps, on account of the war with France. On the reception of this news, he repaired immediately to his regiment at Halifax, with the expectation that his leave of absence would be renewed; but in this he was disappointed. From his father, who had acted as secretary to the expedition against Louisburg, under Sir William Pepperell, he appears to have imbibed a taste for military life. He now determined to connect his fortune with that of the army. In the spring of 1758, having passed the winter in Halifax, he embarked with his regiment for Louisburg, where he did duty at the siege of that town. After its surrender, he remained in the garrison until June, 1760, when the regiment was ordered to Quebec. On more than one occasion, he appears to have occupied posts of great trust and responsibility for one of his years. The ensuing winter his regiment was stationed at Berthier, a small town below Montreal, opposite the river Sorel; and in June of the following summer, they started for New York by the way of Lake Champlain and the North River, and encamped on Staten Island.

In November, 1761, the 40th Regiment sailed for Barbadoes, and thence proceeded to take Martinique; which was soon accomplished after the surrender of Fort Royal. At this siege, Francis Green, now a lieutenant, commanded a detachment in a party that led the attack on Mount Fortinson; and of that detachment several were killed and wounded. We next find him at the siege of Havana, where he was present when that town capitulated. Soon after this event peace was declared, and for a short time he was engaged in the recruiting service at Boston. In 1765 he went to England, and the next year sold his commission in the army, having honorably served his country nine years.

Having returned to Boston, he married, October 18th, 1769,

his cousin,* Susanna, daughter of Joseph and Anna (Pierce) Green. They had five children, of whom three died in early childhood. His wife died November 10th, 1775, and the care of three young children was thrown upon him. After leaving the army, he engaged in mercantile pursuits in his native town. During the impending revolutionary struggle, his sympathies were with the mother country, and he deemed it expedient to quit Boston, which he did at its evacuation by the British, in March, 1776. He went to Halifax, and thence, the next year, to New York, where he remained till 1780, when he departed for England. Previous to his departure, he received the following certificate from Sir William Howe:

“To the Right Honorable the Lords Commissioners of His Majesty’s Treasury, or whomsoever else it may concern:

“I do hereby certify that I was well acquainted with Francis Green, Esq., as an Officer in the 40th Regiment, in which he served at the Reduction of Louisburg, Canada, Martineco and the Havana, with Gallantry and great propriety; that I found him settled in Boston in 1775, where his Allegiance turned greatly to his disadvantage,—and that he quitted that place in March, 1776, leaving behind him, as I understand, a considerable Property.

(Signed,) WILLIAM HOWE.”

While residing in New York, one of the boys was shockingly burned, and died in a few hours. Charles and Susanna were the names of his remaining children, and the former was the immediate occasion of his interest in the education of the Deaf and Dumb. At an early age the child was discovered to be a deaf-mute; and in 1780—at that time eight years old—he was placed at the Academy of the Braidwoods, in Edinburg, which had acquired a high reputation as an establishment for instructing such children; and here he remained nearly six years. The boy, when he was placed there, could

* The father (Benjamin) and the uncle (Joseph) of Francis Green, married sisters; so that there was a double cousinship between Francis Green and his wife. This fact may have some connection with the etiology of the deafness in the case of their son Charles.

not articulate a syllable, nor had he an idea of the signification of a word. With his improvement the father was particularly pleased, and the importance of educating the Deaf and Dumb made a deep impression on his mind.

In 1783, while residing in London, and while his son was yet at school in Edinburg, he published a volume entitled:

“*Vox Oculis Subjecta*:—A Dissertation on the most curious and important Art of Imparting Speech, and the Knowledge of Language, to the naturally Deaf, and (consequently) Dumb. With a particular Account of the Academy of Messieurs Braidwoods, of Edinburg: and a Proposal to perpetuate and extend the Benefits thereof. Written by a Parent. London, 1783. 8vo.”

Soon after its publication, this book received a complimentary notice in the *Gentleman's Magazine* for September, 1783, as well as in the *Boston Magazine* for December, 1784, and January, 1785. We will quote from the book, and allow the author to relate the particulars of the boy's progress.

“My first visit to him was in May, 1781. It exceeds the power of words to convey any idea of the sensations experienced at this interview. The child, ambitious to manifest his acquisition, eagerly advanced, and addressed me, with a distinct salutation of speech. He also made several inquiries in short sentences. I then delivered him a letter from his sister, (couched in the simplest terms,) which he read so as to be understood; he accompanied many of the words, as he pronounced them, with proper gestures, significative of their meaning, such as in the sentence, “write a letter by papa:” on uttering the *first* word, he described the action of writing, by the motion of his right hand; the *second*, by tapping the letter he held; the *third*, by pointing to me. He could at that time repeat the Lord's Prayer very properly, and some other forms, one of which in particular, (which I had never heard before,) I then took down in writing from his repetition; a convincing proof of his speaking intelligibly. I found he could, in that short time, read distinctly, in a slow manner, any English book, although it can not be supposed he had as yet learned the meaning of many words; he, however, made daily progress in that knowledge. As to writing, there can

be no reason why deaf persons may not, by imitation, learn that art as well as any other persons; accordingly, I was not at all surprised that he could write very plainly; this, indeed, he did with uncommon readiness and dexterity, and seemed not a little proud of all his new attainments. I had also the satisfaction to see such specimens, at that time, in the proficiency of others who had been longer at this Academy, as left no doubt in my mind of his acquiring, in due season, a perfect acquaintance with language, both oral and written; and that he would be capable of any art or science whatever, except music and oratory. Perfectly satisfied with his situation in a conscientious and respectable family, I left him to pursue his studies, with a degree of hope and joy, which, on this score, I had never expected to have known. On my next visit, in September, 1782, his improvements were very perceptible in speech, the construction of language, and in writing; he had made a good beginning in arithmetic, and surprising progress in the arts of drawing and painting. I found him capable of not only comparing ideas, and drawing inferences, but expressing his sentiments with judgment. On my desiring him to attempt something he thought himself unequal to, I set him the example by doing it myself; upon which he shook his head, and, with a smile, replied, (distinctly, *viva voce*,) ‘You are a man, Sir, I am a boy.’ Observing that he was inclined in company to converse with one of his school-fellows, by the tacit finger language, I asked him why he did not speak to him with his mouth? To this, his answer was as pertinent as it was concise, ‘He is deaf.’ Many other instances I could mention of expressions of the mind, as proper as could be made by any boy of his age, who had not the disadvantage of deafness.” pp. 149–53.

Unfortunately the youth’s attainments were of little service to him, as an accident put an end to his life a short time after leaving Edinburgh. While shooting at Cole harbor, near Halifax, he was drowned on the 29th of August, 1787, in the seventeenth year of his age.

Leaving England in 1784, Mr. Green took up his residence in Halifax, where he lived, filling several important offices,

among them that of high sheriff for the county, till 1797. In the meanwhile he married, May 19th, 1785, Harriet Mathews, daughter of David Mathews, Esq., who was Mayor of New York previous to the acknowledgment of American independence.* We next find him at Medford, Massachusetts, where he appears to have devoted his leisure hours to advocating in the journals the importance of educating the Deaf and Dumb, and endeavoring to enlist public sympathy in their behalf. Some of his articles may be found in the Boston papers, particularly the *New England Palladium* for the year 1803. Sometimes he wrote under his own signature, and sometimes under that of "Philocophos." The following card appeared in the *Palladium* of October 14th, 1803, "with a wish that the other printers of newspapers in this State would also be pleased to give it a place in theirs."

"To the Reverend the Clergy, in the State of Massachusetts:

"In order to ascertain the number of the *Deaf and Dumb* in this Commonwealth, (the state and practicable improvement of whose condition have lately very greatly excited the attention of the world,) many benevolent characters are desirous that authentic returns of the individuals, in that predicament, might be transmitted, by the Respective Ministers of every Religious Society, specifying the *names, sex, age, residence, &c.*, of each Deaf and Dumb Person.

"And as the motive is the probability of eventually promoting the cause of humanity, and alleviating its miseries, it admits not of a doubt that every gentleman of the ministry (who may be apprised of it) will readily concur therein. They are, therefore, with confidence, solicited to send, as soon as convenient opportunities may occur, without postage or expense, as particular an account as may be, of all such Deaf and Dumb, within their respective congregations, enclosed, under cover, to Mr. James White, Bookseller, Court Street, *Boston.*

PHILOCOPHOS."

* [Francis Green had six children by his second wife, of whom three are now living, viz.: Mr. Henry Francis Green, of Bellows Falls, Vt., Mrs. Webber, the wife of Dr. Samuel Webber, of Charlestown, N. H., and Mr. Mathews Wyly Green, of whose residence we are not informed. Dr. Green, the writer of this article, is from a collateral branch of the family.—*Ed. Annals.*]

In response to this circular, he gathered returns from the ministers in the different towns in the State, which showed that there were about seventy deaf-mutes in Massachusetts alone, "and many of them very fit subjects for instruction." From these facts he estimated that there were about five hundred deaf-mutes in the United States.

He "translated," as he states in a journal and autobiographical sketch which he left, "the whole of the Abbé de l'Épée's work on the manner of his instructing the Deaf and Dumb, entitled *Institution des Sourds et Muets*." A considerable portion of this was published in the New England Palladium in 1803.

The degree of A. M. was conferred upon him in 1790 by Harvard College. He died at Medford, Massachusetts, April 21st, 1809.

[Mention is made of Francis Green in a paragraph in the Twenty-Fifth Report of the New York Institution for the Deaf and Dumb, as follows:—

"The first deaf-mute of American birth who is known to have enjoyed the benefits of a regular education, was the son of a gentleman of this city by the name of GREEN. This lad, having been, about the year 1780, placed in the celebrated articulating school of Braidwood, near Edinburgh, Mr. Green visited the school in the following year, and with the enthusiasm of parental fondness, wrote back a flattering account of his son's progress, with exaggerated anticipations of his future acquirements. This letter was preserved in the *Medical Repository*, and had, long afterwards, an influence on the formation of the New York Institution."

In a similar sketch in the Twenty-Eighth Report, reference is again made to Mr. Green, as the probable author of "Vox Oculis Subjecta." This work was noticed in the article "Bibliographical," in Vol. I., No. 3, of the Annals, p. 188. The writer of the foregoing sketch has put into our hands a copy of this book, which the author had retained in his possession, and which has a few marginal notes in his hand-waiting.

Francis Green was not the author of the translation of De

l'Epée's treatise on 'The True Manner of Educating the Deaf and Dumb, which we copied into the last volume of the *Annals*, as we had inferred that he was, from the mention made of him in the *Gallaudet Guide*, as the translator of De l'Epée.—ED. ANNALS.]

EXTRACTS FROM THE *INSTITUTION DES SOURDS ET MUETS* OF THE ABBE DE L'EPEE.

AS TRANSLATED BY FRANCIS GREEN, AND PUBLISHED IN THE NEW ENGLAND PALLADIUM IN 1803.

[The extracts here given from the earlier work of the Abbe de l'Epée, are from the parts which he did not think it important to incorporate into the latter and more mature exposition of his method, which we copied nearly entire in the last volume of the *Annals*. However it may have been then, some of these omitted portions are now of no little interest and value. The extracts occupy Nos. 4, 5, 13, 17, 18, 19, 20, of Vol. 22, of the *New England Palladium*, a Boston newspaper, published then semi-weekly. We are indebted to Dr. Green, the author of the article preceding, for the loan of these papers.

The extracts commence with Chapter I. of Part First of the Abbe's book, though (by mistake, as we presume,) entitled in the *Palladium*, "Letter I." The Second Part of the book contains the "four letters to a friend."—ED. ANNALS.]

For the Palladium.

MESSRS. YOUNG & MINNS:—The sympathetic attention of the public mind, recently manifested, on the subject of the *Deaf and Dumb*, seems to warrant the expectation that the following extracts of four letters of the *Abbé de l'Epée* to a friend, will be well received, and afford entertainment as well as information.

Note of the Translator.

Were the means allotted by Providence adequate to the feelings and wishes of the translator of these pages, (composed by that learned, pious, benevolent, ingenious and excellent Christian, the *Abbé de l'Epée*,) America, the translator's native land, should have the honor of immediately being *one* of the nations that should exhibit to the world *a new species of charity*, in a Public Institution or Academical Establish-

ment, for the purpose of rescuing from ignorance and comparative uselessness, that unfortunate class of our fellow creatures the naturally *Deaf*, commonly called the *Deaf* and *Dumb*. If the translation of this work into our own language, or if any preceding,* or subsequent endeavors to propagate the knowledge of the practicability of this extraordinary art, should excite a generous public, or an opulent individual, so as to produce that effect in this Western Hemisphere, so obviously destined to be the theatre of many millions of future cotemporary actors, (of which a certain proportion will always be of that class,) the translator's ardent wishes may thereby one day be effected;—and in that case he will not have lived, *altogether*, in vain.

FS. GREEN.

CHAPTER I.

Why are there to be seen, at this day, more persons Deaf and Dumb than have hitherto appeared?

For thirty years past, or thereabouts, have there come into the world more Deaf and Dumb children than were formerly born of that description? The city of Paris alone, contains a great number of them. They are announced to us from all parts of the Provinces; and we understand that in the neighboring kingdoms a great many of such are also to be found.

Without being desirous to scrutinize the decrees of Divine Providence, or to determine whether it be a chastisement of Divine justice particularly reserved for us, I believe that this infirmity of human nature has always existed in a proportion pretty nearly equal to all our natural evils: if nevertheless, there appear to be at present more Deaf and Dumb persons than in times past, it is because that, until our days, those children who were born destitute of the faculties of hearing and speaking were kept secluded from society; the instruction of them having always been looked upon as being extremely difficult, if not impossible. The learned, however, are not unapprized, that for two hundred years past there have appeared some phenomena of this kind; I mean some Deaf and Dumb persons more or less instructed; which was then

* Vide "*Vox Oculis Subjecta*," published in London, 1783, by F. Green.

regarded as a species of miracle ; but the rest of mankind did not imagine that this attempt had ever been made, and much less that it had been made with success.

The condition, therefore, of a Deaf and Dumb person, exhibited only a dreadful situation, and seemed to be a remediless misfortune, in the order of nature. We know, also, from indubitable information, that there are still some barbarous nations, who, (at the age of three years at the farthest,) put to death those children who can neither hear nor speak, because they are regarded by them as monsters.

This cruelty makes us shudder ; but the prejudice from which it springs was almost universal, until the present century. Parents thought themselves dishonored, as it were, by having a Deaf and Dumb child. It was thought that they had fulfilled the whole of their duty towards it, by providing for its nourishment and maintenance ; but it was always kept from the eyes of the world, by confining it in the privacy of a cloister, or in the obscurity of some unknown boarding place. At this day, *the case is altered*. Many of the Deaf and Dumb have been seen to exhibit themselves in the face of the whole world. The exercises they were to perform have been announced by the programmes or bills posted up to give notice of their intended performances in the school, which have excited the attention of the public. Persons of all ranks and conditions have attended there in crowds. The performers have been embraced, applauded, loaded with commendations, and crowned with laurels : those very children, that until then, had been considered as the outcasts of nature, have appeared with more distinction, and done more honor to their fathers and mothers, than their other children, who were not capable of doing the same things, and who have even blushed at it. Tears of joy and tenderness have accordingly succeeded to sighs and lamentations. These new kind of actors were shown with as great a degree of confidence and pleasure, as, until then, had been taken of precaution to keep them out of sight.

The national and foreign gazettes having given an account of what had passed in Paris, under the inspection of consid-

erable numbers of witnesses of distinction, the ordinary lessons of the Deaf and Dumb have become, in some manner, continual exhibitions. Every day are to be seen there, learned men of different nations, and persons of the very first quality. Some even of our Princes have honored them with their presence, and foreign Sovereigns have been desirous to convince themselves, in person, that they had not been imposed upon respecting it by the public papers.

Burying the Deaf and Dumb in retirement and seclusion, is, therefore, *now* entirely out of question. Of whatsoever family one may be, there is no longer any blushing on account of having a child who may be incapable of hearing. Deafness, which seemed to be only the lot of those men who beg their bread through the streets, (with a little bell in their hand,) now appears to be nothing more than one of those corporal derangements from which the most elevated conditions are not exempt, and the inconveniencies of which it is easy to remedy.

Mr. Ernaud, Mr. Perreire, (a Portuguese,) and Madame de St. Rose, a nun of the Order of the Cross, in the suburbs of St. Anthony, were the first of this century who applied themselves to the instruction of the Deaf and Dumb, without having ever concerted together the plan of their operations. I was not acquainted with the first of these gentlemen, nor any of his pupils, but some men of learning have assured me they succeeded extremely well. The religious lady, also, brought up and educated two, (making use of the French manual alphabet and natural signs,) one of whom has become completely accomplished.

As to Mr. Perreire, one of his scholars (Mr. Sabourex de Fontenai) has done him a great deal of honor, and is at this time in a condition to compose literary works, and to present them to the public. He has even undertaken in his turn to instruct some other Deaf and Dumb persons, as to the progress of whom I can not give any assurance, not having had any knowledge of it.

Three other pupils of Mr. Perriere, namely, two gentlemen that I am not acquainted with, and a young lady that appeared

before the late King, have also attained to a degree of instruction which merits very great commendation.

As to myself, the way in which I became a teacher of the Deaf and Dumb is as follows, not knowing (at the time) that there had ever been any such before myself.

Father Vanin, a very respectable priest of the Christian religion, had, by means of cuts or prints, (a resource of itself very feeble, as well as very uncertain,) begun the instruction of two twin sisters, Deaf and Dumb from their birth. This charitable minister having died, these two poor girls were left without any succor, nobody having been willing for a considerable length of time, to undertake the continuance or renewal of this work.

Thinking therefore, that these two young girls might live and die in ignorance of their religion, if I did not endeavor by some means to teach it to them, I was touched with compassion for them, and said they might be brought to me, and that I would do all that I possibly could, to that end.

Having never employed myself until then, but with theological or moral subjects, I entered upon a career that was absolutely unknown to me. The method by the use of cuts was not at all to my mind. The French manual alphabet, that I had known ever since my childhood, could only be of use to me in learning my disciples to read; the point was to bring them to the *understanding of the meaning* of the words. *Signs* of the most simple nature, such as consisted only of showing with the hands those things whose names we wrote down, were sufficient to begin the work; but they do not carry us on far, since the objects are not always before our eyes, and there are a great many of them which can not be perceived by our senses. It therefore appeared to me that a method of *combined signs* must be the most convenient, and the most certain way, because it might be applicable equally to things absent or present, dependent or independent of the senses. This, in fact, has been the way I have taken, and with the assistance of such a method, I have brought up pupils whose public exercises have been seen, and to the lessons of whom there come, every day, persons who do me honor, but whom I have never sought to attract thereto.

For a long time past I have been urged to give this method to the public. That was not agreeable to my fancy. It appeared to me difficult to explain it clearly, and I apprehended that it would not be well received. What obliges me now to let it appear, is this.

Mr. de Saboureux, Deaf and Dumb from his nativity, has just composed a work which he is to have printed immediately. He therein supposes it impossible for me, with the aid of methodical signs, to communicate to the Deaf and Dumb the ideas of things independent of the senses. He had already inserted something of the kind in the "Journal of Vendune," without, however, mentioning my name. It is from himself that I possess this anecdote. But, now, once for all, being unwilling that I should be able to pretend ignorance of it, he came himself for me to read the chapter of his performance which contains that assertion.

How should this gentleman be able to form a competent judgment of my method? He knows only the superficial part of it, from what he saw of it in some portions of my lessons, at which he had been pleased to be present from time to time. He has never examined them together; he has not, even once, been witness of a single entire lesson in all its parts. And when I have, in his presence, made an explanation of that method to some who have requested it, he has very well comprehended what I explained by writing and by signs, but he could not understand what I said to them respecting it *viva voce*, since he is Deaf and Dumb,* and this was certainly the greatest, and the most interesting part. It is evident, then, that if one should pay any regard to what he says of it, we shall, like himself, judge of it without being acquainted with the subject. This is what has determined me, contrary to my inclinations, to have it printed. I should wish, for the benefit of human nature, that Mr. Perreire had discovered a method preferable to mine; in which case I should adopt it with all my heart, and with a great many thanks.

* Mr. de Saboureux had not at that time acquired the faculty of conversing *viva voce*.

The folly of wishing to become an author, on this occasion, is out of the question. The point is, to endeavor to do all we possibly can, in order to render ourselves useful to the Deaf and Dumb, now and hereafter. It is solely with a view to this, that I am going to present to the world the two methods. Those who, at present or in the sequel, shall be willing to apply themselves to this kind of instruction, will make choice of that of the two, which shall appear to them to lead most directly to the desired end, unless they themselves should discover a third preferable to both the others.

[The extracts by Mr. Green go no further in the First Part of the book. The preface by De l'Epee to the Second Part, which consists chiefly of four letters to a friend, explains the circumstances under which these letters first appeared, as follows.—ED. ANNALS.]

“ We will candidly acknowledge that we have had occasion for the exercise of courage in undertaking and prosecuting the instruction of the Deaf and Dumb. Some learned and respectable friends of ours could not without pain see us entering upon a career, of which the end seemed to them unattainable. Their desire would have been, that, in devoting ourselves to the service of the public, we had chosen some other work, if not more important, at least more promising of success.

“ Our first public exercises, in 1771 and '72, and the letters which accompanied the programmes, changed the tone in a measure. The education of the Deaf and Dumb was made to appear as a work less difficult than had been previously imagined, and one in which success might be expected. It was reserved for the programmes and the letters of 1773 and '74 to produce a conviction more complete.”

LETTER I.

From Monsieur, the Abbe of——, Instructor of the Deaf and Dumb, to
Monsieur the Abbe of——, his intimate friend, in 1771.

You are astonished, my much respected and very dear friend, that I should teach four languages to *Deaf and Dumb Girls*. “ Is it not enough (say you) to undertake and to

succeed in making them acquainted with one?—Why, then, even *two*? but as to four! 'Tis downright battering the brains of those poor children to no manner of purpose."

You are not singular, my dear friend, in having thoughts in that manner. Many other respectable persons, and of real merit, have made the same objection to me. Now then, I am going to give you an account of the motives which have determined me to pursue this conduct, and to explain to you, in the first place, the advantage, and even the necessity, of two different languages.

To instruct the Deaf and Dumb how to dispose of their organs, in order to express sounds, and to form distinct words, is an operation which most certainly is *neither long nor painful*. Three or four lessons do greatly advance this business, if not accomplish it fully, (by following the method of Mr. Bonnet, a Spaniard, printed an hundred and fifty years ago.) The business is nothing more than to make them acquire the practice of it; and that does not regard me, that is the affair of the persons who dwell with them, or of a common master, who teaches children to read.

But *these speaking beings of a new fabrication*, aim always to express themselves with brevity; not unlike a little child who knows no language, and as yet only lisps. One or two words, pronounced more or less distinctly, and accompanied with signs often very equivocal, appear in their eyes as entire sentences, and which *we ought* to understand. If it so happens, that we do not divine what their language (which has neither rule nor order) signifies in their intention, they think it is our fault, and sometimes they are angry at it. Our mode of expressing ourselves, *viva voce*, or by writing, or even by signs artificially combined, tires their patience, and they do not seek to conceal it. It is necessary, however, to dishabituate them from their arbitrary language, and to bring them by degrees, not only to understand, but to compose phrases themselves, without which we should never be certain of the solidity of their education. Now I conceived that I should succeed therein by making them learn a second language, the words of which would be arranged in different order from ours, and

obliging them to translate from that language into *French*. It was that determined me to teach them *Latin*. Besides, the point was to instill into their minds the rules of the construction of speech :—Now those of the *Latin* language are more precise, fewer in number, and more easy to retain. The distinction of the cases, and the regimen of verbs and prepositions therein, announce themselves in a manner more perceptible, &c., &c.

I take it for granted, Sir, that this reason reconciles you to the *Latin* of the Deaf and Dumb. May we not obtain the same favor for the *Italian* and *Spanish*. “Can those two languages (say you) be necessary for Deaf and Dumb *French* Girls?” My answer must be satisfactory to you, my dear friend :—No, nothing is less necessary. “Why, then, (you will add) why make them learn them?”

Why? Because I am mortal. That reason surprises you : Have a moment’s patience, and your surprise shall not be of any long continuance.

A very considerable part of my race is already run, since I am now on the verge of threescore. Tell me then, if you please, Sir, who is he, that shall instruct the Deaf after I am gone? The work is irksome from the assiduity that it demands; it also incurs a certain expense; and it brings in nothing: three stumbling blocks to many persons who might otherwise be in a disposition to apply themselves to it. I imagined, then, that by causing my pupils to perform a public exercise in four languages, an exercise in which any one should be at liberty to interrogate them in either or any of the four languages that he would, upon the subject proposed, (which they have not been made to learn by questions and answers,) the result would evidently be, that the Deaf and Dumb are capable of education, as well as other children: consequently I flattered myself that perhaps there would be found some Potentate, State, or Sovereign, that would be desirous of forming an establishment for them within their dominions. From thence forward there would be some one after me, (it matters not in what country,) who would continue this work; and sooner or later, other Powers or States would recognize the

advantage of it. Is this illusion or error on my part? I leave you to judge.

You will, undoubtedly, ask me, my dear friend, how are measures to be taken *elsewhere*, for this instruction? Nothing more easy or less expensive. It would only be necessary to send me some one intelligent person, with a method and dictionary of his own country.

I can give the firmest assurance, that by the aid of my methodical signs, equally applicable to every language, we should understand each other from the very first day, of whatever tongue or nation he might be; and that in six months, at the utmost, I would send back again to his own home, this new Preceptor of the Deaf and Dumb, in a capacity and condition perfectly to manage and conduct his own school.

Such, Sir, is the only recompense I propose to myself in this world; and I do most expressly declare, that I never would accept any other, from what quarter soever it was offered me. "*Gratis accepistis, gratis date.*"—Matthew x. 8.—"*Freely hast thou received, freely give.*"

It is greatly to be desired, my dear friend, that the almost universal prejudice, of the instruction of the Deaf and Dumb being an extremely difficult operation, should be done away. To entertain the public with such an idea, would be, on my part, mere quackery. The work is *extraordinary*, I grant, but it is *not difficult*. On coming to my house to be present at our lessons, every one expects to see there some happy invention, which is an effort of art, in order to facilitate language and develop the understandings of my pupils, but they only find a *very simple method* which is apprehended in an instant, and of which one conceives, immediately, the infallible connection with success. I presume to call to witness the princes of the blood, dukes and other noblemen, ambassadors from foreign courts, magistrates, ecclesiastics, and other persons of every denomination and condition, who have honored (with their presence) some of our lessons. *Patience*, attended with a great deal of *mildness*, is the principal talent necessary for the matter; by the addition thereto of *order* in their ideas, and a small degree of *imagination*, nothing else is wanting.

The ladies sometimes exclaim, there is witchcraft in it ; we laugh at that, and the conjuration does not appear the blacker for it. The number of Deaf and Dumb is a great deal larger than is thought of. I have taken upon me the charge of instructing a score and a half ; and it is supposed there may be in Paris about *two hundred* of them. In that proportion, then, there must be about *three thousand* of them in the kingdom. I presume that there is the same proportion in other countries.

Would it not be a great benefit to come to the assistance of so considerable a portion of human nature, who are almost reduced to the rank of brutes unless instructed by somebody ?

These are, my much respected, and very dear friend, in a few words, the reasons of my conduct ; these are my desires and my hopes.

LETTER II.

From the Instructor of the Deaf and Dumb, to Monsieur, the Abbé ———
in 1772.

The work in which you take such an interest, my very dear and much respected friend, has not hitherto met with any contradiction from any one among the great number of persons who have thought it incumbent on them to be present at some of our lessons, previous to their making up a definite judgment on the subject. The simplicity of our method, and the extent of the application that may be made of it, have convinced every intelligent person that the instruction of the deaf and dumb was not an operation of that difficulty which has commonly been imagined.

But it is an easy matter to criticise what we are ignorant of, and even to declare to be impossible what hitherto we have not seen, and which we persuade ourselves can not be done ;—a conduct held by some theologians in a very small number, (disavowed therein by their brethren,) and by some philosophers, who have even explained themselves relative to it in their publications. If they sought the light, they ought, undoubtedly, to propose their difficulties to him who must necessarily, either be in a condition to solve them, or not have

any other part to take, but that of abandoning an enterprise rashly undertaken, not having found the means of succeeding therein.

Some reply, then, my dear friend, must be made to the scruples of one and another, although they do not come home directly to us.

There are, first, some theologians, otherwise respectable, who pronounce with a grave and decisive tone, that faith coming from what hath been heard, according to those words of the Apostle, "*fides ex auditu*," (*faith cometh by hearing*,) it is impossible to instill its sacred truths in the minds and hearts of those poor children whose ears have been stopped up from their nativity. Let us then, suppose an infidel shut up by the commands of his superior, and totally sequestered from any commerce with mankind, but to whom one might communicate any writing by a way similar to that mentioned in Julius Cæsar's Commentaries, (a letter fastened to an arrow.) Will those gentlemen think themselves incapable of instructing him by that method?—and will they pronounce, in the last resort, that even with the aids of divine grace, he will not be able, without a miracle, to understand and relish the motives of the credibility of our religion, and afterwards to subjugate his understanding to the holy truths which it inculcates? By attributing such an opinion to them, I should think I dishonored their intellectual faculties. Nevertheless it must be said, or the interpretation renounced which they give to the words of St. Paul.

We know, sir, and it is what the apostle has been desirous to teach us, that the mind of man, however penetrating it may be, will never, by itself, attain to the discovery of the truths and mysteries of our Religion. It must necessarily be, that they should be announced to him in order to his conversion from darkness to the light; but it is of very little importance whether it be by *viva voce*, (a living voice,) or by writing, that the great Work of divine mercy is perfected.

Let us hearken to a celebrated Doctor, whom we all regard as a celebrated theologian, and one of the most skillful commentators of the holy scriptures; (it is Estius I mean.)

See in what manner he expresses himself on this text of St. Paul: "The reading of the holy truths of our religion, which is effected by the assistance or use of the eyes, is comprised in these words of the Apostles, 'Ex auditu,' (by hearing.) For, if it is true that the greatest number of converts to the faith have learnt the holy truths only by means of the ministers who have preached to them, we can not but admit, also, that there have been a great many to whom these sacred truths have been transmitted by the reading of them. The holy Evangelists were written in order that by reading them the sacred truths which they contain should be believed.

"'These things have been written,' says the apostle St. John in his Evangelist, (chap. xx. v. 31) 'in order that ye might believe that Jesus is the Son of God; and that believing ye might have Life in his Name.'"

We shall not dissemble or endeavor to conceal, that Estius adds, immediately, that, with respect to the *deaf from their birth*, St. Augustine thought their situation even, formed an invincible obstacle to the reception of the faith, *quod vitium ipsum impedit fidem*. But the reason which he assigns, so far from being against us, becomes a proof of the truth we maintain. It is, says he, because the *deaf-born, not being able to learn the knowledge of letters*, it is impossible for him to receive the faith, by means of reading: "*nam surdus natus, literas, quibus lectis fidem concipiat, discere non potest.*"

Estius did not know, and St. Augustin himself had not conjectured, that one may, in less than two hours, teach the twenty-four letters of the alphabet to an intelligent deaf and dumb person, and even upon the spot cause him to make use of them, in order to distinguish the names of the principal things that surround us most nearly, and not to confound these names one with another.

Still less did they imagine, that one may easily learn those deaf and dumb (from their birth) to decline and to conjugate; make them to observe the cases, numbers and genders of nouns, to distinguish among them the substantives from the adjectives; to be acquainted with the use of the pronouns and of some particles which are put instead of them; to know

what a verb is, the difference of the verb active and the verb passive, their persons, tenses and moods ; in fine, the use of the adverbs, the prepositions and conjunctions. Neither did they conceive that one may make use of three signs of speech with the deaf and dumb.

1st. That of methodical signs artificially combined ;

2dly. That of writing ;

3dly. The language even of *viva voce*, by learning them to distinguish by the motions of the tongue, the lips, the cheeks, &c., those words which are addressed to them.

This last will appear perhaps incredible to many persons, but it is certain, that, from time to time we dictate our lessons *viva voce*, and without making any sign whatever. The operation is somewhat longer, and that hinders our making a constant practice of it, in which, I grant very plainly, we may be in the wrong. If the holy Doctor and the Commentator on the divine scriptures had been acquainted with these different secrets, they would have been certain, that, by a necessary consequence from their proper principles, the deaf and dumb being able to read, like other men, they were capable of conceiving the faith, by reading ; that a minister of the word of God might also be sent to them, in order to announce it to them in writing, and to conduct them even to the faith of the truths of our religion. They also would not have failed to have added, that, in that manner, those words of the Apostle, "*ex auditu fides*," might be accomplished in them ; and that these men, happily brought this length, by an effect of the grace and mercy of God, might exclaim, like others, in holy transports of gratitude and joy : "How beautiful are the feet of those who announce the gospel, who publish good tidings," &c. !

Is not this enough, my dear friend, to convince those theologians, who, like Estius, do but judge concerning what they know nothing of, but of which they might have informed themselves, by honoring us with one single visit ?

Perhaps, (and they would not have been the first of their class to whom it had happened) their own tears would have been an affecting proof of their conviction.

The philosophers will give us more work.

Some of those gentlemen, strongly prepossessed with the principle, (which we shall not here discuss, because it is foreign to the matter we are treating of,) that there is nothing in our minds which hath not entered them through our senses, regard the instruction of the deaf and dumb as impossible, because they are destitute of the benefit of external hearing.

Have we then but one sense? Or may not the want of one be made up for, by the office or ministry of another?

Let us begin with an axiom, which we learnt with the first elements of logic—" *Ab actu ad posse, valet consecutio.*"—One can not regard as impossible, that which has actually been performed.

Now, we have in Paris, (and he will be shown to those gentlemen, as many times as they desire,) a man, deaf and dumb from his birth, (MONS. SABOUREUX DE FONTENAI) to whose instruction I have never contributed anything,* who maintains, in writing, regular disputations, not only on the different subjects of common conversation, but even upon sciences of which the generality of mankind are ignorant.

I have made proof of it myself, many times, because we have not always agreed in opinion upon different points; but I have oftener seen him engaged in controversy with other persons, and especially with a gentleman who conversed with him (in writing) on the generation of plants. The conversation led them on as far as the production of mushrooms, which occasioned, between those two gentlemen, a dispute of half an hour, that became very lively on both sides.

Mr. de FONTENAI is now engaged in composing a work, that he hopes soon to publish.

I defy any person to offer any solid objection to this demonstration of matter of fact. But let us go to the bottom of the subject.

It is by the ears that we have received instruction; and the

* It is to the talents of M. PERRIERE, that M. DE FONTENAI is indebted for the instruction in the French language; another person took upon him to teach him his religion. Finally he taught himself many languages, by the assistance of methods and dictionaries.

articulated sounds have served as vehicles to the various degrees of knowledge that have been instilled into our minds.

Now, ideas have no more natural connection with articulated sounds, than with characters traced in writing. Both these means are, of themselves alone, incapable of furnishing us with any. It is necessary that a kind of primitive expression, and such as are common to the whole human race, should give them activity.

In vain might one repeat, an hundred times over, to a child, the names of door, window, chimney ; he would not affix any idea whatever to those expressions, and would never know what was spoken of, if one did not, at the same time, look at those objects, or if some sign did not fix his attention on them.

The sign of the eyes, or of the hand, is, then, the first language, which makes him comprehend what those articulated sounds signify in the intention of those who pronounce them ; and every time these same words shall, in future, be repeated to him, they will but recall to his mind what they were not capable of conveying to it in the first instance.

It is the very same with respect to the instruction of the deaf and dumb. In vain should we present to their eyes, upon different cards, the three names before mentioned, (for example,) if the sign of the eye or the hand did not announce to them what we mean to designate by those different characters ; but, having directed their eyes to those objects, and having made them consider at several times, the different characters that we have described in writing ; every time that they shall see those characters arranged in the same manner, they will recall to their minds what we wish to discourse to them of. These characters, then, will become, between them and us, a way of reciprocal communication, more embarrassing indeed, by the length of operation, but as certain as articulated sounds can be, between persons who have their hearing.

It will be asked of us, perhaps, how it is possible to inculcate on the minds of the deaf and dumb, all that variety of knowledge, which a conversation the most ordinary necessarily supposes. How ? They entered into our minds through our ears ; but each of the forms which concur to express them,

hath been preceded in its principle, by some exterior sign that ascertained the sense of it. They will enter into the minds of the deaf and dumb, equally well, through their eyes, because each of the terms that has been marked out, by writing, in order to express them, hath also been preceded in its principle, by some exterior signs, which taught them the signification of it.

Are all the words of a language, then, capable of being expressed by signs?

Yes, undoubtedly; and if that was not the case, their signification would never have entered into our minds through our ears. It was needful, in the beginning, that we should be apprized of the convention made between the men of such or such a country, to make use of such or such a word, in order to express such or such a thing which is shown to us. These words were absolutely insufficient to furnish any idea, since they had no natural connexion with any. The language of signs is more expressive than any other, because that it is natural, and that others are not so. By reducing it to a methodical art, it would be capable of forming among all mankind an universal language. Thus our signs are always the same, in all the different languages in which we instruct our deaf and dumb. This is the language which we constantly make use of with them.

By the aid of methodical signs, they write, indiscriminately, whatsoever we wish, (a letter taken out of one's pocket; or any other similar thing,) with the dexterity of a secretary, provided, however, that is not concerning any art or science of which they have not the idea. Is it wished to have a witness of it, whom it is not possible to suspect? Mr. PERRIERE hath made the experiment. Having done us the honor to be present at one of our Lessons, and having placed himself directly opposite to me, (with the table between us,) having at his left hand a deaf and dumb girl; this young person, under the direction of my signs translated to him in writing, the five or six first lines of a letter that he had given me for a trial, after which this gentleman stopped me, saying, "*That's enough, Sir;*

I never would have believed it :—Why! you must have as many signs as the Chinese have characters."

The difference between our signs and the Chinese characters, is, that the latter have no natural connection with the things they are to signify. Our signs, on the contrary, are always founded in nature, either by seizing it on the wing, when it presents itself, or by bringing it back by analysis, where it does not offer itself in the first instance.

We will voluntarily give a sort of general prospectus of the manner in which we proceed in this instruction.

We appoint, at first, the signs of the three persons singular, and of those of the plural, because that is what is easiest. From thence we go on to the tenses, and moods, and we give to each of them signs which connoisseurs find to be simple and natural, and consequently very easy to be retained.

These general signs are equally applicable to all the verbs. The business is then no more than the signification of each verb in particular. When the idea that it recalls, presents of itself to our mind, a sign which may at once be understood, we make use of it, and all is said for this same verb, in all the parts which it contains.

Thus, for example, To elevate, to pull down, to thrust, to press, to pull, to eat, to drink, to sleep, &c., are terms which make themselves understood instantly, because the ideas they express occur immediately by the signs that are peculiar to them. The person, the number, the tense, and the mood in which they ought to be placed, are indicated by the general signs which are equally applicable to all the verbs; and children who know their conjugations, find no difficulty therein. But when the idea that a verb occasions does not present to our mind any sign that is appropriate, and which may forthwith render it perceptible, we have recourse to analysis, and by its means we again get into the order of natural signs. Thus, for example, the word, to believe, in the sense used by divines and that the faithful understand it, saying, I believe, recalls to our mind an idea that can not be expressed by a single sign which conveys the full force of it; then, therefore, we write this word upon the tablet, and we

draw four lines that set off from its center; we express upon the first, the knowledge of the mind; upon the second, the adherence of the heart; upon the third the outward profession, by *viva voce*, and upon the fourth, the privation or want of clear and evident sight. We then pick up those lines, and lay them over the word to believe, in order to show that it contains those four things. From thence forward you see us got back again to the order of natural signs. The yes of the mind, yes of the heart, yes of the mouth, and no of the eyes, (which is executed in the twinkling of an eye,) being joined to the signs which are general for all the verbs, we have all that is necessary to render this in all its parts.

But as this same word has often other and very different significations, we, in that case, have recourse to other analyses, which fix the sense in which it is used.

After this description of verbs, it will easily be conceived that we have other general signs, in order to express the other parts of speech, viz., the nouns, whether substantives or adjectives, &c., and that for the particular signification of each term, natural signs, or those rendered natural by analysis, furnish us with everything that is requisite.

'Tis in this manner, Sir, that the various branches of knowledge and learning are to enter through the eyes into the mind of our deaf and dumb, as they have entered ours through the ears; and if all I have just said does not make the possibility at least of it, appear to our philosophers, until such time as they come themselves to have ocular demonstration of its execution, it would be useless to produce any other arguments in proof of it. I should speak to the deaf indeed, who would be so much the more so, in proportion to their unwillingness to hear.

Still other objections are from time to time made to us, which it will not be difficult to make void. "Would it not be better," say some, "successively to instruct the deaf and dumb in all the truths of our religion, and in a more summary manner, than to dwell so long a time on one single object, such as that of the *Confirmation*, and thereby to go

into the different sentiments of theologians, upon the ministry, the matter, and the manner of this sacrament?" I reply,

1st. That our instructions upon this article do not interrupt our usual and common lessons of Tuesdays and Fridays, to all our deaf and dumb collected together. They are, then, only a surplusage of work to us, and to those among the deaf and dumb whom we prepare for a *public* exercise, and who have time and readiness to apply themselves thereto. These lessons are *not* given on the *same* days as the others, and consequently do not derange the general operation.

2dly. It is impossible fundamentally to instruct upon any subject of our religion without diffusing, by that alone, a certain light upon many others, and rendering the understanding of them more easy.

3dly. It is a point, to demonstrate to those persons who obstinately persist in thinking to the contrary, that the deaf and dumb are truly capable of an extensive education. Now a simple catechism would not prove it, and would appear to those gentlemen unworthy of their attention. We consider this article as very essential, because that *States* or *Potentes* will not determine to establish houses for the education of the deaf and dumb, so long as there shall remain *any doubt* of the utility of such public institutions.

In short, say some other persons, why keep them employed about religion, and not communicate to the deaf and dumb a variety of natural knowledge of which they will have need in the respective families they make part of? I believe they do not think much of the matter, who form this objection.

Is it possible to give religious instruction, without all the words that express the knowledge of nature meeting together therein? Can one (for example) explain (as we do) the whole history of the Old Testament in a grand detail, without the most ordinary and the most natural things making a part of this explanation, as they do of the history of *France*, or of any other country? Finally, if any one should make this objection to us, personally, we would request the favor of him to tell us his age. Immediately a girl born deaf and dumb, should make the calculation of the *months, weeks, days, hours*, and

minutes that have elapsed since his birth ; she should add thereto, if required, the *seconds* ; and after having summed up the total she should express the amount *at full length in writing*. I suppose it will be concluded, that she is, evidently, qualified to keep the accounts of the expenses of a common family. As to the trifling articles which make a part of this disbursement, it will be wished that with regard thereto, (which nevertheless we do not neglect whenever occasion offers,) we should refer to the persons with whom these children dwell, and to the natural curiosity of the deaf and dumb, who never fail to inform themselves respecting them.

Let us now conclude, my dear friend. In announcing my own desires I express yours. May not an undertaking, from which religion and society may reap great advantage, perish with me ! May it not expire with my breath ! This is the object of all my wishes.—*Fiat, Fiat*.

[We have not the means of ascertaining whether the extracts were continued in the *Palladium* further than to the end of Letter II. The following passage in Letter III, in regard to the process by which the Abbe worked out his method, is of so much interest that we will translate and annex it here.—ED. ANNALS.]

It is to necessity alone, and not to profound reflections, that we are indebted for the development of our method. We had neither constructed it, nor even conceived the general plan, at the time of our earlier lessons. Pushing on at a venture, and without either oars or sails, we made but a small advance in traveling a long way.

Our necessities made us industrious ; and as at every step they made themselves felt, they constantly excited the imagination, not only to seize upon the most natural signs that were presented by the things themselves which we had occasion to make understood, but still further, to discover by the aid of analysis several signs all alike natural, which could combine themselves in an instant of time, so as to render the whole force of a word, such as, embracing a complication of ideas, could not be expressed by a single sign. It was in this that the difficulty consisted, which also we encountered when-

ever it was necessary to point out clearly the real distinction between certain synonyms, such as, *to understand, to apprehend, to comprehend*.

Now, it is the collecting together of these different signs, always analogous to nature on a first or a second inspection, and discovered one after another by consulting this same nature according as occasion demanded, which has built up our method complete, without requiring of us any other labor than that of bestowing a few moments of attention upon each particular operation. With signs purely arbitrary, we should not have been able to make ourselves understood; besides that the deaf and dumb would not have retained them in memory, and that we should even have caught ourselves tripping every moment. It is not so with nature: one never forgets that, and to mistake it is impossible.

It would be to no purpose then, to inquire whether it has cost me much or little labor to gain the ability to make myself understood: we should certainly cheat ourselves in examining this absolutely superfluous question: we do better to come to the point which is of essential importance.

Since the road is now laid open, let us suppose a man who united patience and a methodical intellect with a moderate degree of imagination, and that it were desired to commit to him the instruction of a number of deaf-mutes; his work would be attended with no difficulty. By doing us the honor to give attention to some of our lessons, he would get hold of the thing at once; and free of the petty embarrassments which beset the original invention, he would make more progress in six months, than we did in our first five or six years.

CONSANGUINEOUS MARRIAGES, AND THEIR RESULTS IN RESPECT TO DEAF-DUMBNESS.

BY O. W. MORRIS,

Instructor in the New York Institution for the Deaf and Dumb.

AMONG the many causes of deaf-dumbness, there is one, that has for some time engaged the attention of scientific men;

and recent investigations, both in this country and in Europe, give it an importance that ought to engage the interest of every philanthropist.

That *cause* is Consanguineous Marriages.

M. Manière, Physician to the Imperial Institution for deaf-mutes, in Paris, in a paper read before the Academy of Medicine in that city, says: "It would not be difficult to find in the most ancient religious or literary monuments of nations, the traces of this idea; primitive legislators have given rules to be followed in the civil constitution of the family, and these laws are founded on the consideration of the difficulties arising from the relationship of individuals descending from the same origin. The crossing of races is the natural consequence of these practical views; it has necessarily entered gradually into the spirit of nations, that the alliance with strangers was a guarantee of the perfection of the human race; and it has been necessary to place this obvious precept under the protection of Christianity, in order to insure its fullest practical development.

"Experience has pre-eminently proved that in the reproduction of living beings, in whatever degree of the scale placed, there are beneficial conditions which favor the result and warrant the vitality of the product, not only for the present, but for the future; for the more the individual is perfected, the more is the duration of the race guaranteed.

"Those who act in flagrant dereliction of these universal rules, soon experience the penalty of their disobedience, in suffering the disastrous consequences of an act contrary to the precepts of experience. Now, marriage between near relatives is never met with more frequently, than in the localities where deaf-mutes are born in the greatest numbers; as in some of the vallies in Switzerland, where the inhabitants are almost shut out from communication with the neighboring countries, and present all the conditions favorable to these alliances among relatives."

This fact has been established by investigation not only in Switzerland but in other countries of Europe, and in our own. D. Buxton, Esq., of Liverpool, who had superior facilities for

examination in the British Islands, in a paper published in the Liverpool Medico-Chirurgical Journal, says: "As regards the marriage of blood relations, there can be no question now as to the great influence which this cause exercises in the production of congenital deafness, as well as of almost every other physical and mental defect. In an inquiry which I made some time ago,—from a large number of persons, I found that about every tenth case of deafness resulted from the marriage of cousins. The Irish returns make known 170 instances, in which the parents were related in the degrees of first, second, or third cousins. In 109 cases, only one child was deaf; in 38, two were deaf, (and here there were four cases of deaf-mute twins;) in 17, three children were deaf and dumb; in 3, four were so; and there were instances of the occurrence of six, seven, and eight deaf-mute children in three distinct families, the heads of which were connected by blood relationship before their marriage.

"In Cornwall, Derbyshire, the northern counties of Scotland, among the stationary population of Hertfordshire, in the mountainous parts of Ireland, in remote Norway and Alpine Switzerland, the proportion of children *born* deaf is very large; for here the nations intermarry with each other, age after age; from the cradle to the grave, the same people are found fixed to the same spot, pursuing the same occupations; no enterprise leads them abroad; nothing tempts the native of other localities to come and cast his lot among them; it is a continual process of transmitting the same blood and sinew, from generation to generation; and the lowering of the healthy standard of the race is natural and inevitable."

The same conclusions are applicable to our own country, in many of the more isolated settlements, and also in some newly settled portions of it; but in all countries where there is a commingling of races, and where we find residents from every quarter of the globe and employment for all, there it is that congenital deafness falls least heavily, as for example, on the borders of England and Scotland, England and Wales, France and Switzerland or Germany, and in almost every State in the United States. The loosening of local ties, and the readiness

of intercommunication between remote parts of our country, by the introduction of steamboats and railroads, is destined to make the proportionate number still less.

Now with these facts before us, in the single case of deaf-dumbness, is it not important that they should be known by all our fellow citizens, that a proper course may be pursued by them in advising, and restraining (if need be,) their children from contracting marriages of this character? But when we take into consideration, that this is but one of the results, and that one *not* the most fruitful in misery, we may well be amazed. When we consider that blindness, insanity, lunacy, idiocy, and many defects both of body and mind, follow such connections as the legitimate consequences, well may we pause and shudder at the vast amount of misery entailed upon man by the violation of one of the natural laws of our being, and strive so to enlighten the public mind on the subject, that we shall not require to have laws passed forbidding such marriages, as have been asked for in some of the states; for we can not admit the idea that any person properly informed on this subject would act contrary to the sound dictates of reason and prudence.

[The Report of Dr. S. M. Bemiss, of Louisville, Ky., to the American Medical Association, on the subject of the "Influence of Marriages of Consanguinity upon Offspring," was mentioned in the *Annals* on a former occasion, (Vol. XI., No. 4, p. 255.) In that Report, the results are given in 833 instances of such marriages. These instances were collected from various quarters in our own country, and with the intention of embracing, as far as possible, those in which the results were favorable as well as unfavorable. The details of each case are given with minute particularity, and the facts collected are judiciously arranged. Though not offered as by any means an exhaustive examination of the subject, the Report presents a mass of evidence, which to most inquirers will be quite convincing as to the reality of the influence affirmed. Though in multitudes of instances no defects whatever may appear, yet the proportion of cases in which the reverse is the

fact, is so great as to establish the tendency to some defect as a general principle. Of the 833 marriages of consanguinity, the number of the offspring was 3,942. Defective in one way or another, 1,134: Deaf and dumb, 145; Blind, 85; Idiotic, 308; Insane, 38; Epileptic, 60; Scrofulous, 300; Deformed, 98; Died young, 883.

The conclusions in regard to deaf-dumbness are stated more particularly in the following passage:

"I have made great effort to ascertain the probable proportion of the deaf and dumb, blind, idiotic, and insane, in our asylums, who are the descendants of blood intermarriages. This effort has not been successful, from the difficulty principals of such institutions find in gaining the requisite facts. Parents are frequently sensitive on this point; and it is a delicate matter for principals to attempt investigations which the friends of the beneficiaries suppose to be unauthorized by the regulations of the various institutions.

"I feel satisfied, however, that my researches give me authority to assume that over ten per cent. of the deaf and dumb, and over five per cent. of the blind, and near fifteen per cent. of the idiotic, in our state institutions for subjects of those defects, and throughout the country at large, are the offspring of kindred parents, or of parents themselves the descendants of blood intermarriage.

"The principal of an institution for deaf-mutes communicates the following statement:

"Of one hundred and eighty-three cases of congenital deaf-dumbness, twenty-eight were known to be the offspring of blood relations. My inquiries have not extended to more than half of the hundred and eighty-three. My impression is that of those born deaf and dumb, at least one-fourth are the children of cousins. It is very difficult, as you are aware, to get reliable information on this subject. * * * One man in this state denied that he had married a blood relation; I have since learned that he and his wife are first cousins, and have six children, three of whom are deaf and dumb.'"

"The principal of another deaf and dumb asylum—a close observer, and one who has long occupied the position—writes

as follows: 'Since I wrote to you, a day or so ago, I have remembered that we recently received four sisters, the children of parents who were own cousins. They were all the children they had, I believe. The further I extend my inquiries, the greater the number of deaf-mutes I find who are the children of near relatives; I have no doubt that at least ten per cent. are the offspring of persons so related.'

"From another institution for deaf-mutes, the following tabular statement was received:

"Whole number of pupils, 139; Males, 71; Females, 68; Scrofulous, 67; Consumptive, 7; Idiotic, 10; Known to be offspring of kindred parents, 21; Parents not related, 32; Doubtful as to relationship of parents, 58.

"This estimate shows over fifteen per cent. of the whole number of pupils to have been offspring of consanguinity marriages."

In the American Asylum, this point has been made a matter of regular inquiry and record in regard to the pupils admitted, only since the year 1856. Of 158, admitted in the four years from 1856 to 1859, there were 15 the offspring of marriages of consanguinity. Of 41 admitted in 1860, only one case of the kind is recorded. Some instances of earlier date are found on the record, making, inclusive of the preceding, 25 cases in all. Of 15 of these, the parents were first cousins, and the others mostly second cousins. Of the 25, there were 14 born deaf; and of 8 from these 14, the parents were first cousins. In some of these cases, there were other circumstances in existence antecedent to birth, such as are usually reckoned among the causes of deafness. None of the idiotic hearing children which have been occasionally introduced into the Asylum, are included in the statement.

We would suggest to those who have the charge of recording facts of this nature in the several Institutions, that they not only note the ascertained instances of consanguinity between the parents, but that they distinguish the others as ascertained not to be such, or as unknown, that is, not ascertained either positively or negatively. ED. ANNALS.]

TRIAL OF AN UNEDUCATED DEAF-MUTE FOR MURDER IN
NORTH CAROLINA.

N. C. INSTITUTION FOR THE DEAF, DUMB AND BLIND, }
RALEIGH, March 14th, 1861. }

EDITOR AMERICAN ANNALS OF THE DEAF AND DUMB :

DEAR SIR: I send you for publication in the "Annals," a copy of a recent decision of the Supreme Court of North Carolina, in the case of *STATE vs. WILLIAM HARRIS*.

Harris is a deaf-mute, about 55 years of age and has never been educated. He was indicted for the murder of Richard Fowler, his half-brother. He was arraigned for trial, in the Superior Court for Granville County last spring, when the presiding Judge decided, that he was incapable of being put upon his trial. From this decision the Solicitor for the State appealed to the Supreme Court.

I am indebted to the courtesy of the Reporter of the decisions of the Supreme Court for the privilege of having this case published, and I think that it will prove quite interesting to all persons who are engaged in the profession of teaching deaf-mutes.

Very truly, yours,

WILLIE J. PALMER.

[We think it worth while to preface the report of the final trial and decision, with some extracts from a report of the first trial, as published in the Oxford (N. C.) *Leisure Hour*, and copied in the *Deaf-Mute Casket*, for April, 1860.

ED. ANNALS.]

In the absence of Solicitor Ruffin, who was detained at home by sickness, the duties of the prosecuting officer were performed by Hon. Thomas Settle of Rockingham. Hon. W. A. Graham was employed to assist the state. The following counsel appeared for the prisoner: Hon. R. B. Gilliam, Hon. E. G. Reade, M. V. Lanier and H. W. Miller, Esq. The counsel on both sides are noted for their learning, ability and eloquence, and perhaps a more brilliant array of legal talent

was never engaged in any one case in this or any other state in the Union. After the prisoner was brought into the courtroom, Mr. Graham on the part of the state, arose and made a few preliminary remarks to show that the trial ought to proceed. He contended that the condition of the prisoner should not prevent his being tried. Any person who has the power of speech might refuse to answer, and the court could not compel him. His counsel could enter a plea of "not guilty" for him. His answering to the charge would be mere formality. It is folly to say that because the prisoner does not understand all the *minutiae* of the trial, he should escape punishment. The most ignorant negro or foreigner from Bagdad, who could not understand the proceedings of a court of justice, or who did not know when an offense had been committed, was liable to be tried. Ignorance of the law is no excuse. If a person has the discretion of a child fourteen years old, he can be tried for treason or misdemeanors of any kind. Mr. G. quoted authorities to show that if a person is dumb, or otherwise incapable of pleading to an indictment, the clerk of arraigns should answer "not guilty," and the case should then proceed. He does not escape trial because he is mute *ex visitatione Dei*—by visitation of Providence—any more than if he were mute of *malice*. Let the prisoner signify his answer, if he can; if he can not, let it be done for him. His guilt or innocence must be ascertained. The peace and safety of society must not be sacrificed by a false idea of humanity. Every right shall be asserted by his friends on the trial, and no advantage shall be taken of his misfortunes.

Mr. Reade in reply said it was admitted that the prisoner at the bar is mute *ex visitatione Dei*. That being admitted, it is proposed that he should plead to the indictment or that a plea be entered for him. It is unparalleled in the annals of jurisprudence for a person to be required to plead before he is arraigned. Has the prisoner been informed of the charge against him? Does he know what it is? Do *we* know what it is? We may have *heard*, but we do not *know* what it is. Before the trial proceeds, the prisoner must be informed of the charge against him. There can be no plea entered for him until he

has been so informed. It is said that they can not inform him. Well then, if there is no way of communicating the charge to him, he can not be tried. He is not a responsible being to the law. If there is a doubt as to his inability to understand the indictment, then this issue must be presented to the jury. If the jury decide he is not able to be informed of the charge, then that is an end of the matter, and we can go no farther with the case. If it is decided that he is able to be informed of the charge, then another issue is raised: Is he capable of understanding the trial? If not, then there is an end of the case; if he is, the trial will proceed. Mr. Reade said that the case alluded to by Gov. Graham in which a foreigner was punished in England, for an offense which was not punishable in his own country, did not apply in this instance. Every man in his senses is presumed to know the law, and is held responsible accordingly. A case was then cited in which a mute was tried. In that case the jury first decided whether the prisoner was able to plead. The indictment was read to him by signs, and he signified that he was not guilty. Then another issue arose: Is he now sane or not? It was then proven that he was an idiot, and could not be made to understand the proceedings of the court, and of course he could not be tried. Three points are presented in such cases: 1. Is the prisoner mute of malice, or *ex visitatione Dei*? 2. Can he plead to the indictment? 3. Has he sufficient intellect to comprehend the details of a trial? Mr. R. alluded to a similar case tried by Justice Park in which these preliminary issues were raised. A person can not be tried under the following circumstances: if he is insane at the time of the commission of a murder; if insane *after* his plea, and *before* his trial until his phrenzy is over. If *insane* after his trial, he can not receive judgment; if insane after judgment, he can not be executed. Mr. R. contended that what Gov. Graham had said in regard to the amenability of the most ignorant negro, had no application whatever in this case. A negro could be instructed as to his rights, and could challenge any juror to whom he might object. Has the prisoner the ability to do the same? Has he any means of communicating his wishes? As it is conceded that the prisoner is mute by the

visitation of God, two preliminary issues must be raised : is he able to plead to the indictment ? and is he capable of understanding the trial ? Until these are decided, we can not proceed with the trial.

* * * * *

Mr. Reade said that it was proposed that the prisoner plead to the indictment before he was informed of the charge. In no case has that ever been done. According to the Bill of Rights every person must be informed of the accusation against him. The prisoner is as much entitled as any one else to this privilege. Why is he not informed of the charge ? The excuse is that he is not capable of being informed of it. If there is any doubt as to his capacity in this respect, there arises an issue which must be tried by some tribunal before we can proceed with the case. It may be submitted to your Honor's decision or that of the jury. The usual practice is for the jury to decide it.

Graham said that the prisoner should be secured in all his rights. He should have as fair a trial as if he was capable of hearing and speaking.

Mr. Settle said in making the supposition in his former remarks that the prisoner was sane, he did so in order to show the impropriety of permitting mutes to stand silent whenever a charge was alleged against them. It would be establishing a bad precedent. Whenever hereafter a mute is charged with murder, if he should think proper he might refuse to answer, and thus the ends of justice would be frustrated and the interests of society would suffer. If such a rule was adopted, much evil would follow.

* * * * *

MOODY FOWLER'S TESTIMONY.

I married the prisoner's mother. He is about 52 years of age. I think he is sensible because he has exhibited ingenuity and mechanical skill. His conduct has been different at times—sometime good and sometimes bad. He has been intemperate in his habits of late years. Think he has knowledge of right and wrong. Has always had guardians to

manage his property. I think he knew it was wrong to fight or commit murder. He noticed things as a rational person would. Signified to me many times that it was wrong to kill any one. Would make signs of jail by placing his open fingers across each other to signify the bars, and would indicate hanging by placing his hand around his neck. Has threatened to kill me and others. Had frequently made threats against Richard Fowler. Did so about three or four weeks before his death. Had a difficulty with him about that time. Took his gun and signified that he would shoot him. I interfered and prevented him. Left my house without cause. I persuaded him to come back. He replied that he was comfortably situated. Would come to my house and get what he pleased. Worked on the plantation when he was a boy. Afterwards, made fish traps, stocked guns and did many other kinds of work. I think he has a good knowledge of right and wrong. Think he knows why he is now in the court-house. Don't know what his feelings are in regard to myself. Don't know that there has been any decline in his mind.

CROSS-EXAMINED BY MR. READE.

Prisoner's mother has been dead for twelve or thirteen years. Her death made but little impression upon him. I have always treated him well. Know of no reason why he left my house. It was foolishness, selfishness and stinginess that caused him to leave. I charged him as much for board after he left as before. Ought to have charged him more, as it was more trouble furnishing him his meals while he was living in his house. My impression is that he knows why he was put in jail, and why he is here. Think he could be made to understand the charge against him. I don't think I could communicate it to him, nor tell him that twelve men are here to try him for his life. He will not notice me now. No one can communicate with him better than my son Hillman Fowler. I have no signs by which I could make him understand which is the jury and which the judge. Could not make him understand that he had a right to object to certain jurors, nor to certain witnesses.

W. H. Jones, mill-wright, had been acquainted with the prisoner over thirty years; thought he was a man of sense; that he knew right from wrong; that he had mechanical skill. Gave an instance in which the prisoner made some suggestions as to the manner in which cogs should be placed in a wheel. Thought it was doubtful whether he could understand the trial. Thought he would have made a master mechanic if he had been instructed. Don't think he could be informed that he was to be tried by twelve men.

Henry Bullock gave several instances in which prisoner exhibited good powers of mind. On one occasion, he gave some workmen instruction in regard to leveling water without the spirit-level. Witness thought prisoner's plan was much easier and more expeditious than that of the spirit-level. On another occasion, he showed that he had an idea in what way a mill-wheel should be made, and the manner in which the cogs should be placed. Again, when a mill-dam was nearly completed, prisoner signified to the workmen that if they did not make it stronger, it would be washed away by the freshet, which turned out to be the case.

MRS. FOWLER'S TESTIMONY.

I am widow of Richard Fowler. Have known the prisoner about eleven years. Was present when he killed deceased. Heard him make threats about five weeks before, that he intended to kill him. On the day of the murder, he looked very angry. Appeared to be mad with me. He left the house after dinner and returned after the family had been to supper. All had left the dining-room but myself. He seemed very mad, and signed that he was going to kill my husband. I told him he must not do it; he replied that he would.

I became very much frightened and called my husband who was in an adjoining room, and told him not to come in, that prisoner would kill him. He replied that he was not afraid of him. He came in and prisoner shot him about the time he had reached the middle of the room. My husband never spoke after he was shot. Don't know what the prisoner did then. He would always get his meals from the house regularly. Did

not see company that brought him to jail. Think he is sensible. Don't know why he was offended with Richard Fowler. I always humored him. Saw him angry with Richard often. Was displeased with him about a year ago when deceased returned some goods to the store, which prisoner had taken therefrom and given to the negroes.

On Wednesday before the murder, deceased had removed the garden fence where prisoner had made some hen-nests, and the latter might have become enraged on that account.

Mrs. Fowler was the last witness examined for the prosecution. The counsel for prisoner then had their witnesses called. The first examined was John Peed, and as his testimony embraced the substance of the evidence elicited from the other witnesses, we publish it in full, and also that of W. D. Cooke, principal of the North Carolina Institute for the Deaf and Dumb and Blind.

JOHN PEED'S TESTIMONY.

(This witness was examined by Mr. Gilliam.) Am well acquainted with prisoner. Live about half a mile from him. Think he has no capacity for knowing what is now going on in the court room. Don't think he is capable of comprehending this trial. Has not sufficient intelligence to make a defense, to challenge jurors, or to understand the details of the trial. Has spent his time for the last six or seven years principally in fishing and hunting. About that time he left Moody Fowler's house, and went to the woods. Lived beside an old log with leaves for his bed for several months. Moved from there to an old barn on my brother's land. From the barn he went to a small house in which he was living at the time he committed the murder. His place in the woods, before he went to the barn, was not more comfortable than a hog-pen. A few pine boards were placed over the log for a shelter. Had no means of comfort. The barn to which he then went was a very hard place; it was very old and open. He stayed in it about a year. Left it about the time of the large snow, some three years ago, and built himself a hut in an old field. It was about four feet high, with boards placed

on the poles for a roof; the door was near the ground, cut in the shape of a crib door, and about large enough for a person to creep in and out. Did not see him during the hard winter. Examined the place after he had been brought to jail. The fire place was on the outside; the floor was covered with straw. Don't think he has any capacity to understand right and wrong; don't think he has any knowledge of God, of future rewards and punishments, or of moral responsibility. Had no respect for the Sabbath. Is not the same man now that he was fifteen or sixteen years ago. His mind is not so good as it was at that time. Don't know why he left Mr. Fowler's. Mr. F. always treated him well. The widow of the deceased is a very fine woman; was very kind to prisoner. Think there has been a gradual falling off in his capacity, which is more manifest of late years. While he lived by himself, he would come for his meals to Mr. Fowler's house, and would carry different articles of food in a coffee-pot. Think he knew it was wrong to kill Richard Fowler, but did not know why it was wrong. Don't think he could understand the moral quality of an action. He could be taught it was wrong to do particular things in the same manner in which some brutes might be taught. Would as soon kill one man as another. Was a terror to the women and children in the neighborhood. No effort was ever made to enlighten his mind. Never received any religious instruction. Had no idea of church service. Never went to church. Think his mind was impaired when he left Mr. Fowler's house, because he had no reason for leaving so far as I know, as he had always been kindly treated. Don't think a man of sense would have left a comfortable home and gone into the woods. Don't think he could be made to understand the progress of the trial; or which is the judge, and which the jury; or which counsel are to defend him and which are against him. Don't think he has sufficient intellect to understand the details of evidence, or to make a defense.

CROSS-EXAMINED BY MR. GRAHAM.

Prisoner is a man of property. Most of his time was spent

in fishing and hunting. Have seen sensible people do the same. But few in our neighborhood who have not had an opportunity for religious instruction. Our negroes have a chance to be instructed in the Bible. This may not be the case generally in other localities. I know but little of prisoner's mechanical skill. Have heard of his stocking guns, and have seen his fish-traps. Always thought he was a dangerous man. Have had but little opportunity of testing his state of mind. Think he knew it was wrong to kill Richard Fowler.

RE-EXAMINED BY MR. GILLIAM.

I think he knew it was wrong to kill Richard Fowler, not as a religious or moral wrong, but in the same manner that we might teach a dumb brute. Think he had no remorse or conscience for the deed, and could not be taught the reason it was wrong to commit murder.

WILLIAM D. COOKE'S TESTIMONY.

(Examined by Mr. Reade.)

Am teacher of the Deaf and Dumb, and Blind. Am principal of the State Institution at Raleigh. Have been teaching the Deaf and Dumb twenty years. Have taught many pupils in that time. Have had ample opportunities of becoming well acquainted with the capacities of that class of people. Was summoned here for the purpose of having communication with the prisoner so as to ascertain his capacity. Have had several interviews with him. Have studiously avoided alluding to the deed he has committed for fear of exciting him. He does not seem very communicative. It is natural, however, for deaf-mutes to avoid any communication with strangers; they are generally bashful. There are exceptions to this rule. The prisoner has told me of certain occurrences, and would relate the same incident over and over again. I recollect about his telling me several times about a deer that was given him. The deer was confined in a milk-house, but was killed by some means. Prisoner had it prepared for food, and placed a piece of it in a school boy's bucket one morning. The boy did not like it. He told me that he was troubled

with rheumatism ; that the doctor had given him a very troublesome plaster upon a certain occasion ; and described rheumatic pains and the manner in which he suffered from them. Told me that he knew that he was coming to the court house to-day, but when I asked him why, he could assign no reason. He could not make me any answer. He could speak only of things that had actually occurred. From his habits, mode of life, &c., I think he could be made to understand a certain act was wrong, in the same manner I would teach a dog to understand that it was wrong to bark at a person.

There is a difference, however, between the prisoner's capacity and that of a dog, but it is very difficult to explain. It is said that he has made signs of hanging. I am satisfied that this man has no idea of moral responsibility, no idea of a Supreme Being, no idea of a future state of existence, no idea of legal, moral or religious restraint. He might understand it *was* wrong to murder, but not *why* it was wrong. He might be taught to know that a thing was wrong like a child of five years of age, who could not understand the moral responsibility of the act. He could not be made to understand that he might kill a man and yet be innocent ; that he could plead "not guilty" to the indictment ; that the case might be continued in the absence of certain witnesses ; that certain counsel were for him and against him ; that he had a right to be tried by a jury, or that he could challenge jurors ; nor could be made to understand the details of a trial. I don't consider mechanical skill any indication of intellect. I will qualify this remark by saying that imitative skill is no indication of a sound mind ; I do not mean to say that inventive skill is not.

Imitative talent in a person does not prove that he can be taught the difference between right and wrong. Persons are often deceived in their estimation of the knowledge of deaf-mutes. (Witness here gave an instance of a young lady placed under his charge, who was considered by her parents very well informed in regard to religion, as she had given signs of conversion at a protracted meeting, and had conducted herself in a very christian-like manner ; but after witness had

become well enough acquainted to converse with her freely, he ascertained that she had no idea whatever of a Supreme Being nor his attributes.) From my interviews with prisoner, my opinion as to his capacity is, that he could simply be informed of the fact that he killed Fowler, but could understand nothing in regard to the trial.

SUPREME COURT.—*State vs. William Harris.*

Where upon the arraignment of one for murder, it was suggested that the accused was a deaf-mute, and was incapable of understanding the nature of a trial, and its incidents, and his rights under it, it was *held* proper for a jury to be empaneled to try the truth of these suggestions, and on such jury's responding in the affirmative of these suggestions, for the court to decline putting the prisoner on his trial.

This was a preliminary issue on a case for murder tried before *Bailey, J.* at the spring term of Granville Superior Court.

The defendant was indicted for the murder of one Richard Fowler, and upon his arraignment, it was suggested that the prisoner was mute by the visitation of God—having been deaf and dumb from his birth. This fact was admitted by the counsel for the State, who moved the court to direct the clerk to enter his plea of “not guilty,” and that the trial should proceed on that issue. The defendant's counsel then objected that he was not able to plead to the indictment, and was insane, and on argument the court refused the motion of the solicitor for the State, and ordered that a jury inquire, 1st, whether the prisoner, William Harris, is able to plead to the indictment against him: 2dly, whether the said prisoner William Harris, is now sane or not.

On the trial of the issues directed to be submitted to the jury in this case, the prosecution called sundry witnesses, who testified in substance, that the prisoner had been a deaf-mute from his infancy, that he was then between fifty and sixty years of age, and had a comfortable estate, which had always

been under the management of a guardian. That when the prisoner was about fourteen years of age, his mother, with whom he lived, intermarried with one Moody Fowler, by whom she had a family of children, among whom was Richard Fowler, the deceased ; that the prisoner continued to reside at the house of his step-father after he arrived at the age of majority, and the guardian of his estate paid for his board ; that Richard Fowler, his half-brother, was an inmate of the same house, and at the time of the homicide, and for some years before, was a married man, and his wife, after the death of his mother, some ten years since, had been the house-keeper of the family ; that some three or four years before the homicide, prisoner ceased to lodge in the house of Moody Fowler, and of his own accord first took lodging in a neighboring barn, then in a shelter which he erected by the side of a log, and afterwards, about two years before the homicide, he constructed a small hut about the fourth of a mile distant from the house of Moody Fowler, in which he lodged until brought to prison for the alleged murder ; that these lodgings were all very rude and uncomfortable, and especially the first two had exposed him to severe suffering from cold. That during all this time he continued to get his food at the house of said Fowler, and either ate it there or carried it with him to his lodging ; that he was not required to work, but sometimes had worked on the farm, and did his work intelligently ; that he spent much of his time in fishing, both with hooks and traps, the latter of which he constructed and placed in the water himself, and in hunting with a gun ; that he could stock guns skillfully, and did work of that kind for himself and several neighbors, from whom he received compensation in money, and varied his charges according to his opinion of their ability to pay ; that he had also made intelligent and useful suggestions to mill-wrights when engaged in the mechanical work of their trade, and one of these, a witness, testified that in his opinion, if the prisoner had been educated, he would have made one of the first mechanics in the country. These witnesses all testified that they considered him a sensible person ; that in their opinion he knew right from wrong, and

that it was a crime to take the life of another person. His step-father, Moody Fowler, testified that himself and others had learned to communicate with the prisoner by means of signs; that prisoner knew it was wrong to take life, and that witness himself had signified it to him very often before the homicide, and that the prisoner had a sign to indicate putting to death by hanging, which he often signified would be inflicted on a person who should kill another. He also stated that he was a man of violent temper, and generally carried his gun, even when he came from his hut to the house for his food, and some four or five weeks before, he had attempted or offered to shoot the deceased in the dining room of his house, when the witness interposed and prevented him.

Charity Fowler, the widow of the deceased, stated that on the evening of the homicide, her husband with a friend had taken supper in the dining room, and walked into another apartment of the house, leaving her at the table; that the prisoner soon afterwards came in with his gun, seeming to be very angry; that he sat down and declared to her by a sign that he would shoot deceased; that she remonstrated with him, that he must not, but he persisted in his declaration. She then called to her husband in the other room, and told him not to come in there, that the prisoner said he would shoot him; that the deceased inquired what she said, and she repeated her language, as he walked into the dining room, when the prisoner fired and the deceased fell and died immediately; that prisoner went off then to his hut, and did not come to the house in all the next day for his food, which he never had failed to do before; that on the day following he came, when he was arrested, deprived of his gun, and carried to prison. Those witnesses also severally testified that they believed the prisoner knew that he was then in court because of his having killed Richard Fowler. When asked whether they believed he could be made to understand the contents of the bill of indictment, some of them answered that they believed he could, but no one professed to be able to communicate them to him; others doubted as to his ability to understand this, and none of them supposed that it could be com-

municated to him that he had the rights of challenge allowed by law, and that he could be made to comprehend the testimony of the witnesses, and cross-examine or contradict them. The prisoner's counsel also called several witnesses, who testified that the prisoner had never been educated in any school for deaf-mutes ; seemed to have no idea of responsibility to the Supreme Being ; never was known to attend church or to have any sense of religious duty ; spent the Sabbath frequently in fishing and hunting, and had no idea of moral responsibility. The witnesses, with the exception of two, stated that they believed he knew right from wrong, and that it was wrong to kill the deceased. They did not believe that he could be made to understand the contents of the indictment, or why he was brought into court. Mr. Cooke, the Principal of the Asylum for the Deaf and Dumb in this State, was examined, and said that he had endeavored to communicate with the prisoner by natural signs, and found him capable of narrating occurrences which he had witnessed, but could not discover that he had any idea of moral or religious responsibility ; that in his opinion he could not be made to comprehend the indictment or his rights of challenge or cross-examination ; that deaf-mutes were very rarely idiotic, and he believed the prisoner had the capacity of ordinary uneducated deaf-mutes.

The counsel for the State moved his honor to instruct the jury, 1st, That if in their belief at the time of the homicide, the prisoner knew right from wrong, and that it was wrong to take the life of the deceased, they should find both issues against him. The prisoner's counsel moved the court to charge the jury that if they believed, from the evidence, that the prisoner is now of unsound mind, so that he can not understand the charge against him in the indictment, and can not understand, or be made to understand the nature and purpose of the trial, and of his rights therein, they should find the issues in his favor. The court refused the instruction prayed by the State, and gave those prayed by the prisoner's counsel ; the solicitor excepted, and the jury, under the instructions aforesaid, found both issues in favor of the defendant. Where-

upon the court, reciting that it appeared to him that the said Harris was incapable of being brought to trial, ordered that this finding of the jury should be certified to the County Court of Granville, to the end that provision should be made for his safe keeping in the Asylum for the Insane, or otherwise, according to law. From this order the Solicitor appeared.

Attorney General, with whom was *Graham*, for the State.
Miller and *Reade*, for the defendant.

BATTLE, J. The proceedings in this case are a novelty in the administration of criminal justice in this State, and but for the light which is thrown upon them by some recent decisions, in that country from which our common law is derived, we might find a difficulty in dealing with them.

In *Rex v. Dyson*, which is reported in vol. 2, Lewin Cr. Cas., 64, and also in a note to *Rex vs. Pritchard*, 32 Eng. C. L. Report, 518, the prisoner was indicted for the murder of her bastard child by cutting off its head. She stood mute; and a jury was empaneled to try whether she did so by malice, or by the visitation of God, and evidence having been given of her always having been deaf and dumb, the jury found that she stood mute by the visitation of God.

The learned Judge then examined a witness on oath, who swore that he was acquainted with her and that she could be made to understand some things by signs, and could give her answers in the same way. The witness was then sworn as follows: "You swear that you will well and truly interpret and make known to the prisoner at the bar, by such signs, ways and methods as shall be best known to you, the indictment where-with she stands charged, and also all such matters and things as the court shall require to be made known to her; and also well and truly to interpret to the court the pleas of the said prisoner to the said matters and things, so required to be made known to her, according to the best of your skill and understanding. So help you God."

The witness then explained to her by signs what she was charged with, and she made signs which obviously imported a

denial and he explained to be so. This being done, the Judge directed a plea of "not guilty" to be recorded. The witness was then called upon to explain to her, that she was to be tried by a jury, and that she might object to such as she pleased; but he and another witness stated that it was impossible to make her understand a matter of that nature, though upon common subjects of daily occurrence which she had been in the habit of seeing, she was sufficiently intelligent. One of the witnesses had instructed her in the dumb alphabet, but she was not so far advanced as to put words together, and the witness swore that though she was then incapable of understanding the nature of the proceedings against her, and making her defense, yet he had no doubt that with time and pains she might be taught to do so by the means used for the instruction of the deaf and dumb. The Judge, (Mr. Justice Parke,) then directed the jury to be impaneled and sworn to try whether she was sane or not; whereupon the same witnesses were sworn and examined, and proved her incapacity, at that time, to understand the mode of her trial or to conduct her defense. The Judge in charging the jury so impaneled, referred to Lord Hale, who in his Pleas of the Crown, Vol. I, page 34, says: "If a man in his sound memory commit a capital offense, and before his arraignment he becomes absolutely mad, he ought not, by law, to be arraigned during such his phrenzy, but be remitted to prison until that incapacity be removed. The reason is because he can not advisedly plead to the indictment. And if such person after his plea and before his trial, become of nonsane memory, he shall not be tried; or if after his trial he become of nonsane memory, he shall not receive judgment; or if after judgment, he become of nonsane memory, his execution shall be spared; for were he of sound memory he might allege somewhat in stay of judgment or execution. But because there may be great fraud in this matter, yet if the crime be notorious, as treason or murder, the Judge, before such respite of trial, or judgment, may do well to impanel a jury to inquire, *ex officio*, touching such insanity, and whether it be real or counterfeit." The Judge then told the jury, that if they were satisfied that the prisoner had not

then, from the defect of her faculties, intelligence enough to understand the nature of the proceedings against her, they ought to find her "not sane," which they accordingly did. His Lordship thereupon ordered her to be kept in strict custody under the 39th and 40th Geo. III., chap. 9, sect. 2, till his Majesty's pleasure should be known. A similar case occurred afterwards before Baron Alderson, (See *Rex vs. Pritchard*, 7 Car. and Payne, 303; 32 Eng. C. L. Rep., 517,) when he referred to *Rex vs. Dyson*, and said the course which Mr. Justice Parke had pursued, had been approved of by several of the Judges, and that he should follow it. He accordingly had a jury impaneled, and told them that there were three points to be inquired into. "First: whether the prisoner is mute of malice or not: secondly, whether he can plead to the indictment or not; thirdly, whether he is of sufficient intellect to comprehend the course of the proceedings on the trial, so as to make a proper defense, to know that he may challenge any one of you to whom he may object, and to comprehend the details of the evidence, which, in a case of this nature must constitute a minute investigation. Upon this issue, therefore, if you think there is no certain mode of communicating the details of the trial to the prisoner, so that he can clearly understand them, and be able properly to make his defense to the charge, you ought to find that he is not of sane mind. It is not enough that he may have a general capacity of communicating on ordinary matters." The jury returned a verdict that the prisoner was not capable of taking his trial.

We have stated these cases with more than usual particularity, because they set forth clearly the true grounds upon which a deaf and dumb prisoner, whose faculties have not been improved by the art of education, and who, in consequence thereof, can not be made to understand the nature and incidents of a trial, ought not to be compelled to go through, what must be to him, the senseless forms of such a trial.

Whether arising from physical defect or mental disorder, he must under such circumstances be deemed "not sane," and of course according to the great authority of Lord Hale, he ought not to be tried. The allowance to prisoners in

this state, the full benefit of counsel in everything connected with their trial, has not been deemed sufficient to change the law as to one mentally insane, and we think it can not have that effect in a case, like the present, of a defect of the physical faculties. The proceedings in the present case, including the instructions given to the jury by the presiding Judge, are substantially the same as those in the English cases to which we have referred, and we now declare our approbation of them.

It will be borne in mind, however, that when a jury is impaneled in this state, in the case of a deaf and dumb prisoner, there is no need of an issue to inquire, whether he stands mute of malice, because, even if he could speak, and yet stood mute designedly, the court must order the plea of "not guilty" to be entered for him as required by the Revised Code, chap. xxxv., sect. 29. It must be certified to the court below that there is no error in the record. *Per Curiam.* Judgment affirmed.

FURTHER SUGGESTIONS FROM MR. J. R. BURNET, WITH
COMMENTS BY THE EDITOR.

MR. BURNET has sent us some further remarks on the questions raised between him and the editor.

Mr. B. thinks it "quite possible" that Mr. Chamberlain "has only lost the consciousness that his ideas of words are" what Mr. B. thinks they really are, "ideas of sounds," from having now no actual sensations of sound with which to compare them. Mr. B. says, "I would suggest to him an experiment. Let him try to learn, from the descriptions given in books, or from living examples, the pronunciation of certain letters unknown in our language, the French *u*, for instance. Nothing seems easier than to imitate the described positions of the vocal organs in uttering that sound; but for all that, I can not bring it into the company of those old English articulations that form for me the material of words." This test we can not think at all decisive. Those who hear can not

bring a strange foreign sound into company with such as belong to their vernacular. So, for one who knows words not at all as sounds, a new conformation and motion of the organs, different from any of those which are for him the accustomed elements of words, will seem to him unnatural and unfit for such a use. We can make no more of it than this.

As Mr. B. thus calls in question the clear and positive testimony of a man of intelligence and mental discrimination, in regard to his own sensations, we certainly shall not presume too much in venturing to doubt whether he himself is not mistaken in regard to his own case, in which the evidence seems far less clear and positive. Our private opinion is, that he is thus mistaken. His ideas of the sound of words must, to say the least, be something very shadowy, if he can suppose that another person may have such ideas and yet not know that he has them. We are at no loss to account for what we believe to be a mistake of Mr. B. concerning his own case. There are certain peculiarities of the movements of the vocal organs in speech, and of the sensations connected with these movements, in which they differ from other sorts of motion, and from other sensations connected with motion; yet without differing as do the phenomena of one sense from those of another. Thus, rhythm, accent, quantity, force, abruptness, and the like, belong to articulations, as felt movements, apart from sound. So far as these peculiarities are concerned,—which pertain to words whether as sounds or as felt articulations—to either alike,—the semi-mute who has forgotten the sounds, may retain the ideas of words which he had when he knew the sounds. Further than this, we see no reason for believing that Mr. Burnet has at this time any ideas of what words are as sounds. In regard to Mr. Chamberlain, we apprehend Mr. B. will yield the point, after reading the statement of Mr. C. in this number of the *Annals*.

Mr. Burnet insists “that there is some sympathetic connection between the nerves of hearing and those of speech,” and hence “that words learned through the ear must hold relations to thought and consciousness, quite different from those held by the mere motions of the organs learned through the

eye and touch," and that "for the free use of the mind in its internal operations, these sensations of movement require to be linked with another, though parallel, class of sensations, originally acquired through the ear."

For proof, he refers to the child in learning to speak: "that he hits," says Mr. B., "among so many positions, upon the right position, or nearly so, must be ascribed, I think, to instinct,—to a sympathy between the nerves of hearing and those of the vocal organs." Did Mr. B. know the facts as they are, which, without fault of his, he does not, he would not reason thus. It is only after innumerable trials and failures, that the child, in first learning to speak, hits upon the correct pronunciation of words; and there are some articulate sounds which some adult persons have failed ever to pronounce correctly, though they have tried ever so hard, and have heard the correct pronunciation ever so many times. Indeed, Mr. B. must look elsewhere to find proof of his theory; for here the evidence is all most decidedly opposed to his view.

That this theory, if admitted, would indeed tend to the disparagement of artificial articulation, is true enough. But we do not need the argument for this purpose; as of course we do not want to use it if it is unsound. Nor does the fact of the actual inferiority as an instrument of thought, of articulation taught artificially, presuppose the truth of such a theory, and so prove the theory itself. The peculiarly intimate "relation to thought and consciousness" of language learned through the ear, is a result of the free, ready and constant intercommunication by means of it, which we referred to as "the early training" that preceded the loss of hearing, and was also the more effectual as it was enjoyed in early life,—though the latter was not exactly the essential point.

This advantage is not possible with articulation artificially taught, even in circumstances the most favorable that can be supposed, and far more favorable of course than can be practically realized. There are two things for which this free intercommunication is essential; and if had in early life, so much the better. One is to bring about the association, the interlink-

ing, of the ideas with the words. The other is, to gain a facile mental mastery over the mere words, without respect to their significance. Words are called a vehicle or instrument of thought: the mere driving of the vehicle is an operation independent of the carrying of the freight; the mere running of the machine is a thing different from the work it accomplishes upon its proper material. This subordinate operation, which is worth nothing without the other, is the one the least difficult of attainment with artificial articulation: it is, however, really difficult; for rapidity and facility in the internal, mental use, will depend much on rapidity and facility in the external, oral use; and the latter are not easy of acquirement. Besides, so far as the linking of thought with word is unattained, the mere moving of the empty vehicle, the running of the machine and doing no work with it, would have no motive, and hence the needful practice would be wanting. Nor would any such practice be of much service. Before language is understood, practice with it can not make it available as an instrument of thought, and may prove a disadvantage, to be countervailed by subsequent effort. Language must be understood readily and without hesitation, before practice can give facility in its use as an actual vehicle and instrument of thought,—as an aid to the memory and the knowledge of things, and to the imaginative and the reasoning processes. The pre-requisite of a thorough and ready knowledge of the meaning of words, is as much essential to any servicable practice in their internal use, as it is to any successful employment of them in external expression. We trust Mr. Burnett will see that our views are very far from sustaining the claims of those who advocate artificial articulation, and are also quite consistent with the imperfect results which are actually realized through that method.

“As to the other point,” proceeds Mr. B., “the ability of deaf-mutes to conceive words under their written form, I admit, in the light of the testimony of some deaf-mutes, that this is possible,—(which, indeed, I never denied,) and also that it is actually done to a greater extent than I once supposed. What I did doubt and still doubt, is that the written

forms of words, passing through the mind as mere written forms, furnish a medium of thought and reasoning which, (except possibly by some rarely constituted minds,) will ever maintain the competition with gestures, so that deaf-mutes can be expected to realize the dreams of some of their teachers, by thinking habitually in words under this form. By the aid of a syllabic manual alphabet, if one can be devised sufficiently simple and convenient, I believe they will be much more likely to attain the ability to think habitually in words. Of course, this is not intended so much for an argument, as a statement of my views, which you seem to me not to have fully apprehended. I have already, I believe, given my reasons, and forbear to repeat them, both from want of time, and a fear of becoming too tedious.

“The facts cited by Mr. Booth seem to me to denote that many men possess in a small degree that faculty, (the higher degree of which is very rare,) of following two series of ideas at the same time. It is said of the Roman Emperor, Julian the Apostate, that he could read, write, and listen to the conversation of a friend, at the same time. I suppose most men who write much, can write some familiar word, while repeating something else; or *vice versa* can repeat some familiar line of poetry while writing something that does not require much thought.

“Do you hold that the treasuring up and combining of words is the office of a special faculty of the mind? If so, does not it follow that this faculty deals much more naturally with articulate sounds, than with a congeries of black lines, or a series of unseen muscular contortions?”

FURTHER STATEMENT BY MR. W. M. CHAMBERLAIN OF HIS SENSATIONS IN RELATION TO SOUND.

[Mr. Chamberlain's account of his experience in the last number of the *Annals*, will be remembered. In reply to some queries suggested by that communication, he has given us on some points a more minute statement, which will be found of rare value and interest.]

I recollect occasions on which I must have heard sounds,

but *do not* recollect the sounds themselves, nor any impressions connected with them. For instance, one occasion is indelibly stamped on my memory, when a party of men disguised as Indians, on their way to a sham fight, passed the house with drum and fife, whooping and yelling like madmen. One of them left the ranks, and stepping towards the house, leveled his gun at me ; the action, coupled with his outlandish dress and hideously painted face, dreadfully frightened me, and left a permanent impression. I remember seeing the drum and fife, also the actions of the men, and the contortions of countenance attendant on the whoops and yells to which they gave utterance ; but I *do not* remember the *sound* of either of them, although I must have heard it, as I was not then deaf. The impressions which I can recollect, are mostly derived from or connected with the *eye*. In no one case can I detect any connection with the *ear*.

The illness which occasioned my deafness was of three months duration, and was terribly severe. For two weeks I was insensible to all around, reduced to a skeleton and given up by the physician. My parents, however, would not give up their, then, only child, and I ultimately began to mend. As soon as I was able to sit up any length of time, I began to inquire for a book which I had been reading when taken sick, and had no rest till it was found for me, when, turning to the place where I had left off, I continued the reading thereof. So you see my illness did not obliterate the memory of previous things. The above facts I have from my mother, who is with me at present.

By the way, in preparing my lecture on Dr. Kitto,* I came across an incident in his experience, exactly similar to what I have just related ; and in many other points do I recognize traits which I have long known to belong to myself. It would seem that semi-mutes do resemble each other sometimes, in many experiences and peculiarities.

I lived at the same place for some time after my loss of hearing.

* Delivered before the Christian Union of Deaf-mutes in Boston.

In speaking *inaudibly*, and in moving the fingers, the sensations are of the same character. In speaking *aloud*, I feel as if my chest was a *sounding-board*, on which the voice, or sound of the voice, has to strike before I am conscious or certain of having spoken aloud. Of course this is when I *observe*, or pay attention to the subject. Otherwise, there is the mechanical consciousness, (I don't know what else to call it,) of having made a noise. The sensation is a difficult one to express on paper, and you will please make the most of the description I have given, which is rather vague, but the best I can do *now*.

The bark of a dog, if near me; the report of a cannon or gun; the crack of a rifle; the beat of a drum or gong; and other *similar* external sounds; all produce on me, when within range, a vibration or jar on the *chest*; the difference between their action and that of my own voice being, that these sounds plainly strike on the *outside*, and my voice, it is equally plain to me, operates on the *inside*. They all operate in this way alike, but are not all the same to my perception. I can distinguish that a dog is barking without seeing him; and can also tell the report of a cannon from that of a gun, by the heavier vibrations. Leaning against my window, I can, on public occasions, count the *guns fired* on Boston Common, eleven miles off, with a favorable state of the atmosphere. The report of a gun and the crack of a rifle are two different things to me, and I can tell one from the other; a drum and gong are not distinguishable by the vibrations. When I stand *near* a full Brass Band, say twenty pieces, the only noise I am aware of is that of the *Drums* and *Cymbals*. Wind instruments pass me by "like the idle wind," only with *less* impression.

All external sounds conveyed to me through the atmosphere, seem to partake more or less of the nature of an invisible hand, striking, with more or less force, on the outside of my chest. The *hand*, however, must be very broad and even, as the blows embrace the whole extent of lungs of which I am possessed.

Thunder, when tolerably heavy, is generally apparent to

me through a sense of percussion. But if I did not happen to know that it thundered from the fact of its raining, &c., I should think a heavy wagon was rumbling past the house, the sensations being identical in both cases. In discharging a gun from my shoulder, I feel none of the percussion produced on me by its discharge in the hands of another; I feel only the *recoil* of the piece, and the sensation goes no further than the shoulder, except the gun be overcharged, when it is apt to score *one* on my cheek bone.

Outside a church or belfry, I am utterly unconscious of the peal of bells, unless I lean against the structure, when, if it be of a vibratory nature, as wood, the vibrations communicate themselves to me through the point of contact. If the tower be brick or stone, no sensation is experienced. In either case the sensations are purely vibratory, there is no percussion. I have been in a *belfry* when the bell was ringing for service, and, aside from the swaying motion consequent upon the swinging of the mass of metal, have felt, at every stroke of the iron tongue, a sensation, identical in kind, but immensely *clearer* and more voluminous, with what I feel when I say aloud to myself, "*tr-r-r-r—*," a long, vibratory sensation, heaviest at commencement, and gradually *tapering down* to a point; percussion is the sensation here.

Dr. Kitto's nerves seem to have been concentrated in his head, as regarded percussion; mine seem to be situated in or over the chest, as that is where I feel all jars produced by such sounds as the report of cannon, firing of guns, beating a drum, &c. Noises about the house, such as shutting of doors, drawing of furniture about the floor, &c., make much more noise, apparently, to me than to others. I have often remarked on such or such a noise in another part of the house, when those in the room, (hearing persons,) would say they heard nothing; * *per contra*, I make much more noise myself in moving

[* All who have had much to do with deaf-mutes have remarked this phenomenon. As sound ordinarily conveys more definite information of its cause than does the felt vibration, the excitement of alarm or curiosity may in the latter case tend to arrest the attention more strongly; yet we are not sure that this accounts for every case.—*Ed. Annals.*]

about, &c., than I am well aware of. I can generally distinguish whether a noise is above or below me, or on which side, but if a carriage is passing, I cannot tell, from the sensation, in what direction it is going.

A heavy thumping on the door of a room, when I am inside, always attracts my attention. The gong, which is not unfrequently beaten up and down the passage ways of a hotel, to arouse the guests in the morning, has often awakened me, and if already awake, cannot be beaten without my being aware of the fact. "The organ's solemn peal" is perceptible to me only through the vibration of the place whereon I stand, and differs only in *volume* from the sensation produced by the playing of the "big fiddle" in a country meeting house.

STATEMENT BY HENRY W. SYLE, A SEMI-MUTE.

[The young man who at our request communicates the following account of his case, has been for a few years past under instruction in Mr. Bartlett's family school for deaf-mutes, and his education is advanced to about the extent of the ordinary requisition for admission to a college. He is fully competent to form an intelligent judgment on the points involved in his statement; which, it will be seen, agrees substantially with that of Mr. Chamberlain. ED. ANNALS.]

I am totally deaf; and became so at the age of nearly 7 years (I am now 14) in the midst of a conversation I was holding with an aged friend, having taken cold during my recovery from a long and severe attack of scarlet fever.

I retain the remembrance of but a few detached incidents of my life, antecedent to that sickness; though I can remember occasions on which I *must* have heard sounds, yet I have absolutely no recollection of them: all remembrance of them has entirely faded away from my memory, and I have at present no idea of *sound* apart from that of *vibration*, and its production by some *mechanical* means; no conception of spoken words save what is connected with the muscular movements of the vocal organs.

In reading, I almost always repeat mentally the words I read, as they are successively presented to my eyes; but when

I wish to read as fast as possible, I can throw off this habit for a time, though I always pretty soon find it stealing upon me again, and my impression of what I thus read is somewhat less distinct and permanent than when I read more slowly and thoroughly ; it is as if my eyes had skipped and skimmed down the page, as a stone over the icy bosom of a frozen pond. I have gradually ceased to use my voice as a means of communication with others, save in the recitation of my lessons.

My experience is, in short, so essentially similar to Mr. Chamberlain's, that I need not bore you with a re-statement of what has already been recorded by his far abler pen ; but I either have not had the opportunity of trying the effects of some of the sounds he mentions, or have forgotten their effects, e. g., those of a gong, and of a chime of bells ; I can feel the vibration produced by the cornet-à-piston, when I stand very near the performer ; a short distance from the instrument, renders its loudest blasts imperceptible.

I will add that I can readily,—in fact, almost if not quite absolutely without effort,—enjoy the harmonies of verse, whether blank or in rhyme, and also perceive when prose assumes the measures or the rhymes of poetry.

MISCELLANEOUS.

FRANCIS McDONNELL, A DEAF-MUTE SCULPTOR.

Francis McDonnell is a deaf-mute, born and educated in Ireland, who from early childhood manifested a decided turn for art, which was encouraged and fostered, and favored with advantages for improvement. He found his way to Cleveland, Ohio, some three years since, and has been employed in the extensive marble works of Messrs. Myers, Uhl & Co. The products of his chisel have there excited much attention, and the praises bestowed upon them by the press of that city, which we noticed some months since, are such as to leave little doubt that he is an artist of extraordinary talent, if not even endowed with genius of a high order.

Mr. McDonnell was married in May last to Miss Kate A.

Garrett, a deaf-mute, educated at the Ohio Institution. The parties were united by a magistrate, who presented a written contract, to which they bowed their assent.

A DEAF-MUTE PHOTOGRAPHER.

Mr. George W. Campbell, who graduated a few years since at the American Asylum for the Deaf and Dumb, has taken up photography as a business. Judging from a specimen of his work before us, an ambrotype likeness of himself, he would appear to be a quite successful operator, as we might have inferred that he would be, from the kind of ingenuity which he manifested when a pupil in the Asylum.

ANOTHER DEAF AND DUMB EDITOR.

Mr. James G. George, who had been for some years a highly valued instructor in the Missouri Institution for the Deaf and Dumb, resigned his place there in October last, in order to take charge of the Richmond, (Ky.) *Messenger*, as editor and proprietor. Richmond is the county seat of Madison, one of the finest counties in the State. The *Messenger* is a weekly paper and is conducted with most decided ability. Mr. George is a semi-mute.

We have now Mr. Backus, for many years past conductor of the *Radii*, at Canajoharie, N. Y.; Mr. Booth, editor and part proprietor of the *Eureka*, at Anamosa, Iowa; Miss Redden, who was, and so far as we know, is still employed as assistant in the editorial department of the *Presbyterian and Our Union*, of St. Louis; and Mr. George: all educated in our Institutions for the Deaf and Dumb, and engaged in the editorship of papers for general circulation; besides which there is the *Gallaudet Guide*, for deaf-mutes.

HOME FOR JUVENILE DEAF-MUTES IN NEW YORK.

From the second annual report of the Society for the Education and Maintenance of Young Deaf Mutes, we learn that since the Home was instituted in 1859, there have been received thirty children, of ages varying from four to ten years, who have received the benefit of instruction in the sign-lan-

guage. The managers have been obliged to refuse admission to a large number of applicants, for a lack of funds for their support, and an appeal is made to the public for aid to these poor "children of silence." The total expenses for the past year have been \$2,410.17; receipts, \$1,454—leaving a balance unpaid of \$956.17. The Home is situated in Tenth Avenue, between Sixty-second and Sixty-third streets, and has the following officers: President, Mrs. Douglass Robinson; Vice-President, Mrs. W. E. Wilmerding; Treasurer, Mrs. David Hoyt; Secretary, Mrs. Oliver M. Devoe; and a Board of eight Managers.—*From a New York Journal.*

BOOK NOTICES.

OBJECT TEACHING and Oral Lessons on Social Science and Common Things, with various illustrations of the Principles and Practice of Primary Education, as adopted in the Model and Training Schools of Great Britain. Republished from Barnard's American Journal of Education. New York: F. C. Brownell; Chicago, George Sherwood. 1860. 8vo., pp. 434.

Almost everything relating to the general subject of primary education, has a bearing upon the education of the deaf and dumb. The papers comprised in this volume, are mostly compiled from works put forth by educators in Great Britain, and give in full detail the methods and principles of elementary education, which are there carried out in practice; and will be found by the teacher to be replete with matter both instructive and suggestive. Much valuable information is also conveyed in the historical sketches, drawn up by Dr. Barnard, of the Progress of Elementary Education in England, in Scotland, and in Ireland.

We are accustomed to boast of our provision for common school education, as a peculiar glory of our land. But at this day we need to look well to our laurels: a glance over the pages of this book will make it evident, that, at least in the excellence of the methods employed, and in the high order of talent engaged in the work, the rightful claim to superiority

belongs not beyond question to us, but may be decidedly on the side of our British brethren.

The volume may be had of F. C. Brownell, 25 Howard street, New York, and George Sherwood, 118 Lake street, Chicago, Ill.; price \$1.50,—for which it will be sent by mail.

THE FIVE SENSES; or, Gateways to Knowledge. By George Wilson, M. D., Regius Professor in the University of Edinburgh, etc. Philadelphia: Lindsay & Blackiston. 1860. 16mo., pp. 139.

This is a very readable volume, what there is of it. Not aiming at a profound and scientific treatment of the subject, but presenting it rather from the esthetical point of view, the book contains many acute and fine observations, clothed in an attractive style of composition; and no one would fail of deriving profit and pleasure from its perusal.

THE SIXTH CONVENTION of American Instructors of the Deaf and Dumb, will *probably* be held the coming summer, either at New York or Hartford. The matter will be definitely decided by about the middle of April.

This number of the Annals is dated *March*. The remaining numbers of the volume may be expected in *June*, *September* and *December*, and will be so dated.

Number 1 of Volume I, of the Annals, is to be re-printed immediately. This will furnish some complete sets of the whole work, which will be afforded at 80 cents per volume; also, persons desiring several volumes to complete their sets, will be charged at the same rate.

Reports of the Ohio, Illinois, Indiana, Michigan, North Carolina, South Carolina, Columbia, and Halifax Institutions for the Deaf and Dumb, and of the Catholic Institution at Dublin, Ireland, are on the editor's table, for notice in our next.

AMERICAN ANNALS
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SABBATH SERVICES IN INSTITUTIONS FOR THE DEAF
AND DUMB.

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ONE of the most pleasant circumstances connected with the work of deaf-mute education, is the fact that by it this unfortunate class is brought under Christian influences, and enjoys unwonted facilities for religious instruction. From a state of mental and moral darkness hardly exceeded in heathen lands, the deaf-mute by education emerges into the full and glorious light of life revealed in the Scriptures. The Bible, no longer a sealed book, becomes the source of knowledge and comfort, and the guide to holiness and heaven.

It is the delightful though responsible privilege of the teacher of the deaf and dumb, to assist in the moral and religious training of every pupil brought in any way under his influence. By precept, by example, in private conversation, and in the more public exercises of the Institution, he may and should seek to furnish right motives, develop right principle, and secure right action in every pupil.

Among the direct agencies which we are permitted to employ, perhaps the most prominent is to be found in the Sab-

bath services connected with our Institutions for the deaf and dumb. In these, religious truth is brought distinctly and prominently before the minds of our pupils, and their attention is fixed upon it more directly and continuously than at any other time. We here have the same opportunity for making religious impressions, which is enjoyed by the preacher of the word in his pulpit ministrations. We have the same Scripture, "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and from its sacred pages we may draw the same lessons of heavenly wisdom and practical duty as are deduced by the Christian minister. We are permitted to use the same practical sanctions for enforcing these lessons; for we may appeal to the same natural desires and feelings as those to which the preacher addresses himself.

And, though we can not use the eloquent and persuasive *tones* of the speaker, and have not as varied and copious language at our command; yet, in the rich and expressive language of signs, we possess a medium of communication sufficient for the expression of every idea we may wish to convey in these services, whether doctrinal, illustrative or practical.

Nor are we without some slight advantages over the ordinary preacher, in the good attention generally paid, and the more tender age and greater susceptibility of those whom we address.

It behooves us then to make a diligent and faithful use of our Sabbath services, striving to render them in the highest degree profitable to the spiritual good of the children. Remembering that we stand in a position of peculiar responsibility to them, to their friends, to society, and above all to God, we should earnestly and prayerfully seek to secure, so far as depends on human agency, their salvation and eternal welfare.

How then, shall these services be made most profitable and most effective for good? This is a practical question of serious and weighty importance; and we approach it not without a feeling of inadequacy fully to answer it.

As we aim, or ought to aim, chiefly at the conversion of our pupils, our main duty is to present to them the great truths of

revelation, God's own appointed means of awakening the consciences and moving the hearts of men. The Bible contains an inexhaustible treasure from which we may draw materials for this purpose. Whether the lecturer takes the narrative and historical portions of the Scriptures, or discusses some doctrine or duty set forth therein, he need be at no loss for subjects or for matter. Lectures in each of these forms have their advantages, and objections may be urged to an exclusive use of any one of them.

A narrative or an historical subject is generally more easily developed into a lecture suitable for the deaf and dumb, and far more readily fixes their attention, than one either wholly practical or exclusively doctrinal. Their interest is eager and almost breathless, as they witness pictured out before them, in the inimitably expressive language of signs, the various scenes and events of Scripture history. Whatever in the Bible would make a scene for a painter, or a theme for a descriptive sermon, is most sure to hold the eye and command the attention of our pupils.

The account of the flood, the story of Abraham offering Isaac, the life of Joseph, the deliverance and journeyings of the children of Israel, the warlike exploits of Joshua, of Gideon, and of Jephthah, the mighty deeds of Samson, the childhood of Samuel, the beautiful and varied life of David, the stories of Ruth, of Esther, of Daniel and his three companions, with many others that might be mentioned, are repeated over and over again before our pupils, calling forth ever fresh interest, and affording ever fresh delight.

So too in the New Testament, the life and especially the miracles of Christ, and the history and the deeds of the Apostles, afford an abundance of material for all who wish to employ the narrative form of lectures.

And with topics of such lively and thrilling interest, it is reasonable to expect that whatever moral is drawn, will find a successful lodgment in the heart. But here we have to encounter a practical difficulty, very common among the deaf and dumb, as well as others; that the story will absorb the attention, while the moral will be either entirely overlooked,

or speedily forgotten. There is danger that the pupils will get the story and nothing else, and so lose much of the practical benefit which we desire to secure.

Often we can only hope, for we do not know, that the story carries the moral with it, and that even though both may be lost, yet the impression may remain and be the seed from which shall spring the pure and peaceable fruits of righteousness in time to come. It is this alone, at times, that cheers us in our efforts to benefit the deaf and dumb.

Though the narrative or the historical lecture is so admirably adapted to our pupils, and in many respects far preferable to any other form, yet practical and doctrinal subjects claim a share of our attention. The deaf and dumb are so ignorant of the plainest duties and of the simplest truths, that they need copious and repeated instruction both in scriptural doctrine and in practical duty. Many practical lessons and much valuable doctrine can, it is true, be drawn from a narrative or an historical discourse; though there is always danger that they will soon be lost, being overshadowed by the intenser interest felt in the story itself.

But there are many duties laid down in the Bible, which demand a whole lecture, or even more, for their proper expansion and enforcement; and to these due place should be given. We can not be faithful watchmen, unless we set forth the law of God in all its length and breadth as a rule of life and practice, and impress its precepts by abundant argument and earnest exhortation.

Only one caution need be mentioned here, viz.: that our practical lectures should not degenerate into bare exhortation, without reasoning and illustration to sustain and enforce it. With care on this point, we may hope to accomplish much by our efforts in this direction. For we have no slight advantage, in the class of persons for and with whom we are laboring. Deaf-mutes, as a class, though ignorant of practical duties, are keenly alive to the fundamental ideas of right and wrong, and their impulses generally lead them to a quick as well as a correct decision, when a practical question is fairly stated to them.

If then we faithfully discharge our office by imparting to them a thorough practical knowledge of the law of God, we may hope to see them yielding Him a humble and hearty obedience, to the best of their ability.

Hardly less important is it that our pupils should be well instructed in the doctrines of the Scriptures. If we would see them possess a well grounded hope and an intelligent faith in Christ as their Saviour, we must give them as thorough a knowledge as possible of the leading doctrines taught in the Bible.

Of course, we are not to expect as teachers to rival the professor of dogmatic theology, or to look in our pupils for the keen discrimination demanded of theological students—that would be indeed to strive after an impossibility ; but we may, and should, seek to do for them the same work which the faithful pastor does for his charge—to instruct them in the great cardinal doctrines pertaining to the Deity, and the relations sustained to Him by His human creatures.

The existence and attributes of God ; His government of man, with its laws, rewards, and penalties ; man's disobedience and transgression, and the consequent depravity of the race ; the necessity for an atonement, to be found only in Christ ; the way of salvation, by faith in a crucified Saviour ; and the glorious privileges to which the Christian is admitted ; these, at least, ought to be made as familiar to our pupils as possible.

There will of course be difficulty and labor attending the effort, arising from the abstruseness of many of the doctrines we shall be called to discuss ; and the ingenuity of the instructor will be taxed to the utmost to devise the simplest and best methods of making them understood. But we may not shrink from the labor, for we can not escape the responsibility resting upon us.

With a doctrinal subject, there will be a special need of copious and apt illustration, that the interest may be sustained and the attention fixed so as to secure an intelligent reception of the truth. By this means we may succeed in obviating the

great objection to doctrinal lectures, that they are too dry and abstruse to be readily comprehended by the deaf and dumb.

The friends of our pupils have a right to demand that our doctrinal instruction should be entirely free from any sectarian tendency. Most of our Institutions, too, being supported by State governments, are so situated that any denominational teaching would be sure, as soon as known, to meet with severe and just reprehension. We are set over these pupils for a higher and nobler purpose than that of promoting the interests, or swelling the numbers, of the denomination to which we may happen to belong.

And, as teachers of the deaf and dumb, we utterly disclaim all such low and unworthy motives. We come to our pupils, in our religious services as in our daily intercourse, not as partisans or sectarians, but as Christian men, moved simply by earnest desires for their highest good. We wish them to become intelligent and faithful followers of the Saviour, and this we rightly strive to make them.

But in this we do nothing to prejudice them either for or against any denomination. On the contrary, they do not even learn from us the peculiarities which distinguish the different sects from one another. They have signs for them, and barely know their names, and that is all. Teachers of the deaf and dumb feel that they can occupy their time to better purpose than in defending the tenets of one particular sect and decrying those of all the rest. If we may but impart to them that heavenly wisdom which is the fear of the Lord, and that understanding which consists in departing from evil, we care not to what particular Christian organization they may attach themselves. We leave this question to their parents and personal friends, who can give them all needful instruction on this point, after their education is completed.

There is still another form of lecture, which may have some advantages over each of the three already considered, viz.: the expository; in which a certain number of verses taken consecutively are made the basis of the discourse, which consists of a full and minute explanation of the whole passage, with

such practical remarks and doctrinal instruction as it naturally suggests.

This form has been once or twice suggested and briefly enforced in our pages by the worthy and experienced Principal of the Kentucky Institution, and is certainly worthy of a fair trial. Its special advantage is that by it the Scriptures are taught consecutively, and in such a manner as to encourage the pupils in the private reading of the Bible, both in the Institution and after their departure. Thus the deaf and dumb are made more thoroughly acquainted with all parts of the word of God, and having its meaning well fixed in their minds, will be more likely to enjoy and profit by its perusal. It is well worth considering whether this form of lecture ought not to be more extensively adopted, that these desirable ends may be gained.

It might not, however, be advisable for the instructors of an Institution to confine themselves exclusively to this mode. The chief objection to it is that the doctrines of the Bible are of necessity passed over with only a brief statement of their nature; whereas, they ought to receive a full explanation, and be established by suitable argument and illustration. Furthermore, expository sermons, it is well known, are not ordinarily estimated very highly, except when they proceed from a preacher whose mind is especially adapted to this style of writing. They are apt to be meagre and dry, with too little life and spirit, and so fail either to interest or profit the hearer. So too it may be with an expository lecture; and unless the teacher can in practice avoid this objection, it will be better for him not to attempt to lecture in this form.

Whatever be the form and matter of the lecture, the manner and style should be solemn and impressive. Everything ludicrous, in sign or story, should be carefully avoided. If possible, nothing is to be done, and no illustration to be used, which will turn the mind of the pupil from the solemn truth of God's holy word.

We must come to our work, not as a mere matter of routine, as a prescribed portion of our institution duties; but with all the earnestness and fervor of men desiring to secure the sal-

vation and eternal welfare of their fellow beings. We ought to feel that our pupils are not merely *pupils*, brought together to have their intellectual faculties developed and strengthened by instruction ; but beings with immortal souls to be saved or lost for eternity. We teachers stand before them as the human instruments, appointed in God's providence, of their conversion and salvation. We must remember that we have greater facilities, and more frequent and favorable opportunities, for promoting their spiritual interests, than any one else has or can have.

From these advantages attending our position, arises the grave responsibility which rests upon us ; and woe be to us, if we fail to meet and discharge it aright. With such a weight upon us, charged with the souls of these immortal beings, and striving to lead them to God through Christ, how can we help being earnest and solemn ? There is no room for dullness or sluggishness, no place for levity or mirth, but anxiety and hope and fear keep us serious and earnest and impressive. Such a manner will add much to the weight of the truth taught, and will go far to deepen any good impression we may make. Let, then, every instructor of deaf-mutes, who is called to conduct these Sabbath services, cultivate that serious and earnest manner which comes from a warm and prayerful desire for their salvation.

The lecture of course constitutes a main part of the service from the necessity of the case. Besides this there may properly be two prayers, one at the beginning and one at the close of the service ; the former a general prayer, with the four great parts of adoration, confession, petition, and thanksgiving ; the latter an earnest entreaty that the truth explained may find a lodgment in the hearts, and be blessed to the conviction and conversion, or the upbuilding and strengthening of those to whom it has been addressed. Our manner in prayer should be devout and simple ; the signs slow and distinct, so as be comprehended by all ; and the whole exercise serious and earnest, evidently filled with the true spirit of supplication.

A pleasing variety may be given to the exercises by the occa-

sional or regular introduction of a hymn, to be explained to the pupils by signs. This may be either a general ascription of praise, in which case it properly comes in the earlier part of the service ; or a practical application and enforcement of the truth under consideration, when it will fall at the close of the lecture.

Hymns expressive of Christian feelings, or of aspirations after holiness and heaven, are peculiarly appropriate, and may by suitable exposition and expansion be made both interesting and profitable to the deaf and dumb.

Whether from some vague and indistinct idea of the real nature of melody, unheard though it has ever been, or from the general notion acquired from others of its indescribable pleasantness, the idea of singing and praise as an essential part of the joys of heaven is a very favorite one with our pupils. It is no uncommon thing for them to ask if their tongues will be loosed, and their infirmity removed, on reaching that blessed abode. And the answer that it will be so, is sure to be welcomed with a look of satisfaction which shows that the subject is a pleasant one, and one on which they delight to dwell.

And well they may wonder, as they read the description of the heavenly city given in the Revelation, whether they too shall have harps in their hands, and shall "sing the song of Moses and the song of the Lamb," joining with their own voices in all the praise and worship of that blessed world of light.

The time to be occupied in the service will vary with different instructors. An hour should perhaps be the minimum, and an hour and a half the maximum. The younger teachers will incline even to fall within the lowest limit here mentioned. And considering that many of those we are addressing are but children, we ought to be careful not to weary their patience by too long a confinement at one time. It is never best to protract a service of this sort, longer than the interest of the pupils can be easily sustained. Whatever exceeds this limit is of no use, and may even, by producing irksomeness, destroy the good effect of what has gone before.

In every Institution where more than one or two are called upon to lecture, it is obviously desirable that there should be some scheme previously prepared, in order to secure a proper succession of subjects, and prevent any confusion or needless repetition. This is best done by the head of the Institution, who will of course desire that every thing shall be arranged in the best manner, and with a view to the greatest efficiency in results.

It may be a fitting close to these thoughts to inquire what are the actual results of our efforts in this direction. Do we really see the conversion of those for whom we labor?

To this question we may answer, that while the gospel as proclaimed by us doubtless does become to many of them "a savour of death unto death," and the occasion of their greater condemnation; yet we are also sure that to others it is "a savour of life unto life," and proves the means of their salvation. We are encouraged to hope that not a few are brought from death unto life, by the blessing of God upon our efforts to do them good. Facts warrant us in saying that some of our pupils while under our care, and others at some subsequent period, in consequence of our instructions, do become intelligent, faithful and consistent Christians.

But how greatly do we need, and how fervently should we pray for divine assistance, that our labors may be more efficient, and many more of these children of silence may be fitted through our instrumentality to join the company of the redeemed in heaven, and praise the Lamb forever and ever.

NOBLE CHARACTER OF THE WORK OF DEAF-MUTE INSTRUCTION.

BY ROSWELL H. KINNEY,

Instructor in the Ohio Institution for the Deaf and Dumb.

TEACHERS of deaf-mutes are sometimes asked, how they can content themselves to spend their lives in the laborious work of instructing this class of persons. It seems strange to those

who ask this question, and many other similar ones, that young men qualified for other employments, more noble as they think, and perhaps more remunerative, can select such a calling. They have evidently bestowed no thought upon the subject. They have made no efforts to learn the real condition of these unfortunate children, and their questions are the hasty expression of their vague impressions.

The persons who express this wonder, have themselves always enjoyed the blessing of hearing and speaking. It is their birthright. By it their intellectual fires have been kept burning, and their mental stores bright; but it has never occurred to them, how different would be their condition, if they had been born deaf. They have, therefore, no idea of the just claims that the deaf and dumb have upon benevolent men and the State, for the indispensable blessings of an education. They can form no conception of the dignity, nay the sublimity, of the teacher's vocation, in the high and holy work of training "the eyes" of his pupils "to hear and their hands to speak."

If the ideas of these persons had always prevailed, nothing would have induced those good men, the fathers of deaf-mute instruction in Europe and America, to undertake their herculean task. No Christian benevolence would have conceived the noble thought of making the deaf and dumb capable of taking care of themselves, raising their aspirations heavenward, and conferring upon them the hopes and joys of redeemed men.

Previous to the efforts of the benevolent Abbé de l'Épée, the condition and prospects of this unfortunate class were wretched beyond conception. Parents considered it a disgrace to have such offspring; they took great pains to conceal them from the eyes of the world, and supposed that they had discharged their whole duty to them, by merely supplying their animal wants. In some countries they were regarded as monsters and deprived of life as soon as the misfortune was known. If their lives were spared, they were in the eyes of men and the law, idiots.

Hedged in by their affliction and by public sentiment, deaf-

muters were in a state of the most profound ignorance. With means of communication scarcely sufficient to express their most common wants, they occupied an intermediate place between man and the brute; and their already miserable existence, was dragged out in still greater misery and wretchedness, by being obliged to perform the labor of brutes. Surrounded by none of the restraints of either human or divine influences, they seemed beyond the pale of human sympathy, in hopeless degradation, unconscious of their own eternal destiny.

There has been a great change in the estimation in which they are held, owing to the transforming power of the Bible. The sentiments which it cherishes, entwine around the sensibilities of men, influencing their thoughts and feelings, and energizing their whole existence. "No wonder, for it is the voice of God, and its words are the words of God." But remaining uneducated, the deaf-mute is still an outcast from society, shut out from the blessings of social life, and the means of mental and moral improvement.

Deaf-mutes are imitative animals, exhibiting but slight indications of intellect and of moral character. The dim consciousness of right and wrong which they possess, they learn by experience. Observation teaches them that virtuous actions are approved, and that vicious ones are punished. The extent to which this experience will influence them, depends upon their early associations and natural temperament. Their animal natures develop themselves, like spontaneous combustion; but no latent heat cherishes and stimulates the germs of intellect, or the nobler powers of their souls. Their bodies grow, it may be, until they are giants, but their minds are still in swaddling clothes.

The acorn locks up in darkness the perfect oak; but without the genial influences of sunshine and shower, it can not germinate; so their minds are confined in almost complete darkness, the most important means of access being closed. Shut out from communication with the world around them, and thus deprived of the chief incitements to thought, the facts meeting them at every step in life, which by hearing and

speaking children are familiarly understood, remain of necessity mysteries to them.

Nature,—earth and air, ocean and river, mountain and valley, forest and plain,—is the body of God ; but it speaks not to the deaf and dumb. The storm and zephyr have no voices of majesty and sweetness to them. No keys to higher chords are touched ; for they have no consciousness that God is the Soul of Nature, and they do not come to this knowledge by seeing his works.

Neither can they become acquainted with themselves, by observing what others do, any more than they can understand others, by looking into their own hearts.

What encouragement have they to submit with trustful patience to the lot which dooms them to grope their way through life ? It has never been whispered to them, that the blackness of their night will ever be dispelled ; or that a single gleam of light will ever shine through its darkness.

But there is still a darker shade to the picture. Their friends may be Christians. Prayers may ascend daily for their enlightenment. Yet no idea of God, of Heaven, or of their accountability, finds its way to their souls, in their awful solitude. This makes their case sad indeed, and should excite the sympathies of every benevolent mind in their behalf.

Some theologians hold fast to the dogma, that in all men, the idea of God is innate. This is not so very strange, when we consider that it has been relied upon as an argument against infidels for centuries. It looks like a concession to the enemy, to give it up. But it is always better to meet a fact fairly, than to evade or deny it. The practical experience of every teacher of deaf-mutes, certainly shows the fallacy of the doctrine. The idea of God, is one that the deaf and dumb, uneducated and unaided by friends, never originate. It presupposes a degree of mental development to which they never attain.

The invariable testimony of educated deaf-mutes, when asked if they had any idea of God, before they were instructed, is expressed in the reply of one who said, “I had none at all, nor had I any of my own soul, for it never occurred to me, to

seek to know what that was within me, which thought or willed."

Experienced instructors of deaf-mutes are witnesses whose testimony upon this subject is conclusive. Their evidence is the result of careful investigation for many years.

Rev. T. H. Gallaudet, the Founder of the American Asylum for the Deaf and Dumb at Hartford says: "I do not think it possible to produce an instance, of a deaf-mute from birth, who without instruction on the subject from some friend, or at some Institution for his benefit; has originated from his own reflections, the idea of a Creator and Moral Governor of the world, or who has formed any notions of the immateriality and immortality of his own soul."

Mr. Turner, the present Principal of the same Institution says: "The most intelligent deaf-mutes, after a careful inquiry made at different stages of their education, uniformly testify that they never had any idea of a God, or of their own soul, previous to instruction."

Dr. Peet, Principal of the New York Institution uses the following language: "But we feel authorized by the evidence before us, to deny that any deaf-mute has given evidence of having any innate, or self-originating ideas of a Supreme Being, to whom love and obedience were due; of a Creator, or a Superintending Providence; of spiritual existences, or of a future state of rewards and punishments."

Mr. I. L. Peet, Vice Principal of the same Institution, gives his testimony in the following words: "From all these data, the general conclusion may be safely deduced, that the idea of God is not innate in the human mind, while a sad and moving picture is drawn of the pitiable condition of these children of misfortune. They have no Father in Heaven in whom to trust; no Saviour on whose merits to depend; and while they have a physical fear of death, they have no aspirations of a joyous immortality. The light of nature shines upon them with a feebler radiance than upon the most benighted of those who sit in the region and shadow of death."

Mr. Hutton, Principal of the Philadelphia Institution, says: "I have never found any evidence for believing that the deaf

and dumb, from birth, possessed any idea of a spiritual Supreme Being, who created and governs every thing around us, the idea of God. I have observed that many have crude notions of a being like a man, whom they conceived as dwelling in the sky, of great muscular power, who possessed cannon to thunder with, and soldiers to flash powder for lightning and lamps for stars; but even these conceptions, they have referred to pictures and the signs of their friends as their source."

No less emphatic is the testimony of Mr. Stone, of the Ohio Institution. "The deaf-mute never reasons concerning the origin or the destiny of the beings and things around him. Indeed, so heavy is the hand of his calamity upon him, so nearly does it depress him to the level of mere animal life, so dead are the germs of thought and feeling in his soul, that the great facts and truths relating to God and a future state, which would seem to be the birthright and aliment of every rational mind, rarely attract his attention, or excite his curiosity.

* * * The light of divine truth never shines upon his path. Even in the midst of Christian society, he must grope his way in darkness and gloom, to the unknown scenes of the future, unless some kind hand penetrates his solitude, and breaks the spell that holds him from communion with the thought and feeling of the world."

Thus it appears that the darknes, in which the deaf and dumb are enveloped, is so profound, that they have no inheritance in this common birthright of other men. They may be surrounded by sympathizing friends; by civilizing, enlightening and christianizing influences; they may be literally bathed in light, but the isolation of their minds is still complete. It is indeed true that the Bible possesses a blessed power to vitalize the human intellect; but how shall its inherent power reach and give life to them, so long as it is a sealed book? How are the genial influences of the Holy Spirit, which is the agent in great moral transformations, to cause their nobler powers in embryo, to germinate? How shall their present be cheered, and their future beautified?

There must be some connection between their minds and the

minds of others. In no other way can their intellectual powers be developed. This connection is *language*, which is the key that sets at large their solitary souls, and permits them to look forth upon the hitherto unintelligible world. Though, be it observed, it only helps them across the threshold of their dungeon, where they must be met by friends who will robe them with their sympathy and love.

They must become members of an Institution, where ample provisions are made for their education; where teachers skilled in the use of signs, and really desiring their good, are willing to perform the self-sacrificing labor of missionaries, where moral force, still, deep and powerful, is brought to bear upon them. Light and heat change leaf-buds into flowers; so do these men, qualified by years of experience, impart warmth to the germ of thought and feeling, stimulating its vitality so long dormant, and increasing little by little the internal force of their pupils' minds, until they are liberated from their winding-sheets of silence and ignorance.

When deaf-mutes enter an Institution, they begin at once to appreciate the enjoyments of social life. They are so active and cheerful, that no one would suppose that the hand of misfortune bore heavily upon them. They are no longer unhappy. Their eyes brighten with intelligence. Their faces are radiant with a new-born light. Kind hands have broken the spell that held them by its nightmare influence. Their souls have waked up; not in paroxysms of fear, hopelessly struggling for relief, but with a strange rush of happiness thrilling their hearts. No wild screams of delight fill the air; no words are spoken, but their souls vibrate with joys such as Lazarus felt when he stepped forth from the gloom of the grave; or such as the deaf man experienced, when his ears were unstopped by one, "who came to charm trembling souls with the whisper of peace-inspiring compassion." A beautiful light steals into their spirits, and at once excites inquiries. They learn *to think*, which next to the joys of sanctified hearts, is the greatest blessing that could be conferred upon them.

Knowledge is worth but little without some means of expressing it. By close application, written language may be

so acquired as to bring them into intimate communion with men. It may become a perfect medium for the expression of all the operations of their minds, and of communication respecting the events of every day life, the business of the shop, office and farm, as well as in reference to the dearest and most tender relations of home. It will enlighten and expand their faculties and lift their dim apprehensions out of themselves. From dull clay, it calls out radiant souls, and reveals to their eager gaze a new world. They feel that they are men among men ; and instead of being a burden to friends, they contribute their share to the general good. They are qualified to become respectable citizens and useful members of society. Principles of morality and virtue are implanted and their minds are open for the reception of truth. They are prepared for the unspeakable blessing of knowing God. He who gives strength to the weak, joy and peace to the sorrowful, and a triumphant death to the humble, believing penitent, gives many of them new hearts, and makes them new creatures. He adopts them into his family, and they become his children, Sons of God and joint-heirs with Christ.

Those persons who ask the question, with which this article commences, and similar ones, may well bestow some special attention upon this subject. They may be friends of the deaf and dumb, in theory, and acknowledge the utility of instructing them ; but their cold intellectual assent is worth nothing, so long as their sympathies and love are not enlisted ; for their hearts can see much farther, and urge to much more efficient labor than their heads.

What employment can kindle more zeal, arouse a higher spirit of sympathy, or more thoroughly call into action the powers of mind and heart, than the work undertaken by these silent teachers, of awakening souls from such a torpor of death, to share the freedom and blessings of a new, hopeful, and trustful life ?

Here are influences set at work which do not terminate with this world ; they reach over into the future ; they lay hold of eternity, and through the infinite years to come, they

will have no end. The Omniscient only, can form an adequate conception of the great good accomplished.

In view of these facts, there is no fear of contradiction, when I affirm that no class of men are engaged in a more noble calling or one productive of more important results.

PHYSICAL TRAINING FOR DEAF-MUTES.

BY DANIEL HEBARD,

Instructor in the Ohio Institution for the Deaf and Dumb.

PROBABLY no one on first entering an institution for the education of the deaf and dumb, entertains correct notions of the habits and character of its inmates, or is without surprise at the large proportion of them who are deficient in various respects. The deprivation of the seemingly almost indispensable faculties of speech and hearing, it is very naturally conjectured, must produce a silent and subdued, if not saddened assembly, but otherwise deaf-mutes are supposed to be as capable as the more favored children who hear and speak.

Hence the unlooked for, not merely want of natural grace, but the absolute uncouthness and awkwardness of manner, in the great majority of pupils, conveys to the unaccustomed beholder an unpleasant impression, which the finest exhibitions of the recitation-rooms with difficulty supersede. There may be accurate computation, and correct and eloquent composition, but these, so far from effacing, rather deepen and set in stronger colors the impression. Ask that bright-eyed pupil to write a sentence from the signs of the teacher, and it is done with nicety, ease and promptness. Bid him run a race with his comrades, and you will at once be both astonished and pained at the want of proper command and control over his muscles, which is betrayed in every motion. Instead of the nimbleness and agility we are wont to expect in childhood and youth, we are greeted with movements more suited to the stiff joints of old age. To the question, why this is so, we are pointed for answer to the code of Nature, whose infraction she

always punishes with unavoidable penalties. Now, without dwelling on causes, in view of the great fact before our eyes, let us seek means for the amelioration and removal of so undesirable a condition, if any can be found.

So far as known, in American institutions, but little attention has been paid to the physical culture and development of a class standing in most evident need ; and rarely any beyond occasional suggestions from teachers, which in the end though productive doubtless of some good results, fall far short of accomplishing the needed work. The inattention to so important an interest, and almost utter lack of effort to advance it, during the many years since the first attempt to transform the mute into a man, is surprising to say the least.

True, a comely figure and graceful carriage, are not essentials, but they certainly are valuable, and are worthy to be desired and sought, as truly as the cultivation of the mind itself. Evidently, as our institutions are, much if not all must depend upon the teacher. One who permits uncombed hair and "unwashed hands" in his school-room, is inexcusable, and none the less so, if his pupils, unrebuked, assume the boorish attitudes, or shambling gait, to which they have perhaps been accustomed their life long. They come to him in the majority of cases, untaught in conventional usages, as truly as in mind. His is the task to build upon this foundation the well proportioned man. He must see to it that his charge receives no detriment in his hands. Go now to the play-ground of any institution, and observe the movements of the players : see this one, shuffling along like a sick man in his slippers ; that bringing up a reluctant foot with a jerk as if it were unwilling to go with its neighbor ; here, one swaying from side to side ; and there, another putting down each foot with an emphasis, as if to remind mother earth that she is in subjection ; and still another, whose sympathetic frame vibrates in every joint at every motion. Don't startle him, or he will fall, helpless as an infant. Does any common school contain so much of disabled humanity as there is here ? The temptation is strong to believe that Nature, chary of her gifts to those she frowns upon, omitted to supply the necessary

muscles or nerves. But no! nothing but the skill to use them is lacking. Then, at this day, when almost every city and borough has its gymnasium, and every stream its racing-craft; where magazines and journals teem with articles in advocacy of thorough physical development and culture, and urging the necessity for suitable apparatus in all our academies and educational institutions, because of the incalculable benefits to be thus gained, with what marked and obvious propriety, may even stronger appeals be made for similar benefactions to our institutions for deaf-mutes? If the well and healthy children of the public schools languish and suffer for want of more frequent exercise, and their sanitary condition will be immeasurably improved by such means, how much more deplorable is their condition, how inferior are their chances for success, who are in bondage to numerous constitutional infirmities at the outset; and how imperative their claims to every means of assistance which can be furnished? Shall this boon be withheld? Shall they, because already placed at a disadvantage, be denied the favors freely granted to their more fortunate friends?

The great colleges of the country have, after years of impatient delay, erected splendid gymnasia,—and why? because they are recognized as the best means for allaying the feverish propensity to petty mischief, or unhealthy revelings, which have made the name of student almost a synonym with mischief-maker, and at the same time for increasing the capacity for and delight in mental exertion. This is the lesson learned, after more than a century, at Yale and Harvard; and taking warning by their experience, public schools throughout the land are hastening to provide for physical as well as mental wants. The day of simply intellectual culture is over,—at least the golden age of those whose motto is, *mens sana in corpore sano*, seems to have dawned.

Let now those who control the interests of our benevolent institutions, follow where these are leading. Give the mute a chance to strengthen and perfect himself physically, as well as intellectually, as freely as the more enviable child of speech. If the State be under obligations to educate at all, surely she

is bound to do her part well, receiving back again, as she will, into her own lap, in due time, the gifts now imparted, with increase a thousand fold. How to effect these desired objects best, may be a question. It will be urged by those, especially, who feel economical, that it is enough if pupils are thoroughly instructed in some handicraft. To others again, this would seem unlikely to secure the end proposed, and other means must appear necessary. Certain schools have adopted the manual of arms, as the readiest means of agreeable and efficient exercise, imparting at once vigor and grace. This would be opposed on the ground that it affords no practical benefit to the pupil in view of his future wants, since from the very nature of the case he could never resort to arms as a profession; and further, that his time would be more profitably spent in acquiring some trade or art, which would furnish a means of support. There is a certain degree of force in the objection; but the same may be urged against the almost only remaining source—the gymnasium. No useful art is to be learned there; skill and dexterity upon the cross-bar, the slack-rope, or the rings, will not support a wife and family, any better than a knowledge of the military manual. But shall the gymnasium be left out of consideration for such a reason? Subtract the hours of study from twenty-four, and will not enough remain for learning how to make a shoe, a bureau, or for type setting, and still leave a place for some systematic muscular exercise? The combination of the “*utile cum dulci*,” is certainly feasible in this matter. It can not be doubted that if two pupils, of whom one exercises with regularity, and the other does not, the former, other things being equal, will excel in scholarly attainments. The one takes ever fresh delight in study, while to the other, it is often a *task*. Bodily vigor is a prerequisite to that of the mind,—and whether it be acquired by the maneuvers of the military drill, or the feats of the gymnast, it matters little. The trades will furnish a certain degree of it, as well as secure a livelihood, but let us confer likewise the ability to appear well among men, and not send back to society the same weakness and awkwardness which came to us five or seven years before,

changed, if at all, only for the worse. The Idiotic Asylum of Prussia, has taken in charge the most unpromising of that class of unfortunates, and with careful and protracted effort, sent forth young persons of creditable address, and respectable attainments, who upon their admission were not more incompetent mentally than physically. Starting from higher vantage ground than they, what shall deter us from still nobler achievements?

Besides the book, give the gymnasium; make at least a fair trial, and if anticipation proves richer than experience, no harm will have been done. It is not desired to rear a Hanlon or a Ravel, but give each institution for deaf-mute education, the opportunity of cultivating the man corporeal, as well as the man intellectual, that while we open, enlarge and enrich the one, the other may not be sacrificed by a partial, one-sided policy.

PROF. DAY'S REPORT OF HIS RECENT VISIT TO SOME
SCHOOLS FOR THE DEAF AND DUMB IN EUROPE.

It is now about seventeen years since the Hon. Horace Mann, then recently returned from a European tour, made his Seventh Annual Report as Secretary of the Massachusetts Board of Education, presenting the results of his observations upon the educational institutions which he had visited. The glowing account which he gave of the success achieved in the German schools for the Deaf and Dumb, were adapted and designed to make a strong impression in favor of the superiority of the German system of instruction. For the purpose, therefore, of ascertaining the actual facts, and of securing some trust-worthy evidence with which to meet those who might be disposed to inquire into the comparative merits of the German system and our own, and with the view also of introducing such improvements upon our methods as might appear to be advisable, Mr. Weld, then Principal of the Asylum at Hartford, and the Rev. George E. Day, who had been

previously an Instructor in the New York Institution for the Deaf and Dumb, were commissioned by those institutions to visit the leading schools for the deaf and dumb in Europe, and make a searching examination into their methods and processes of instruction, and especially to inquire into the results accomplished thereby. The work was well and thoroughly done, and fully settled the question as between the two systems. That a small portion of those reckoned as deaf-mutes may with advantage be instructed in articulation and labial reading, was indeed admitted, as it had never been denied. Further evidence to the same effect was obtained by Dr. Peet, of New York, on his tour in Europe in 1851. The school of M. Dubois at Paris had by that time begun to attract considerable attention, and was visited by Dr. Peet. M. Dubois had succeeded in teaching his own son, who lost his hearing at an age not earlier than five years, to articulate and read on the lips; and thereupon opened a school for deaf-mutes to be taught in the same manner,—employing this son and other members of his family as assistant instructors. His establishment of course would not escape the attention of the tourists and penny-a-line newsmongers frequenting that city, and on the hunt for the marvelous. While it is true enough that what can really be accomplished in this way may well be matter of wonder and delighted interest to those who have previously never known any thing of the kind, yet it of necessity occurs, and partly for this reason, that exaggerated and wholly erroneous impressions are received upon witnessing exhibitions of this description. In this as in every thing else, a man must have some previous knowledge of the subject before he can make cursory observations which shall be intelligent and trust-worthy. When, to deficiency in this respect, is added an ignorance or only partial knowledge of the language in which the exhibition is made, and a state of mind wholly receptive of the wonderful, exaggeration is a matter of course.

Such reports in respect to M. Dubois' school,—even representing his art as something new under the sun,—had attracted some attention in this country; when in 1859 Mr. Day, now

Prof. Day of the Lane Theological Seminary, near Cincinnati, being about to spend some months in Holland, was commissioned a second time by the New York Institution, and requested not only to examine the schools of that country, but also to visit those of Paris, and such as he could take in his way in Great Britain. Hence the Report we now have before us, which is so valuable that we should transfer it in full to our pages; only we presume it is to be obtained of the New York Institution, on request, by any who may desire it, being published as a part of the Forty-second Report of that Institution. Yet we deem it of sufficient importance to warrant the somewhat copious extracts which we shall now proceed to make.

“Number and Relative Age of the Institutions in Holland.

“There are at present three institutions for the instruction of deaf-mutes in the Kingdom of the Netherlands, viz.: At Groningen, St. Michielsgestel, near Herloggenbosch, and Rotterdam. Of these, the school at Groningen, established in 1790, has the largest number of pupils, and was for many years the only institution for the instruction of the deaf and dumb in the kingdom. The institution at St. Michielsgestel, founded in 1828, is designed for the instruction of deaf-mutes belonging to Roman Catholic families. The school at Rotterdam was established in 1853, in order to introduce the German mode of instruction into the Netherlands.”

The School in Rotterdam.

[Some account is given of the origin of this school, which is simply a day-school for deaf-mutes, and was established and is now conducted by Mr. M. Hirsch, “formerly principal of the school for deaf-mutes at Aix la Chapelle, and previously an assistant of the younger Heinicke at Crefeld.” Mr. H. is represented as enthusiastic and skillful, and bestowed upon Mr. Day the most courteous attention.]

“Mr. Hirsch took me into the school, at present consisting of fifty-two pupils, to all of whom instruction is given in articulation. They were sitting at desks in two rooms con-

nected by folding doors. At my request Mr. H. selected four of his most advanced pupils. They were all girls. One of them had become deaf at eight years of age, and had been under instruction two years. A number of routine questions were asked by Mr. H., and satisfactorily answered. Of these I made no special note, since they only showed what is now generally understood, that by a sufficient expenditure of labor, deaf-mutes, or at least many of them, may be brought to articulate and read on the lips, a few simple sentences. More worthy of attention were some of the remarks which some of the pupils volunteered. Mr. H. introducing me to the class, had told them by word of mouth that their visitor came from America. Although he spoke slowly and with a careful attention to the full motion of the lips and vocal organs, it would seem that he was not understood by all, for when one of the girls who said of her own accord, *Mynheer D. wonet niet in Nederland*, (Mr. D. does not live in the Netherlands,) was asked how she knew it, she replied that one of the girls told her. Another of the pupils made some simple remark to the one who became deaf at eight years of age, but the latter declared that she could not understand it. Mr. H. then asked another little girl 'How do they speak in Groningen?' She fixed her eyes closely upon his lips, repeated the words one by one after him as he spoke and then answered, 'they—speak—with—their—fin—gers.' Slow, monotonous and imperfect as this painful artificial articulation is, no one acquainted with the difficulties to be overcome, could help feeling that before even such a result could be gained, in many cases at least, great labor and perseverance must have been expended.

"In estimating, however, its value, the true question is, to what extent can pupils thus instructed, understand *others besides their teachers*, or be understood by them. For it is evident that even if the number of words which a deaf-mute is able to articulate or read upon the lips should be really small, a teacher, by carefully confining himself to this small circle, might make an impression upon strangers by no means conformed to the truth. It does not follow, that because a deaf-mute is able to tell his name and age, he is able to sustain

a prolonged oral conversation. Yet this is the conclusion which visitors to these institutions are almost sure to form. It should also be borne in mind that teachers of articulation acquire the habit of speaking carefully and deliberately and not as men usually do in conversation. In many cases they almost write upon their lips or mouth the letters of the words they utter. In consequence therefore of the familiarity of the pupils with their own teacher, the constant understanding between them within what circle of words the conversation shall be confined, and the distinctness and slowness of utterance habitually observed by teachers of articulation, it is impossible to judge with any degree of certainty from the common school-room exhibitions how far any apparent readiness in speaking or reading on the lips would be available in the ordinary intercourse of society.

“In order to arrive, if possible, at some reliable conclusion on this point, I had secured the aid of a native of Rotterdam, with the view of ascertaining how far the most advanced pupils could understand one of their own countrymen with whom they were not previously acquainted, or be understood by him. Of the four girls called forward, one appeared to be superior to the others. She had been, I was told, two years under the private instruction of Mr. Hirsch, in the house of her father, and had then received five years of additional instruction in the school.* She evidently possessed an active mind, and both physically and mentally would be regarded by any one capable of judging, as possessing extraordinary aptitude for this species of instruction. For these reasons and also because she was evidently put forward by Mr. Hirsch, as his best pupil, I had no hesitation in requesting the principal experiment to be made with her. My Hollandish companion then read the first sentence I proposed: *Ik geloov dat wij een heet zomer zullen krijgen* (I believe we shall have a hot summer.) By the direction of the teacher, she repeated the sentence, word by word, after my companion, and whenever she did not succeed in reproducing any particular word, the teacher

* In the fourth Report of the Institution she is marked as having been received under instruction in the year 1850, which would make the time nine years.

directed her to try again, but still she failed to understand the sentence. The second trial, made in the same slow manner, was equally unsuccessful, but on the third trial she wrote the sentence correctly. The other sentence proposed : *Wij gaane nooit te bed voor elf uwren* (we never go to bed before eleven o'clock,) she wrote (after repeating as before the words which she did not seize at once,) on the first dictation, but with the omission of the important word *voor* (before.) Whether this omission was merely accidental, or whether it indicated that she had reproduced the sentence mechanically and without a precise understanding of its meaning, I am not able to say.

"The next experiment was designed to test the degree to which her own speaking would be understod by the Hollander. The sentence selected, with Mr. H.'s approval, but not made known to my Hollandish companion, was the following : *Indien ik mijne ketting verwisseln, dan moet ik ook mijn cachet verwisselen*, (if I exchange my chain, I must also exchange my seal.) The little girl then read, *In—dien—ik—mijn—e—kett—ing*, (if I my chain,) on which, the Hollander, who had paid the closest attention, wrote on the slate, *Ik denk mij gedanken*, (I think my thought.) As this was an entire failure, it was necessary to begin anew. The pupil read the four words again, but notwithstanding all her efforts, the Hollander was utterly unable to make out the first word, *indien*, (if.) In order to prevent further delay, I gave him the word ; but now a new difficulty sprang up on the word *ketting*, (chain,) which the child pronounced *kudding*, with slight variations, some ten or a dozen times. The Hollander could not even conjecture the word. The teacher then (silently) pronounced it again and again, the poor child trying to imitate him, but with no better success. He then pressed his thumb upon the girl's neck, and also pressed down her tongue, till at last she so far varied the sound as to say *kading* (the *a* as in father,) but still the Hollander had no conception of the word. The experiment was a failure. The teacher, the pupil and my companion were all wearied, and I could not, without incivility, press the examination, which had already become painful, further.

“Now this girl was of quick parts, and had been seven years under instruction, in two of which she had enjoyed the private tuition of Mr. Hirsch himself, and yet she was unable, with all the help rendered by her teacher, to make one of her own countrymen understand two words out of the first four in this simple sentence. One such experiment is worth a score of assertions or random affirmations in respect to the ability of deaf-mutes instructed in mechanical articulation and reading on the lips, to mingle in the general intercourse of society. At the same time, candor requires that it should not be regarded as proving more than it really does. It is altogether probable that the families to which some of these pupils belong, and the persons whom they frequently meet, would understand parts of their imperfect utterance, which to a stranger would be utterly unintelligible, just as mothers attach a meaning to the broken language of their young children when others fail entirely.”

[Some details are given derived from the published Reports of the school.]

“From the last of these reports, presented in July, 1857, it appears that the number of instructors for the forty pupils in the school at that time was four, or one for every ten pupils, besides a teacher of drawing. Instruction is given to the female pupils two hours each day in sewing, &c., but no trades are taught to the boys.* This is impossible, on account of the early age (five years, and even in some cases still earlier,) at which they are allowed to enter the school. The regular course of instruction occupies eight years. Instruction in religion is entrusted to the ministers of the several denominations to which the parents or friends of the pupils belong.”

* The third report mentions, apparently as an exception, that one of the pupils, whose age was twenty-five years, was learning the trade of a shoemaker and attending school only in the morning. The larger part of the scholars are not over ten years of age, and many of them are much younger. The statutes provide that the institution shall be at the expense of furnishing an opportunity for pupils who have reached a suitable age, and are otherwise properly prepared, to learn a trade or become acquainted with some business,

“ Origin and present state of the Institution at Groningen.

“ The founder of this Institution, Henry Daniel Guyot, pastor of the Walloon Church in Groningen, on a visit to Paris in the year 1784, formed the acquaintance of the Abbé de l'Epée, and in consequence of this became so much interested in the education of the deaf and dumb, that he spent an entire year in that city, engaged in studying his system of instruction. Returning to Groningen, he immediately undertook to instruct two deaf-mutes, one from a Christian, the other from a Jewish family, and in the year 1790 the present Institution was established. On his death in 1828, he was succeeded by his two sons. The elder of these C. Guyot, M. D., has been released from active labor in the institution since the year 1854, and is entirely confined to the house by partial paralysis or lameness, with no prospect of recovery. The other brother, R. T. Guyot, LL. D., still continues at the head of the educational department of the institution, but since 1854, has been associated with A. W. Alings, Philosophical Doctor, and formerly teacher of philosophy in the Groningen Gymnasium, who has charge of the external affairs of the establishment. The latter gentleman is in the prime of life, intelligent, candid and full of zeal, and will have it in his power to make important contributions to the science of deaf-mute instruction. It is to be hoped that the well known collection of books and treatises on this subject, the largest and most valuable in the world, which is now the private property of the Messrs. Guyot, will ultimately pass into the hands of the institution.

“ The age at which pupils are admitted, is not less than nine nor more than fourteen years. The course of instruction continues eight and nine years. The usual number of pupils is not far from one hundred and fifty, but at present is somewhat smaller, being only one hundred and thirty-nine. The number of instructors is eleven, which gives about twelve pupils to each teacher. Since the establishment of the institution, 884 deaf-mutes have been received, of whom it is reckoned that 692 were restored to society. Of the remaining 192, sixty-nine died before the end of their course; the others, on

account of inferior mental capacity, chronic disease, or for other reasons, were dismissed.

“The trades taught in the institution are tailoring, shoemaking, cabinet making and coopering. Other trades, as printing, sail-making, &c., are learned by a few of the pupils, but only in shops in the city. The female pupils are taught to sew, braid, &c. The time devoted each day to the learning of trades is four hours. Two hours a day are spent by the pupils in gymnastic exercises under the special direction of an instructor in this branch.

“The male and female pupils occupy different buildings, which are separated by an open space, but they are instructed in the same classes. A peculiarity of this institution is that the pupils from Jewish families, of whom there are eighteen, sleep and eat in a separate building, and not with the other children.”

“ The system of Instruction at Groningen.

“ ‘The method of instruction,’ in the words of Dr. Alings, ‘is neither the French, nor the German, but a combination of both.’ Some of the principles adopted are the following : The medium of communication employed, consists of the language of words and the language of natural signs ; the former as spoken and read upon the lips, and also written or indicated by the manual alphabet.

“Spoken language and reading upon the lips, is the mode of communication to be preferred for all who are able, in this manner, to make themselves understood or to understand others. Whenever this is impossible, recourse must be had to writing, or when it is more convenient, to the manual alphabet.

“The natural language of signs, which is at first the only medium of communication with the pupil, and is indispensable to his acquaintance with oral and written language, is gradually superseded by these as far and as fast as possible. With the more advanced pupils signs are employed only when the use of language would be difficult or impossible, or when the mind is not sufficiently active. They are also employed

to explain what is spoken or written, or to give it in another form.

“ So far as is practicable, the names of objects are taught in connection with the exhibition of the objects themselves. It is considered important to proceed to the construction of sentences as early as possible in the course. During the first year or two, all the pupils, with the exception of those whose vision is imperfect, or who are of inferior mental capacity, receive instruction in articulation. After this time, it is prosecuted only with those who give promise of success. The others, however, are exercised, so far as is necessary, in reading upon the lips.

“ Religious instruction is given by the ministers of the several denominations to which the pupils belong, assisted, whenever it is desired, by the teachers of the institution.”

Views of Drs. Guyot and Alings in respect to Instruction in Articulation.

“ They both agreed in the following statements: Not more than one-fifth at most, of the whole number of deaf-mutes, can be advantageously taught to speak, and these consist, in nearly all cases, of those who lost their hearing after having once learned to talk. Instruction in articulation is in its own nature limited to one pupil at a time. In one of the schools, visited not long since by Dr. Alings, in which all the pupils are professedly taught to speak, he was struck with the lack of attention on the part of the scholars. Instead of having their eyes fixed without interruption upon the instructor, as is usual when the language of signs is employed, several were looking about in every direction. This, he thought, was occasioned by the fatigue attendant upon the constant watching of the lips, and also by their imperfect understanding of what was spoken. The actual advantage of the knowledge of oral language ordinarily obtained by deaf-mutes for the purpose of communication with others, they both agreed, is very little. The ability to articulate a few words is useful to deaf-mutes, in helping to render their signs more intelligible. The condition on which reading on the lips can be relied on in con-

versation, to any considerable extent, is, in all cases, some previous acquaintance with the person speaking."

The opinions of these gentlemen must, as Prof. Day remarks, be justly entitled to great weight for obvious reasons.

" Institution at St. Michielsgestel.

"This institution, which is almost unknown abroad, I was unable to visit, but the following interesting account, which Dr. Alings, associate principal of the school at Groningen, who visited it in October, 1858, had the kindness to prepare for me, and a translation of which I herewith present, leaves little, if anything, to be desired. The opinion of so competent a judge in respect to the method of instruction will be read with attention, I doubt not, by American instructors.

[The institution is controlled by Roman Catholics, and the pupils all belong to families of that persuasion. The instruction is given by priests, assisted by some of the brethren and sisters of mercy. The present principal is the Rev. M. J. Van Bommel, who however, takes no part in the instruction of the school.]

'The age of admission is from eight to fifteen years; the course of instruction occupies from eight to ten years. The present number of pupils is eighty-eight, of whom fifty-two are males and thirty-six females.

'Trades are also taught to the pupils; at first a few hours only each day; but the time devoted to this is gradually extended, till, in the latter part of the course, the greater part of the day is spent in the workshops. The female pupils are taught by the sisters of mercy to braid, sew, &c. The trades taught to the boys by the brethren of mercy are tailoring, shoemaking and printing. This is all carried on within the institution, an arrangement made necessary, indeed, by its isolated situation.

'The male and female pupils are kept entirely separate, except on Sundays and festival days, when they attend the religious services together in the chapel.

'The domestic arrangements are very good; each pupil sleeps alone in a small chamber, the door of which is locked

at night. If help is needed, he knocks, and his call is answered at once by the brother or sister of mercy who is on watch in the passage which runs between the rooms. The male pupils are taught in four classes in one large hall, the female pupils in another.

‘The method of instruction pursued in this institution is peculiar. Writing and the manual alphabet are employed, but in addition to these, a system of signs, conformed entirely to the grammatical construction of the Dutch language, is made a prominent medium of communication and instruction. Each word is expressed by one or more signs which indicate both the word in its absolute state and the changes which it has undergone in construction. These signs follow each other in exactly the order prescribed by the rules of Dutch syntax. In place, therefore, of the natural language of signs, in which thoughts are expressed in their logical form, an artificial or conventional sign language is substituted, which represents the words and follows the order of the Dutch language.

‘The disadvantages of this method of sign making, are, in my judgment, the following:—1st. It is artificial and in no sense natural to the deaf and dumb, and must therefore be learned by a distinct effort, while at the same time their own natural sign language must be disused. 2d. The tension of the mind required on this system is much more severe than is necessary in the use of natural signs. This is evident, especially in the lower classes, from their appearance under instruction. 3d. It is not so well adapted to deaf-mutes of limited mental capacity. Hence, the large number of pupils at St. Michielsgestel, who never reach the highest class and make but little progress. 4th. It is stiff, and not nearly so agreeable as the natural language of signs.

‘The advantage, on the other hand, of this method of instruction is that the pupils have thus but one syntax, which is the same for signs as for words, while in the natural sign language, the syntax is different from that of written or spoken discourse, and sometimes in conflict with it. And since the latter mode of sign making is the one most natural and convenient for the deaf and dumb, he is very apt to connect

its peculiarities here and there with the use of words, and this tendency can only be remedied by repeated written or oral exercises.

‘The employment of natural signs in instruction produces, in my opinion, a more symmetrical and complete development; the use of this artificial sign-language on the other hand, gives to a higher degree the power of ready and correct expression by words.

‘While entertaining these views concerning the method above described, I take pleasure in testifying in respect to its application at St. Michielsgestel, that I met there, in my visit to the institution in October, 1858, a number of well educated pupils. The whole corps of instructors appeared to me to be full of zeal for their difficult work, and the intercourse between them and their pupils was pleasant.

‘Within the last two years, instruction has been given to some of the pupils, who were judged to be specially capable of receiving it, in speaking and reading on the lips. The teachers themselves, however, attach no great importance to this branch of instruction, and in fact regard it as of little value. The progress of the pupils was tolerably good; that of the girls better than that of the boys.

‘In the *Organ der Taubstummen und Blinden Anstalten* for the year 1858, page 130, Mr. Slits states that ‘in none of the institutions of French origin which he has visited, has he met with the same method with that in use at St. Michielsgestel.’

‘The origin of this peculiar system, in which the so called methodical signs are employed to the exclusion of natural signs, Dr. Alings was unable to discover. His supposition is that the first instructor was identical with a person indistinctly remembered, who spent a short time at Groningen several years since, in studying the elements of deaf-mute instruction.

“ *Visit to the Class of M. Dubois in Paris.*

“I arrived in Paris on the month of August, and took an early opportunity to visit the class of M. Dubois, to which your letter specially directed my attention. Since your visit

to Paris, in 1851, the father has died. M. Benjamin Dubois continues to give instruction in articulation, as before. By a decree of the Minister of the Interior, dated October 13, 1855, the school was incorporated into the Imperial Institution, and is taught in the buildings which belong to it in the *Rue St. Jacques*. The effect of this cannot but be happy. It will not diminish, but rather increase the facilities possessed by M. Dubois for teaching articulation, while it will enable the intelligent instructors of the Paris Institution to form an accurate judgment of the degree of success really attained by him and his sisters. I did not visit the class of the latter, composed entirely of girls, but confined my inquiries and observations exclusively to the class of M. Dubois. He received me with politeness, and expressed a perfect willingness to have me institute any examination or test I might desire. Whether he is so entirely deaf as not to be able to hear the loudest noises, I am not able to say, neither is the question material. It is sufficient that he does not, at present, depend upon hearing to understand the conversation of others, but wholly upon his power of reading on the lips. Of the scores of so called deaf-mutes taught to articulate spoken language and read upon the lips, whom I have had the opportunity of meeting in different countries in Europe, I do not recollect one who appeared to me to excel M. Dubois. He speaks with readiness and not without modulation, and reads on the lips with far more than ordinary facility. * * * *

“There were eighteen boys in the room, a part of whom, it should be understood, had lost their hearing after having learned to speak. I inquired of Mr. D. what was the proportion of this class of pupils, but, to my surprise, he was unable to inform me, and I was obliged, therefore, to depend upon special inquiry in each case. The particulars of the visit I will now relate: Shortly after we entered the room, Mr. D. brought forward one of the pupils, who spoke to us a few words, but it was necessary for the lad to repeat what he said before the French interpreter who accompanied me could understand him. The latter then asked him where he was born, but it was not till the fifth repetition that the lad com-

prehended the question. In the brief conversation which followed, with Mr. D., the same gentleman informed him that I had once been a teacher of the deaf and dumb. Mr. D., however, could not get hold of the idea and was finally obliged to request him to write the sentence on a slate. In reply to my inquiry to the teacher, at what age the lad who had first addressed us became deaf, the latter wrote, in good French, on the black-board, 'I became deaf at the age of nine years.'

"In order to test the ability of these scholars to read an unconnected sentence upon the lips of a stranger, I requested Mr. Dubois to designate a few of his best pupils for the experiment. Of the three or four whom he selected, two, named Goulhier and Rollet, were evidently superior. The first of these was thirteen, and the other fourteen years of age, and both had been under instruction four years. They had both lost their hearing after having learned to speak, one of them at nine years of age. I had selected the following sentences to be read by the guide, in order to see whether the pupils could understand him :

1. *Je crains que nous n'ayons un été bien chaud cette année.* (I fear we shall have a very hot summer this year.)

2. *Il n'y avait pas de poisson au marché.* (There was no fish in the market.)

3. *Il me faut une belle et bonne voiture.* (I want a good and handsome carriage.)

"The first of these sentences was read distinctly by the guide, but the boy was wholly unable to comprehend it. The teacher made some explanation in regard to the matter, but his utterance was so imperfect that the guide was at first unable to make out what he wished to say. At length, with some difficulty, he caught the remark; it was, that the sentence given to the lad was too difficult, and that Mr. D. requested an easier sentence to be proposed. The two other sentences also, selected, he thought were not sufficiently easy, but finally accepted the following: *Aimez vous la pêche?* (Are you fond of fishing?) observing that the pupils frequently use the words *aimez vous?* (do you love) and understood them better. The guide read the question, and they

both wrote *aimez vous les peches ?* (Do you love fishes ?) to which Rollet answered, *Oui, je les aime bien.* (Yes I love them very well.)

“ All that remained was to ascertain, if possible, to what extent these pupils would be able to comprehend and write a simple narrative with which they were not previously acquainted, from the lips of their own teacher. As the people of Paris were much excited just then, by the return of the French army from Italy, for the triumphal entrance of which into the city preparations were constantly making, an incident connected with the recent campaign in Italy, related in one of the daily journals, was selected. The story is as follows: ‘ A very rich lady in Milan had placed at the disposal of the wounded, one of her palaces, with a hundred and fifty beds. Among the unfortunate soldiers lodged in this palace, was a grenadier, who had suffered amputation after the battle of Magenta, and whose condition was regarded as hopeless. This lady, endeavoring to cheer the wounded under their sufferings, spoke to him about his family. He told her that he was the son of poor peasants of the department of Gers, and that his dread of dying arose entirely from the apprehension of leaving them in distress, since they depended wholly upon him for the means of support. He added that it would be a great comfort to him to embrace his mother before his death.

“ The lady takes the rail cars, travels to the department of Gers, lays hold of the mother of the wounded man, accompanies her to Milan, and five days after her conversation with the soldier, the son with tears and thanks to his benefactress, embraces his mother.’

“ Of the two boys who were selected to write this from the oral dictation of the teacher, one had lost his hearing at the age of ten, the other at the age of nine years. They had, therefore, the important advantage which a pretty full knowledge of spoken language previous to their loss of hearing, would obviously give. The experiment was commenced at seven minutes before three o'clock. A separate dictation was necessary for each pupil. But one or two words were dictated at a time. After the teacher was satisfied that the pupil had

seized a sentence, the latter wrote it. The most striking peculiarity of this exercise was the amount of repetition required on the part of the teacher. Several of the words he was obliged to pronounce again and again, before the pupil was able to understand them. The word *blessés* (wounded) he repeated eight times. As the experiment slowly proceeded, the teacher became more embarrassed, and finally made a sign expressive of the greatest impatience. The word *soldats* (soldiers) the boy who became deaf at nine years of age, could not be made to understand, and the teacher was at length obliged to write it upon the blackboard. At about this point in the narrative, the patience of the teacher, as well as that of the scholars, was exhausted, and he abandoned the experiment at the close of ten minutes, in despair.

“ A careful examination of the exact words written by these two lads will give an idea of the extent to which words, if carefully, and with sufficient repetition, pronounced by an instructor, can be understood by his most promising pupils, whose knowledge of spoken language was originally obtained by the ear, and also of the limitations which attend this degree of success. The paragraph written by the lad who lost his hearing in his tenth year is *verbatim et literatim* as follows:

“ ‘ Une très riche dame de Milan avait mis a la dispositions des blessés un de ses maisons avec *sans les entendre les morts couches*. Parmi les malheureux et soldats *le chef* dans ce palais.’ On comparing this with the original, it will be seen that the larger part of the first sentence is entirely correct. The words in italics in the latter clause are not only incorrect, but so far as they can be rendered, give no sense, and show that the lad attached no idea to the sentence as a whole, but wrote it mechanically. They might be translated, perhaps, *without hearing the dead beds*; whereas the sentence should read, *one hundred and fifty beds*. That he attached a meaning, however, to single words is equally evident from the substitution of words nearly synonymous, in two cases, viz: *maisons* (houses,) for *palais* (palaces,) and *couches* for *lits* (beds.) The source of the boy's confusion is also plain: cent (one hundred) has the closest resemblance in pronunciation

to *sans* (without,) while *cinquante* (fifty,) and *entendre* (to hear or understand,) agree in having three syllables. Having been thrown off the track on the word *cent* (one hundred,) and with no thread in the connection to guide him, he mechanically groped his way through the rest of the sentence and wrote nonsense.

“The paragraph written by the lad who had lost his hearing at the age of nine years, of which the following is an exact copy, is entirely correct in the first sentence, but exhibited the same difficulty in the second: ‘Une très riche dame de Milan avait mis à la disposition des blessés un de ses palais avec cent cinquante lits. Parmi les soldats *un chien*.’ It was on this last word that the patience of the teacher, which had been severely tried on the word *soldats*, which at last he was obliged to write, was entirely exhausted. The word to be written was *logés* (lodged,) but the final syllable had suggested to the pupil’s mind the word *chien* (dog,) which somewhat resembles it in pronunciation, and nothing could drive it away.

“My hope was that M. Dubois would read the whole narrative at once, and then allow his pupils to show by writing how much of it they understood. The result of the above experiment, however, satisfied me that if it were possible for them to do this, much time would be necessary, on account of the amount of conjecture required and the constant liability to introduce foreign ideas, before the narrative as a whole would be understood and written correctly.

“The general result of the experiment may now be summed up as follows:

(1.) The most promising pupils, consisting of those who became deaf after having acquired the use of oral language, although able, after more or less repetition on the part of others, to read upon the lips, sentences with which they are familiar, were incapable of understanding simple *unconnected* sentences, when spoken by one of their own countrymen.

(2.) They wrote correctly from the lips of their teacher, several single words or couplets of words, carefully dictated

and in many instances repeated, but soon became confused and unable to proceed.

(3.) M. Dubois himself, although speaking remarkably well for a deaf-mute, finds it convenient to resort to writing, occasionally at least, in communication with his speaking countrymen.

(4.) The best pupils, even in speaking familiar sentences, are not certain to make themselves at once intelligible to a stranger.

“It is easy to conceive of other experiments which might have been made, and which would certainly be valuable. But the difficulty in the way of protracted experiments is, that they seriously interfere with the routine of the school exercises, and if thoroughly made, result in so many mortifying failures as to render the prosecution of them beyond a certain point, under ordinary circumstances, impossible. The trial of feeling after a succession of failures, is necessarily great both on the part of the teacher and the visitor.

“It should also be added in justice to M. Dubois, who appears to devote himself to the benevolent work of instructing semi-mutes and others, with great fidelity and diligence, that had his pupils been called to read from the easy reading book employed in the school exercises, the portions with which they had become familiar, they would probably have appeared to greater advantage. I had no reason to doubt that in the articulation of simple sentences, especially if frequently practiced, several of these pupils would make a favorable impression upon any one. They would consist, however, chiefly if not wholly, of those who had become deaf several years after birth.”

“Visit to the Class of Prof. Vaisse.”

“From the class of M. Dubois, I passed to visit that of Professor Vaisse, whose labors in behalf of the deaf and dumb are still continued with unabated interest, and who is widely known both in Europe and America as one of the most eminent living instructors of deaf-mutes. In order to be able to compare the actual results obtained by instruction through signs and writing on the one hand, and spoken language and

writing on the other, I requested him to dictate to the class by natural signs the same narrative which had been given to the pupils in the class of M. Dubois. It was evident that every scholar understood the story, and when he had finished the narrative, all turned to the large slates and promptly wrote it in their own language. There was no attempt of course to reproduce the words. To what extent the thought was comprehended and expressed may be judged from a translation of the following specimens, the first written without assistance by a boy eight years under instruction, the other by a lad seven years in the school.

“In order that the degree of correctness in the use of language may be estimated, the French original, as written by the pupil, is given in a note. [We omit the note.]

‘When many of our soldiers were wounded in the engagement with the Austrians, a very rich lady, who lives in Milan, and who owns several mansions there, took pity on their wounds, had our unfortunate wounded ones carried to her mansions, gave orders to have them well cared for. She went there; she herself consoled the wounded. Among them she found one who appeared to her full of sadness. She asked him, with sweetness, whence his sadness came. Our poor wounded one replied to her, with tears in his eyes, that his mother wished to embrace him before his death, and that this was impossible, for he had but a few moments to live. Moved by his tears, she traveled into France, after having inquired of the wounded man where his mother lived, and returned soon after to the soldier with his mother. There they are, at length, in each other’s arms.’

‘Mr. Vaïsse has added to us that our wounded soldiers were at Milan. A very rich lady was several of her mansions. She gave one to these soldiers. She visited these soldiers. One of these soldiers was very sad. She used to see him. She has said to him, ‘Why you are very sad?’ He has replied to her, ‘I can not go to see my Mother, who was very old, before dying.’ This lady sets out for the native town of this soldier. She has conducted this mother to Milan.

She has presented her to the soldier. The latter was happy to see his Mother.'

"The time occupied in writing these specimens, including also the time employed by Prof. Vaisse in relating the narrative by signs, was twenty-nine minutes."

Experience and Opinion of British Instructors.

"The principal of the institution, [at Claremont, near Dublin,] Mr. Edward Chidley, gave me a cordial welcome, and at once entered into a frank conversation on the subject of mechanical articulation, which he kindly gave me liberty to make public. He had been for twenty years an instructor in the London Institution, in which articulation is professedly taught, but when asked by the directors of the Claremont Institution whether it was to be recommended as a part of the system of instruction, he felt obliged to answer in the negative, and the consequence is that it is not taught in his school. The exception he would make is in the case of deaf-mute children of wealthy parents, who are able to employ for several years a private tutor for their children. He also placed in my hands a neat 18 mo. volume of 84 pages, containing a 'Report of a Deputation from the National Association for the Education of the Deaf and Dumb Poor of Ireland,' who, in December, 1855, visited several institutions for the deaf and dumb in Great Britain. In speaking of articulation they say, 'In our progress we met with occasional selected cases, wherein considerable success has resulted from the experiment; but in the majority, if not in all of those instances, the deafness was not congenital, but had arisen from some physical cause at an early age, and the subject of it had learned to speak before becoming deaf. So far as we could learn, all the teachers of the deaf and dumb, with but few exceptions, consider it applicable to only a few, but disapprove of it as a system to be applied to all.' 'In London, however,' they add, 'articulation has been long since the system of the school, and all the pupils are taught to speak; Mr. Watson, considering that it is suitable to a very considerable portion of the deaf and dumb, but admitting that it is not applicable to all. We were greatly pleased at the

facility with which two or three of his pupils were able to carry on a conversation with ourselves, or with one of their teachers, by watching the motion of the lips of the speaker, who, however, must speak very slowly and emphatically to be understood. With these few exceptions, it was painful to us to listen to the attempts made by all other mutes whom we met, when they attempted to speak; for the voice, of necessity, becomes harsh and unnatural, when the tones are not modified through the medium of the ear.' ”

The opinion of other English and of some of the best French instructors, is quoted to the same effect. The following testimony in regard to M. Dubois and his pupils is quite decisive.

“Testimony of a French Visitor.

“ In the year 1853 Dr. Malgaigné, a member of the Imperial Academy of Medicine, delivered an address before that body on the subject of deaf-mute education, in which, after observing that writing is the prominent exercise on any system, he gives an account of a visit made by him to the school of M. Dubois, of which the following is a translation somewhat abridged. ‘ On my visit to the class of M. Benjamin Dubois, who is universally admitted to possess uncommon intelligence, he spoke to me, and I understood him very well. I replied to him but he did not understand me. He begged me to stand near the window, to speak slowly, and to accent all the syllables. It was all in vain, and as the two or three words which he fortunately seized did not furnish the means of sustaining a conversation, we were very glad to take the Senior M. Dubois as our interpreter. On the other hand, he seized hold of the words from the lips of his father with great facility. The latter assured me that deaf-mutes read fluently only on the lips of those with whom they are familiar. On forming a new acquaintance, it becomes necessary for them to make a special study of the person’s mouth. The very ingenious illustration he employed was that every new mouth is to the deaf mute, what a somewhat obscure chirography is to us. At first the reading is painful, but after a little practice it becomes easy.

* * * * *

‘M. Dubois makes himself very clearly understood ; but he is an exception. I saw one of his pupils, whom he had instructed eight years, and then made him an assistant in teaching. Not only was this young man unable to read on my lips, but I on my part was unable to understand him. I go too far ; by making him repeat, by studying as an enigma, each sound which issued from his mouth, I finished by seizing the thought ; but it is a study most laborious and painful, and which I should not long feel able to endure. As to the pupils less advanced, save a few more gifted than the others, and those especially who became deaf when several years of age, the rude, dissonant cries which they emit from their throats, have no true resemblance to any language.’ ”

The ridiculous errors in an account of a visit to M. Dubois' class, by the correspondent of an American journal, and somewhat extensively copied, are fully pointed out by Prof. Day, to show how little such testimony can be worth. The story of the deaf-mute, Moser, is also exposed in a note as follows:

“The most incredible story which has appeared in late years, in respect to the deaf and dumb, is contained in a letter from Brest, under date of Jan. 8, 1857, and published in *L'Océan*, a French newspaper. The writer states that he has seen a deaf-mute named Jean Michel Moser, born in Ratisbon, Bavaria, who, with no other education than what he gave himself, is acquainted with fifteen languages, which he is able to write with perfect correctness and astonishing facility, not only in the ordinary manner but also backwards ! On inquiry it was ascertained that he simply affirmed himself to possess by signs the perfect knowledge of several living languages, or in other words, that his natural language of signs could be translated into spoken languages, which is quite probable.”

Prof. Day notices an absurd plan which has given some trouble in France for two or three years past, and has had the countenance of the Minister of the Interior, for transferring the instruction of the deaf and dumb from the special institutions to the primary schools near their homes. Some information is added respecting publications on deaf-mute instruction,

which have appeared in Europe of late years, and the manner in which some of them may be obtained. He then states distinctly the several conclusions at which he had arrived in view of the facts, on the subject of instructing deaf-mutes in articulation and reading on the lips, which do not differ in any respect from the opinions that have been generally entertained by instructors of the deaf and dumb in this country. By the facts which he has presented, he has rendered a most valuable and timely service.

DISTRIBUTION OF PRIZES AT THE IMPERIAL INSTITUTION FOR THE DEAF AND DUMB IN PARIS.

WE mentioned in a previous number that we had received the pamphlet giving an account of the proceedings on the occasion of the annual distribution of prizes to pupils of the Imperial Institution for the Deaf and Dumb in Paris, in 1859, of which we promised a more particular notice.

The ceremonies took place, August 13th, at the close of the school year, before a numerous company assembled in the large hall of the institution. M. Romans, inspector general of humane institutions, had been delegated by the Minister of the Interior to preside, and he having taken the chair, M. Puybonnieux, a professor of the institution, delivered a discourse, in which he treated of the education of the deaf and dumb, setting forth the true nature of the unfortunate condition which it aims to relieve, and indicating what has been, is, and may be accomplished.

An exhibition of pupils followed. First, two girls of the first year and two of the sixth were called up and exercised at the blackboard by Madam Royer, a lady professor. While those of the sixth year were writing, in answer to a question, an expression of their feelings on taking leave of the institution, a pupil of the course in articulation recited aloud the incident of the Lion of Florence, and the fables of the Hare and the Tortoise and the Child and the Looking-glass, and one of her companions then rendered the same by natural signs.

Two boys of the second year, and five of the class of complementary instruction, were then brought forward, and exercised by their respective professors, MM. Berthier and Vaïsse. Three of the latter gave in writing the impressions made upon them by the great events which had just transpired in Italy ; the fourth drew a map of the Italian peninsula, and the fifth performed a calculation of interest. While this was going on, the fables of the Raven and the Fox and of the Oak and the Reed, were rendered in signs by another pupil, having been previously recited by one from the class in articulation.

Then followed a brief address from the gentleman presiding, which was afterwards rendered in signs by M. Berthier, the senior professor, who is a deaf-mute.

The award of the prizes was then announced by M. Vaïsse. These prizes are quite numerous, there being one or more for every branch of study in each class, as also for the mechanical branches, for gymnastics, and for general deportment. There is also a set of prizes awarded according to the sum of credit-marks in all together, study, work and behavior. There are two " Prizes of Honor," one of each for either sex, which are quite valuable, one being a purse of 300 francs and the other of 50 francs. They originated in bequests by two ladies. Each of the mechanical branches has also a special prize founded by the good Dr. Itard, consisting of a sum for the purchase of a set of tools for the trade.

We observe that besides the classes for instruction in speech, taught by Mr. and the Misses Dubois, there is also a course in articulation under Prof. M. Valade André for the males, and Prof. Mme. Gentillet for the females. In the distribution of prizes for the former, mention is made of reading on the lips, but not of articulation.

M. Puybonnieux, in his discourse, which is full of force and spirit throughout, is severe upon pretenders of every sort, and especially against those who announce discoveries and nostrums for the cure of deafness. If we mistake not, it was about the time this discourse was delivered, that we read in every newspaper of the wonderful discovery by Mdle. Cleret, a Parisian school-mistress, of a sovereign remedy for deafness,

represented as having cured some deaf-mutes, consisting of sulphuric ether dropped into the ear. M. Puybonnieux thinks that the law which punishes cruelty to animals, ought not to leave the helpless unfortunates of the human race a prey to the most cruel imposition. When such deception is practiced for gain, it is the most criminal of robberies, and should not be allowed to escape with impunity, while such smaller crimes as dealing with false weights and measures are visited with severe penalties.

Common sense alone, says M. Puybonnieux, is enough to convince that deaf-mutes can not elsewhere be taught as well as in special institutions for them. Such institutions have also every inducement for introducing every real improvement possible. As for restoring hearing to the deaf and dumb, no one but Jesus Christ has ever done it; nor has any one ever taught them to speak in a natural manner. What can be done, is to give them a competent knowledge of the language of their country, though in composition none of the higher qualities of style are to be looked for.

NOTICES OF INSTITUTIONS FOR THE DEAF AND DUMB.

NEW YORK.

WE have on hand the Forty-second Annual Report and Documents of the New York Institution for the Deaf and Dumb, for the year 1860. The officers in the intellectual department were the same as in 1859. Number of pupils at the close of the year, 300: supported by the State of New York, 201; by New Jersey, 12; by friends, 33; by the Institution, 4: males, 164; females, 136. There were 50 new pupils admitted; 46 left, and 2 died.

Of the deaths, one was from consumption, and the other from epilepsy. Another pupil was sent home on account of disease of the heart and died soon after. None of the three had been over a year in the Institution. The general health was good during the year, with the exception of the measles and the mumps.

A bequest from Benjamin F. Butler, of five hundred dollars, is acknowledged. The visits of the Prince of Wales, of Lady Franklin, and of a portion of the Embassy from Japan, are mentioned.

The Report advocates the policy of admitting pupils not earlier ordinarily than at the age of twelve or thirteen years,—chiefly on the ground that an earlier admission would require an extension of the term of study beyond the six or seven years which, commencing at that age, are sufficient. It also contains pertinent remarks upon the Report of Rev. Dr. Day, which, with Dr. Peet's letter of instructions, is one of the documents annexed, and which we have used largely in a preceding article.

The Report of the Committee of Examination at the close of the term, is also appended. The details are confined chiefly to the performances of the High Class, consisting of 26 pupils,—15 males and 11 females. There were six graduates from this class. A gold medal was awarded to one of them, John H. Roche, “for his excellent scholarship and good conduct.”

The general financial statement does not differ materially from that of the previous year.

PENNSYLVANIA.

From the Report of the Pennsylvania Institution for the Deaf and Dumb for 1860, we learn that the number of pupils at the close of the year was 215 ; males 113, and females 102,—an increase of 14 on the previous year ; supported by the State of Pennsylvania, 150 ; by Maryland, 20 ; New Jersey, 11 ; Delaware, 5 ; by friends or the Institution, 29. Of the 43 pupils admitted, 23 were born deaf, 6 became so by scarlet-fever, 4 by disease of the brain, 9 by other diseases, and 1 by a fall.

It has been determined to embrace the first favorable opportunity for disposing of the premises now occupied, corner of Pine and Broad streets, Philadelphia, and this done, to select a new site on which to erect buildings affording larger and more complete accommodations. The corps of Assistant

Instructors had been enlarged by the appointment of Mr. Thomas Burnside.

The Board, with the view of inducing benevolent persons to found scholarships, and provide the means for a prolonged term of instruction in certain cases, determined that "whenever a gift or bequest shall be made to the Institution, of three thousand dollars or upwards, a scholarship shall be established, bearing such name as the donor shall designate."

The pupils had enjoyed their usual health. Four cases of illness, however, terminated fatally, one of consumption and three of typhus fever.

The expenses for current support were nearly \$30,000, which included however more or less for clothing of pupils.

OHIO.

The Thirty-fourth Annual Report of the Ohio Institution for the Deaf and Dumb, for 1860, informs us that no important change had taken place, except that Mr. William P. Tyler, an instructor of seven years standing, had resigned, much to the regret of all connected with the institution. Mr. Daniel Hebard, a recent graduate of Yale College, was appointed in his place.

The number of pupils at the date of the Report was 159; males, 91; females, 68. Expenses for current support, \$21,069. The health of the pupils had been remarkably good. The bill providing for new buildings, passed the State Senate by a large majority, but was lost by a single vote in the House,—a result occasioned by "the temporarily depressed condition of the finances of the State." This procrastinating parsimony, continued year after year, is inevitably dooming numbers of the unfortunate children of that wealthy State to a life of intellectual and moral darkness.

The Report is brief, but offers some observations on the different classes of deaf persons found in schools for the deaf and dumb,—distinguishing particularly the semi-mutes from the others,—giving a caution against mistaking or misrepresenting the attainments of this small class, more favored by nature, as a fair sample of those of the whole body, and remark-

ing on the importance of cultivating articulation in the case of those who retain the power in any considerable degree.

We learn,—not from this report, of course,—that the legislature last winter took into consideration the question of an establishment in connection with this institution, for executing the State printing. The supervisor of public printing, being called upon to report upon the point, expressed the opinion that the arrangement would be a benefit to the pupils, but did not commit himself in favor of it as a measure of economy to the State. He thought that book-binding might be carried on at the institution with greater advantage to the State than printing.

A correspondent of the Cincinnati Gazette, having attended worship on a Sunday last winter, at the Presbyterian Church on Third street in Columbus, a large and costly edifice newly erected, in which Rev. Mr. Morris officiates as minister, wrote as follows :

“What most attracts the attention of a stranger visiting this church, is the admirable arrangement for the accommodation of the pupils of the Deaf and Dumb Asylum, who attend regularly. There is a gallery the whole length of the church, on either side, and a gallery for the choir over the entrance to the church and directly in front of the pulpit. Dr. Stone, [the title we may suppose to be used by way of anticipation,] the Superintendent of the Asylum, takes his seat in the gallery with the choir, and the pupils take theirs in the side galleries. As soon as the minister commences the services, every eye in the side galleries—for these galleries are occupied exclusively by the deaf and dumb—is turned upon Dr Stone, who by signs translates every word into their language as it falls from the preacher’s lips. * * *

“We never saw such profound attention, by the same number of persons, as was given by these mutes throughout the whole morning services. Every word, as it was transferred to them by Dr. Stone, was eagerly caught up, and we have no doubt stored away by them.”

INDIANA.

We have the Seventeenth Annual Report of the Indiana Institution for the Deaf and Dumb, for 1860. The Board of Trustees consists of three, according to a new law of the State, providing that there shall be two Trustees or Commissioners for the Institutions for the Deaf and Dumb, the Blind and the Insane, respectively, and a President who shall preside in the several Boards,—elected by the legislature,—annually, as we understand it.

The numbers and efficiency and general prosperity of the Institution, were on the advance. The number of pupils at the date of the Report was 183. Two of the teachers, Messrs. Emery and Nordyke, deaf-mutes, had resigned, with the purpose of emigrating to Kansas. Mr. J. E. Townsend and Mr. S. J. Vail, educated, the former at the Ohio, and the latter at the New York Institution, took the places thus vacated. Mr. Wm. M. French and Mr. Wm. M. Young, former pupils, were added to the corps of teachers, in consequence of the increase of pupils. This increase was in part the result of efforts which had been made to diffuse information on the subject among the people.

Two deaths occurred, both from typhoid fever, though the general health of the inmates had been good.

The arrangement of the classes for the year are given ; and also the course of study, which occupies seven years.

The net expenses for current support would appear to have been about \$28,280. As always before, the expenses were kept below the income, and a balance remained on hand at the close of the year, of \$6,718.92.

The shoe and cabinet shops yielded a small surplus over expenses. The Report presents the reasons why they can not be expected to be a source of pecuniary profit. The addition of a motive power for machinery in the cabinet-shop is recommended as a desirable improvement. The farm was well managed. Sixty-five acres are cultivated, and should be retained for this purpose, in the opinion of the Superintendent, as affording a suitable employment for the work hours of

a portion of the pupils, though very valuable property from its close proximity to the city of Indianapolis. Aside from this, there are thirty-six acres not cultivated, which might be spared, and which the Superintendent suggests, would furnish a suitable site for an Asylum for the Idiotic, if the Legislature should be disposed to make that use of it.

The introduction of gas-light had proved of great advantage, and being followed by relief from eye-inflammation, which before this had constantly prevailed. The need of the apparatus for steam-heat, the introduction of which has been postponed from time to time, as also of laundry conveniences, was seriously felt. Something had been done towards procuring a library for the Institution, for the use partly of pupils and partly of the teachers.

An interesting occasion was the attendance, at the examination on the close of the term, of between sixty and seventy of the former pupils, assembled by invitation for a social reunion, which was enlivened also by a pleasant surprise in the marriage of a pair from their number. The mention of this is followed by remarks in favor of the expediency of marrying between deaf-mutes, as the infirmity descends by inheritance in but comparatively few instances. A remarkable case to the contrary is at the same time mentioned, of a family in that immediate vicinity, in which were eleven mutes. Wm. Surber had three brothers, two sisters, two sons, one daughter, one nephew, and one niece,—making the eleven, all congenitally deaf.

ILLINOIS.

The Eighth Biennial Report of the Illinois Institution for the Deaf and Dumb, embraces the years 1859 and 1860.

Mr. Caldwell and Miss Trotter had resigned their places as teachers, and Miss Trask, Miss Gage, and Miss Veitch, (a deaf-mute,) had been appointed. The number of pupils at date of Report, was 201, though only 171 were in actual attendance.

“A record is kept of their [the pupils,] application, improvement, industry, conduct and health, and a monthly report is

sent to their friends, and also read in the presence of the whole school,"—and with a good effect.

Two of the recently graduated pupils, Mr. Goodwin and Miss Head, had been appointed as teachers in the Mississippi Institution for the Deaf and Dumb, where their services had given the highest satisfaction.

Two mistakes are pointed out which are sometimes made by the friends of deaf-mutes: one, that of under-estimating the progress in the later years of instruction, from the less apparent contrast with previous attainments, compared with what is observed at the outset in so striking a manner; the other, that of measuring their knowledge and intellectual development, by their facility in the use of written language.

As idiotic children are often brought to institutions for the deaf and dumb, occasion is taken to present some considerations in favor of the establishment of a school for this class of persons by the State.

The shoe and cabinet shops together yielded a balance of net profits to the amount of \$638.56, for the two years; and the garden, a similar balance of \$1,366.72.

The desirableness of providing some accommodations for exercise and recreation in all weathers, is made a subject of remark. Some other things were also much needed. The vegetables for the table had been stored in the basement under one of the wings, to the evident detriment of the health of those occupying the apartments above, and a cellar for the purpose was therefore much needed. The number of inmates had become so large, that the wells and capacious cisterns on the premises were insufficient. The basement areas around all the buildings were unprotected by any railing. A new barn was needed. A handsome piece of ground in front of the institution should be secured by purchase.

General good health had been enjoyed. One young man had however died of typhoid fever, resulting in inflammation of the brain, and two female pupils died at home.

The estimate for the current expenses of the next two years was \$28,500.

Appended is the report of the committee who attended, by

invitation, the examination of the school in 1860, containing many specimens of compositions and answers to questions.

NORTH CAROLINA.

The Biennial Report of the North Carolina Institution for the Deaf and Dumb and the Blind, for the two years ending September 1, 1860, includes the several Reports of the Board, of the Principal, and a Standing Committee of the Legislature. Mention is made of the resignation of Mr. Cook in 1860, and of the appointment of Mr. W. J. Palmer, as Principal. The south wing of the building had been extended and the chapel enlarged, at an expense of over \$10,000. A printing office had been fitted up at a cost of about \$1,200, a large volume of selected literature had been printed for the blind; a monthly paper, the "Deaf-Mute Casket," had been set on foot; considerable job work was done, which was the only source of profit; some eight pupils were employed under a skillful foreman; the current expenses had been more than covered by the receipts. The committee of the legislature recommend that a book-bindery be added, and that a portion of the State printing and binding be done by this establishment. The broom shop (for the blind) had about paid expenses. The expenses for current support of the institution were about \$14,000 each year.

The number of deaf-mute pupils for the first of the two years, was 32; for the second, 41; of the blind, 14 each year. All but seven were supported by the State. "Of the deaf-mutes in the State, only about one in nine has been educated; and of the blind only one in fifteen." The committee recommend to the legislature a bill requiring the Chairman of the Board of Superintendents of Common Schools in each county, to make return of persons fit subjects to be entered in the institution, and to procure certificates for the admission of those who are indigent.

The committee recommend that a library for the pupils be provided.

Mr. John Kelley had bequeathed a fund for educating poor deaf-mutes, by which two were now supported.

The assistant teachers in the deaf-mute department were

Mr. and Mrs. Grow, deaf-mutes, and Mr. Hill, who may be also a deaf-mute.

Two pupils had died, one "after a brief illness," the other of the measles preceded by pneumonia.

SOUTH CAROLINA.

The Twelfth Annual Report of the South Carolina Institution for the Deaf and Dumb and the Blind, for 1860, represents the institution as in much the same condition as the previous year, except that the new building was entered in February, and had fulfilled expectation in the main, though not fully completed at the close of the year.

The pupils consisted of 16 deaf-mutes and 17 blind. The expenses for current support were over \$8,000. Almost perfect good health had been enjoyed.

Twelve years having elapsed since the school was first opened, the principal undertook an inquiry in regard to the condition and character of the former pupils, forty-one in number, deaf-mutes, and gives the particulars in the case of twenty-seven, all but one living, and respectable and successful in life. He says, "So far as known to us, not more than one of the former pupils indulge in strong drinks, and few of them use tobacco." Two brothers, who were among the earliest taught, are now instructors, one in the South Carolina and the other in the Alabama Institution.

MISSOURI.

At the date of the Fourth Biennial Report of the Missouri Institution for the Deaf and Dumb, for the years 1859 and 1860, the number of pupils was 66, of whom 60 were State pupils. Mr. George, who was a highly accomplished teacher, a semi-mute, had resigned and gone to Kentucky to edit a newspaper. No one appears to have been appointed in his place. The number of pupils was less than two years ago. A steward had been employed in order to leave the Superintendent, Mr. Kerr, more free for the work of instruction.

Good health was enjoyed except for about three months, at the close of 1859 and the beginning of 1860, when disease

was prevalent, and six cases proved fatal,—one of a congestive chill, two of inflammation of the bowels, two of typhoid fever with development of pulmonary disease, and one of typhoid fever with epilepsy. More than one-third of the pupils brought there are pronounced as “of delicate constitutions and decided strumous diathesis.”

The improvement of the pupils and their docility and general good conduct were highly gratifying. The Superintendent had made an exhibition tour with good results.

Mention is made of the kind agency of Miss Laura C. Redden, a former pupil, in securing donations of trees and shrubbery for the adorning of the extensive and beautiful lawn in front of the edifice. This she accomplished, mainly, by presenting the subject in the columns of the St. Louis Presbyterian, with which she was, and may be still, connected as editorial assistant.

The introduction of steam-heat and gas-light was urgently recommended. The supply of water was entirely from cisterns. The roof was of slate and had been much injured by winds to which it is exposed by the situation of the building.

We have on hand Reports of the Wisconsin, Michigan and Columbia Institutions for the Deaf and Dumb; also of those at Halifax, N. S., Toronto, Canada, and of the Roman Catholic Institution in Dublin. The American Asylum Report appears this month. Notice of these must be deferred.

Lines by E. W. H. ELLIS.

INSTITUTION FOR THE DEAF AND DUMB,
COLUMBUS, OHIO, March 26, 1861.

EDITOR OF THE ANNALS—*Dear Sir* :—The enclosed is from the able and ever ready pen of an old friend, Dr. E. W. H. Ellis, one of the Commissioners to the Peace Congress from Indiana, who, on his return home a few days since, visited our institution, was present at our regular evening worship,

and inspired by the occasion wrote the following beautiful lines which I send for publication in your next issue of the *Annals*.

They were not intended for the public eye,—yet I trust the author will excuse the liberty I take without his knowledge.

Very respectfully, MARY B. SWAN.

EVENING PRAYER AT THE OHIO DEAF AND DUMB INSTITUTION,
MARCH 9, 1861.

Silent they rang'd themselves around the hall,
Matron, and child, and merry maidens all,
While one selected from the happy throng,
With mild, meek eyes, o'erhung by lashes long,
Stood, with clasped hands, and face upturned to Heaven,
And spoke as one who hath her sins forgiven :
No words dropped sweetly from her silent tongue,
No melting phrase throughout the chapel rung ;
But her soft fingers, eloquent though mute,
Spoke accents gentle as the song of lute ;
And thus amid the holy silence there,
The speechless maiden breath'd her evening prayer.

Father, holy, undefiled,
Listen to thy humble child,—
Thou hast borne us through the day,
Thou hast guided us away
Through the dark defiles of sin ;
Make us, Father, pure within ;
Thou, who sent thy blessed Son
To redeem a world undone,
Who the sparrow mak'st thy care,
Hear us, Father, hear our prayer !

We thy children, helpless, weak,
Would thy kind protection seek :
We who never yet have heard
Voice of mother, song of bird,
Music's sweet, enchanting thrill,
Or the breeze on yonder hill,—
Yet we praise Thee, God in Heaven,
Who hath not all our senses riven,
For the blessings of the day,
For the friends who cheer our way,

For the soft still hours of night,
 For the gush of morning light,
 For the much thy hand hath given,
 For the bright, rich hopes of Heaven.

Oh! the thought—transporting thought!
 How it cheers our darksome lot—
 When the scenes of Earth are done,
 When we gather round thy throne,
 When these fetters all remove
 Thro' the power of thy love,
 The first sounds our ears rejoice
 Shall be the music of thy voice,
 And our tongues at length set free,
 Shall burst forth in praise to Thee!

Father, keep us safe this night,
 Till the morning brings its light,—
 Gather us all here again,
 And thine the praise shall be,—AMEN.

And that sweet prayer, so full of truth and love,
 Wafted by spirit-messengers above,
 Shall be re-echoed round His holy throne,
 Who heareth prayers *from the heart* alone,
 When trumpet sounds shall die along the plain,
 And whitened sepulchres shall yawn in vain!

E. W. H. ELLIS.

BOOK NOTICES.

DE GERANDO: Article V. of the North American Review for April, 1861.

The works named in the heading of the article are, (1) Self-Education: or the Means and Method of Moral Culture, translated from the French of Baron de Gérando, by Elizabeth P. Peabody; Boston, 1860;—(2) Essai sur la Vie et les Travaux de Baron de Gérando, par M^{lle} Octavie Morel; Paris, 1846;—(3) Notice Historique de Baron de Gérando, par M. Mignet, Secrétaire Perpétuel de l'Académie des Sciences Morales et Politiques, lue à la Séance Publique Annuelle du 16 Décembre, 1853.

We have perused this article with exceeding interest. Familiar as our readers may be with the work of De Gérando on the Education of the Deaf and Dumb, or at any rate, with his name as a writer on this subject, few of them probably have an adequate idea of the rare beauty and worth of his character as a man, or of his merits and the amount and variety of his labors in other departments of effort, as they will be found well and truly portrayed in this article of the North American. He early consecrated his life to the cause of God and humanity, which engaged his whole heart and the untiring labor of his brilliant intellect and the service of his hands, with a zeal that glowed warmer and brighter to the end. Besides his manifold works of usefulness, he gave to his age and to the world his noblest work in himself, as a model of fearless and incorruptible integrity, of simple and warm-hearted philanthropy, of unwearied industry and activity, while in all his social and domestic relations he was one of the most amiable and affectionate of men.

The work on "self-education" is not indeed unknown among us, the volume above named being merely a reprint of a former edition. This in the words of the reviewer, "is the best manual of moral culture extant; the only one indeed which enters into the minutiae of the method by which self-government may make religion and the love of virtue subserve to human perfection."

De Gérando began life as a soldier; and in this as in every other career upon which he entered, he acquitted himself nobly. From this, however, he was early withdrawn, in consequence of the attention attracted by his appearance before the literary world, in 1798, in his prize essay on the question, *What has been the Influence of Signs on the Formation of Ideas?* This was expanded in 1800 into a work in four volumes, on *Signs and the Art of Thinking*, considered in their mutual relations. In this early investigation into the fundamental principles of language in general, he was making a most important preparation for his work on the Education of the Deaf and Dumb, which appeared not till 1827. His *Comparative History of Philosophic Systems*, the most important of his works, first appeared

in 1804; the Visitor of the Poor, in 1820; the work on Self-education, in 1824; the Normal Course for Primary Instructors, in 1832. The Institutes of French Administrative Law, which the writer in the North American describes as "the most methodical and best code of administrative law that exists," was published in 1829. We omit mention of a number of smaller works of considerable importance.

The article in the Review sums up as follows:—

"*To seek truth, to do good*, was the advice of De Gérando, and he was faithful to it. He was one of the few who find the ends of life in the inclinations of the heart, their felicities in their duties. He lived to demonstrate salutary ideas, and to sustain suffering humanity. We have seen that, as a philosopher, he defended the activity of the spiritual nature, while the cold doctrine of sensation reigned over the mind of his time. As an historian he brought a glorious and fruitful past of the human mind before an age which the brilliancy of new discoveries had left too ignorant of the thoughts of other ages. As a publicist, after having borne part in the administration of a vast empire, he made a regular scientific digest of the laws of this administration. As a philanthropist, after having diffused instruction under all its forms, and applied charity to all miseries, he drew up a methodical code of beneficence in order to teach others to do what he did so perfectly himself. Twenty-five volumes of judicious and useful rules for thinking rightly and acting well, and more than fifty years consecrated to the uninterrupted work of doing good, entitle De Gérando to the most careful attention, when he proposes to teach the means of self-education and moral perfection; and this remark brings us back to the work [Self-Education] whose title we have placed at the head of our article, and which our narrative can not but recommend. As a textbook in the higher seminaries of youth, as a manual of life to lie by the side of the Bible, in our private chamber, we do not know what can take its place."

Among the Proceedings of the Second Convention of American Instructors of the Deaf and Dumb, at Hartford, in 1851, there is a sketch of the life of De Gérando, by Mr. Edward

Peet. The memoir by M. Mignet was not then in existence, from which probably are derived the fuller details and more complete portraiture presented in the Review. In respect, however, to the connection of De Gérando with the cause of the deaf and dumb, and the share of interest and of active labor which he gave to it, the article does not quite do justice, omitting some important facts which are stated in the paper by Mr. Peet, and despatching all that relates to this topic in a paragraph of nine lines. Mr. Peet presents also a synopsis of the contents of the volumes on the Education of the Deaf and Dumb.

ELEMENTARY COURSE OF RELIGIOUS INSTRUCTION, for the use of the pupils of the Institution for the Deaf and Dumb, Halifax, N. S. Halifax : 1860.

This book, prepared by the Principal of the Halifax Institution, Mr. J. Scott Hutton, is intended to be used and mastered by the pupils in the first two years of their instruction. The first portion expresses, in the simplest language, elementary ideas concerning God, the soul and duty, with names of scripture characters, whose history is to be communicated by signs. Then follows a catechism of Old and New Testament History, in the form of question and answer, which the author says he has found, in his experience, preferable to the narrative form for elementary religious instruction. Part Third is a catechism of Revealed Religion. All the questions are printed again by themselves without the answers. The first portion of the book includes also a set of questions corresponding to the simple propositions in which the ideas are conveyed.

The book has been prepared with care and good judgment by a capable hand, and is as it should be in typographical form and arrangement. We observe a feature, which is novel so far as we know, and which seems to us a good one, in giving occasionally a question under two or more forms of expression arranged together with the answers in one form only.

There is one point on which we have a query to suggest. The book teaches,—as Dr. Peet also does the same in his excellent “Scripture Lessons,”—that the *body* feels cold, heat, hunger, thirst, pain, fatigue, while the *soul* thinks, remembers, for-

gets, learns, wills, wishes, loves, hates, fears, &c., feels sorrow, anger, &c. Now does not the body feel anger, as truly as it feels pain or hunger? Does it not wish as truly as it hungers? Is not indeed hunger one form of wish or desire? The body is certainly as palpably affected by anger, as it is by heat or cold? The heat of anger is not a mere figure of speech. It is actual physical heat, and is so felt as truly as the heat from a fire. It is true enough that a bodily condition is in one case the cause of the mental, and in the other partly the cause and partly the effect; but the distinction is too subtle for a deaf-mute tyro. And, though the body is the organ of sensation, who can draw the line between those mental phenomena of which the body is the organ and those of which it is not? At all events every mental operation is intimately blended with bodily sensation; as anger is so most obviously and palpably: is it then reasonable to expect of the pupil that he will discriminate the separate elements in the concrete whole? We see not how we can be consistent ourselves, or avoid confusion in the mind of the learner, otherwise than by referring sensation in every case to the soul, and teaching that the body does not feel,—that the soul alone feels, and the body can not feel at all.

MISCELLANEOUS.

THE LANGUAGE OF THE EYE.

THE eye can threaten like a loaded, leveled gun, or can insult like kicking or hissing, or in its altered mode, by beams of kindness it can make the heart dance with joy. The manners of the eye reveal all the interior of the man, though language is inadequate to paint them. When a thought strikes us, the eye is fixed, and remains gazing at a distance; in enumerating the names of persons or countries, as France, Germany, Spain, England, Bohemia—the eyes wink at each new name. There is no nicety of learning sought by the mind that the eyes do not vie in acquiring. “The artist,” says

Michael Angelo, "must take his measure with tools not in his hand, but in the eye." And there is no end of the catalogue of its performances, whether in the indolent vision of health and beauty, or the strained vision of art and labor. The eyes are as bold as lions, roving, running, leaping, here and there, far and near. They speak all languages. They wait for no introduction. They are no Englishmen; ask no leave of age or rank; they respect neither poverty nor riches, nor learning, nor power, nor virtue, nor sex, but intrude and come again, and go through and through you in a moment of time. What inundations of life and thought are discharged from one soul into another through them! The glance is natural magic—a mysterious communication established across the house between two entire strangers, and moves all the springs of wonder. Communication by the glance is the greatest part not subject to the control of the will. It is the bodily symbol of identity of nature. We look into the eyes to know if this or the other form is another self. The eyes will not lie, but they make a faithful confession of what inhabitant is there. The angels that inhabit this temporary human form show themselves at the doors, and the imps and demons also. The revelations are sometimes terrific. The confession of a low, usurping devil is there made. The observer will seem to feel the presence of horns and hoofs, where he looked for innocence and simplicity. It is remarkable that the spirit which appears at the windows of the house, at once invests itself in a new form of its own to the mind of the beholder. Eyes converse in their language as much as the tongue, with the advantage that the ocular dialect is understood all the world over. The language of the eye is very hard to counterfeit. You can read in the eyes of your companion while you talk, whether your argument hits him, though his tongue will not confess it. There is a look by which a man shows he is going to say a good thing, and a look when he has said it. Vain and forgotten are all the fine offices of hospitality, if there be no holiday in the eye. How many furtive invitations are avowed by the eye, though dissembled by the lips! A man comes away from a company; he has heard no important remark, but if in

sympathy with the society he is innocent of the fact ; such a stream of life has been flowing to him though the eye. There are eyes which give no more admission into them than blue berries. Others are liquid, and deep wells that men might fall into. And others are oppressive, and devouring, and take too much notice. There are asking eyes and asserting eyes, and prowling eyes ; and eyes full of fate, some of good, and some of sinister omen.—*R. W. Emerson.*

J. MÜLLER ON THE ARTICULATION OF DEAF-MUTES.

THE great German physiologist, Müller, remarks as follows, (*Elements of Physiology*, p. 1058.)

“The formation of perfect vocal tones presupposes the possession of the sense of hearing. It is only with the greatest labor that individuals born deaf can learn to utter a series of harsh sounds. The deaf and dumb owe their want of speech to their deafness ; they can by great labor learn the movements of articulation by means of their sight ; but their speech is never more than a series of harsh sounds, not adapted for human society, for they want the sense of hearing to regulate their articulation.”

CONVENTION POSTPONED.

OWING to to the disturbed condition of the country, the Sixth Convention of American Instructors of the Deaf and Dumb is not called this year. These conventions have had a happy influence in drawing closer the bonds of fraternal feeling and friendly intercourse and coöperation between the institutions for the deaf and dumb throughout the land. We trust in God for such a final issue of the great contest now going on, as will have no tendency to sever, and we hope not to weaken these ties.

